PARL. PAPERS
FOR REFERENCE ONLY.

Digitized by the Internet Archive
in 2026

https://archive.org/details/reportscommittee0015grea

REPORTS

FROM

COMMITTEES:

TWELVE VOLUMES.

—(9.—Part I.)—

NATIONAL EDUCATION (IRELAND).

Session

31 *January* —— 12 *August* 1854.

VOL. XV.—Part I.

1854.

REPORTS FROM COMMITTEES:

1854.

TWELVE VOLUMES:—CONTENTS OF THE

NINTH VOLUME.—PART I.

N.B.—*THE* Figures *at the* beginning of the line, *correspond with the* N° *at the foot of each* Report; *and the* Figures *at the* end of the line, *refer to the* MS. Paging *of the Volumes arranged for The House of Commons.*

NATIONAL EDUCATION (IRELAND):

525. REPORT from the Select Committee of the House of Lords appointed to inquire into the PRACTICAL WORKING of the SYSTEM of NATIONAL EDUCATION in IRELAND; together with the MINUTES of EVIDENCE and APPENDIX.—Part I. - - - - - - - - - p. 1

NATIONAL EDUCATION (IRELAND):

REPORT - - - - - - - - - - - - p. 3
EVIDENCE - - - - - - - - - - - 13

Brought from the Lords, 11 *August* 1854.

REPORT

FROM THE

SELECT COMMITTEE OF THE HOUSE OF LORDS,

APPOINTED TO INQUIRE INTO

The Practical Working of the System of National Education in Ireland;

AND TO REPORT THEREON TO THE HOUSE;

TOGETHER WITH THE

MINUTES OF EVIDENCE,

APPENDIX, AND INDEX.

Session 1854.

Ordered, by The House of Commons, *to be Printed*,
12 *August* 1854.

LORDS PRESENT AT EACH SITTING OF THE COMMITTEE.

Die Martis, 28° *Februarii* 1854.

The Lord President.	Viscount Hutchinson.
Marquess of Lansdowne.	Viscount Clancarty.
Marquess of Salisbury.	Lord Bishop of Down, &c.
Earl of Derby.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	Lord Monteagle of Brandon.

Die Jovis, 2° *Martii* 1854.

The Lord President.	Viscount Hutchinson.
Marquess of Salisbury.	Viscount Clancarty.
Earl of Derby.	Lord Bishop of Down, &c.
Earl Graham.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	

Die Veneris, 3° *Martii* 1854.

The Lord President.	Viscount Hutchinson.
Marquess of Salisbury.	Viscount Clancarty.
Earl of Derby.	Lord Bishop of Down, &c.
Earl Graham.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	

Die Martis, 7° *Martii* 1854.

The Lord President.	Viscount Clancarty.
Marquess of Salisbury.	Viscount Canning.
Earl of Carnarvon.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Fingall.
Viscount Hutchinson.	Lord Monteagle of Brandon.

Die Jovis, 9° *Martii* 1854.

The Lord President.	Viscount Clancarty.
Marquess of Salisbury.	Viscount Canning.
Earl of Derby.	Lord Bishop of Down, &c.
Earl Graham.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	Lord Monteagle of Brandon.

Die Veneris, 10° *Martii* 1854.

The Lord President.	Viscount Clancarty.
Marquess of Lansdowne.	Viscount Canning.
Marquess of Salisbury.	Lord Bishop of Down, &c.
Earl of Derby.	Lord Bishop of Ossory, &c.
Earl Graham.	Lord Beaumont.
Earl of Carnarvon.	Lord Ardrossan.
Earl of Desart.	Lord Fingall.
Earl of Wicklow.	Lord Monteagle of Brandon.
Earl of Harrowby.	

LORDS PRESENT AT EACH SITTING OF THE COMMITTEE—*continued.*

Die Jovis, 16° *Martii* 1854.

The Lord President.
Marquess of Lansdowne.
Marquess of Salisbury.
Earl of Derby.
Earl Graham.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Viscount Canning.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Somerhill.
Lord Fingall.
Lord Monteagle of Brandon.

Die Veneris, 17° *Martii* 1854.

The Lord President.
Marquess of Lansdowne.
Earl of Derby.
Earl of Carnarvon.
Earl of Desart.
Earl of Wiclow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Somerhill.
Lord Fingall.
Lord Monteagle of Brandon.

Die Jovis, 23° *Martii* 1854.

The Lord President.
Marquess of Lansdowne.
Marquess of Salisbury.
Earl of Derby.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Viscount Canning.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Fingall.
Lord Monteagle of Brandon.

Die Veneris, 24° *Martii* 1854.

The Lord President.
Marquess of Lansdowne.
Marquess of Salisbury.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Fingall.
Lord Monteagle of Brandon.

Die Veneris, 31° *Martii* 1854.

The Lord President.
Marquess of Lansdowne.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Fingall.
Lord Monteagle of Brandon.

Die Jovis, 27 *Aprilis* 1854.

The Lord President.
Earl of Desart.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Monteagle of Brandon.

Die Veneris, 28° *Aprilis* 1854.

Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.

LORDS PRESENT AT EACH SITTING OF THE COMMITTEE—*continued.*

Die Jovis, 4° *Maii* 1854.

The Lord President.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Clancarty.
Lord Bishop of Oxford.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Fingall.
Lord Monteagle of Brandon.

Die Veneris, 5° *Maii* 1854.

The Lord President.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Oxford.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Fingall.
Lord Monteagle of Brandon.

Die Martis, 9° *Maii* 1854.

The Lord President.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Viscount Canning.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Fingall.

Die Jovis, 11° *Maii* 1854.

The Lord President.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Fingall.

Die Veneris, 12° *Maii* 1854.

The Lord President.
Marquess of Lansdowne.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Fingall.

Die Martis, 16° *Maii* 1854.

The Lord President.
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.

Die Jovis, 18° *Maii* 1854.

The Lord President.
Earl Graham.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.
Viscount Clancarty.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.
Lord Somerhill.
Lord Fingall.
Lord Hatherton.

LORDS PRESENT AT EACH SITTING OF THE COMMITTEE--*continued.*

Die Veneris, 19° *Maii* 1854.

The Lord President.	Lord Bishop of Down, &c.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	

Die Martis, 23° *Maii* 1854.

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Viscount Hutchinson.	Lord Ardrossan.
Viscount Clancarty.	Lord Fingall.
Viscount Canning.	Lord Monteagle of Brandon.

Die Veneris, 26° *Maii* 1854.

The Lord President.	Lord Bishop of Down, &c.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	Lord Hatherton.
Viscount Canning.	

Die Martis, 30° *Maii* 1854.

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Ardrossan.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	Lord Monteagle of Brandon.

Die Jovis, 1° *Junii* 1854.

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Ardrossan.
Viscount Hutchinson.	Lord Monteagle of Brandon.
Viscount Clancarty.	

Die Veneris, 2° *Junii* 1854.

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Ardrossan.
Viscount Clancarty.	Lord Fingall.
Viscount Canning.	Lord Hatherton.

Die Veneris, 9 *Junii* 1854.

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Viscount Hutchinson.	Lord Beaumont.
Viscount Clancarty.	Lord Fingall.

LORDS PRESENT AT EACH SITTING OF THE COMMITTEE—*continued.*

Die Martis, 13° *Junii* 1854.

Marquess of LANSDOWNE.
Earl of CARNARVON.
Earl of WICKLOW.
Earl of HARROWBY.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Viscount CANNING.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord FINGALL.

Die Jovis, 15° *Junii* 1854.

Earl of CARNARVON.
Earl of DESART.
Earl of WICKLOW.
Earl of HARROWBY.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Viscount CANNING.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.

Die Veneris, 16° *Junii* 1854.

Earl of CARNARVON.
Earl of DESART.
Earl of WICKLOW.
Earl of HARROWBY.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

Die Martis, 20° *Junii* 1854.

Earl of DERBY.
Earl of CARNARVON.
Earl of DESART.
Earl of WICKLOW.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

Die Jovis, 22° *Junii* 1854.

Earl GRAHAM.
Earl of WICKLOW.
Earl of HARROWBY.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

Die Veneris, 23° *Junii* 1854.

Marquess of SALISBURY.
Earl GRAHAM.
Earl of CARNARVON.
Earl of HARROWBY.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Lord Bishop of OXFORD.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

Die Martis, 27° *Junii* 1854.

Earl of HARROWBY.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Lord Bishop of DOWN, &c. "
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

LORDS PRESENT AT EACH SITTING OF THE COMMITTEE—*continued.*

Die Jovis, 29° *Junii* 1854.

Marquess of SALISBURY.
Earl of WICKLOW.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Viscount CANNING.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

Die Veneris, 30° *Junii* 1854.

Earl of WICKLOW.
Earl of HARROWBY.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Lord Bishop of OXFORD.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

Die Martis, 4° *Julii* 1854.

Earl of WICKLOW.
Earl of HARROWBY.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Lord Bishop of OXFORD.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

Die Jovis, 6° *Julii* 1854.

Marquess of SALISBURY.
Earl of WICKLOW.
Earl of HARROWBY.
Earl GRANVILLE.
Viscount HUTCHINSON.
Viscount CLANCARTY.
Lord Bishop of DOWN, &c.
Lord Bishop of OSSORY, &c.
Lord BEAUMONT.
Lord ARDROSSAN.
Lord SOMERHILL.
Lord FINGALL.
Lord MONTEAGLE of Brandon.

LIST OF WITNESSES.

(PART I.)

	PAGE
Die Martis, 28° *Februarii* 1854.	
Maurice Cross, Esquire - - -	3
Die Jovis, 2° *Martii* 1854.	
Robert Holmes, Esquire - - -	33
Maurice Cross, Esquire - - -	36
Die Veneris, 3° *Martii* 1854.	
Maurice Cross, Esquire - - -	65
Die Martis, 7° *Martii* 1854.	
Maurice Cross, Esquire - - -	91
Die Jovis, 9° *Martii* 1854.	
The Right Honourable Francis Blackburne - - - - - - -	113
Die Veneris, 10° *Martii* 1854.	
The Most Reverend Richard Whately, D.D., the Lord Archbishop of Dublin	139
Die Jovis, 16° *Martii* 1854.	
The Most Reverend Richard Whately, D.D., the Lord Archbishop of Dublin	177
Die Veneris, 17° *Martii* 1854.	
Maurice Cross, Esquire - - -	213
The Right Honourable Alexander Macdonnell - - - - - -	237
Die Jovis, 23° *Martii* 1854.	
The Right Honourable Alexander Macdonnell - - - - - -	257
Die Veneris, 24° *Martii* 1854.	
The Very Reverend Dean Meyler, D.D.	295
James William Kavanagh, Esquire -	315
Die Veneris, 31° *Martii* 1854.	
Maurice Cross, Esquire - - -	335
James William Kavanagh, Esquire -	336
Die Jovis, 27° *Aprilis* 1854.	
Robert Sullivan, Esquire, LL.D. - -	377
William M'Creedy, Esquire - -	410
Die Veneris, 28° *Aprilis* 1854.	
James Heald, Esquire - - -	429
William M'Creedy, Esquire - -	445
Die Jovis, 4° *Maii* 1854.	
William M'Creedy, Esquire - -	469
Die Veneris, 5° *Maii* 1854.	
Augustus Granville Stapleton, Esquire	511
Die Martis, 9° *Maii* 1854.	
William M'Creedy, Esquire - -	533
Augustus Granville Stapleton, Esquire	540
The Reverend Charles King Irwin -	550
Die Jovis, 11° *Maii* 1854.	
The Reverend Charles King Irwin -	559
The Reverend Edward Adderley Stopford, Archdeacon of Meath - -	581
Die Veneris, 12° *Maii* 1854.	
Charles Buxton, Esquire - - -	603
The Very Reverend Edward Adderley Stopford, Archdeacon of Meath -	617
Die Martis, 16° *Maii* 1854.	
Charles Buxton, Esquire - - -	631
Robert Gould Adams, Esquire - -	631
Die Jovis, 18° *Maii* 1854.	
The Venerable Robert Bell, Archdeacon of Waterford - - - - -	637
Sir Thomas Nicholas Redington, K.C.B.	668
Die Veneris, 19° *Maii* 1854.	
The Very Reverend Edward Adderley Stopford - - - - - -	677
Sir Thomas Nicholas Redington, K.C.B.	678
Die Martis, 23° *Maii* 1854.	
The Reverend John Booker - -	711
The Reverend Henry Cooke, D.D., LL.D.	733
Die Veneris, 26° *Maii* 1854.	
The Reverend John Hugh Johnston Powell - - - - - -	747
The Reverend David Wilson - -	769
Die Martis, 30° *Maii* 1854.	
The Very Reverend Edward Newenham Hoare, A.M., Dean of Waterford	789
The Reverend David Wilson - -	823
Die Jovis, 1° *Junii* 1854.	
The Very Reverend Edward Newenham Hoare, A.M., Dean of Waterford	825

LIST OF WITNESSES—*continued.*

(PART II.)

PAGE

Die Veneris, 2° *Junii* 1854.

The Very Reverend Dominick Murphy, P.P. - - - - - - - 845
The Reverend Michael Kieran, D.D. - 866
The Reverend Hamilton Verschoyle 872

Die Veneris, 9° *Junii* 1854.

The Reverend John Booker - - 881
The Venerable Robert Bell, A.M., Archdeacon of Waterford - - - 886
The Very Reverend William Warburton, D.D., Dean of Elphin - - 888

Die Martis, 13° *Junii* 1854.

The Very Reverend Edward Newenham Hoare, A.M., Dean of Waterford 913
The Reverend Ogle William Moore - 937

Die Jovis, 15° *Junii* 1854.

The Very Reverend Edward Newenham Hoare, A.M., Dean of Waterford 945
The Reverend James Joseph Frew - 948
The Reverend John O'Regan - - 964

Die Veneris, 16° *Junii* 1854.

The Reverend Arthur Rowan, D.D. - 975
Maurice Cross, Esquire - - - 1005

Die Martis, 20° *Junii* 1854.

The Very Reverend R. M. Kennedy, M.A., Dean of Clonfert - 1017. 1052
Maurice Cross, Esquire - - - 1050

Die Jovis, 22° *Junii* 1854.

The Reverend Theophilus Campbell - 1055
Maurice Cross, Esquire - - - 1087

PAGE

Die Veneris, 23° *Junii* 1854.

The Very Reverend R. M. Kennedy, M.A., Dean of Clonfert - - - 1091
The Reverend Theophilus Campbell - 1195
The Right Reverend Cornelius Denvir, D.D. - - - - - - - 1199

Die Martis, 27° *Junii* 1854.

Jeremiah J. Murphy, Esquire - - 1123
The Reverend P. Shuldham Henry, D.D. - - - - - - - 1145

Die Jovis, 29° *Junii* 1854.

The Reverend P. Shuldham Henry, D.D. - - - - - - - 1161
Edward Senior, Esquire - - - 1185

Die Veneris, 30° *Junii* 1854.

Edward Senior, Esquire - - - 1193
Thomas Kirkpatrick, Esquire, M.D. - 1199
Mrs. Julia Campbell - - - 1222
Maurice Cross, Esquire - - - 1230

Die Martis, 4° *Julii* 1854.

The Reverend Mortimer O'Sullivan, D.D. - - - - - - - 1233
The Rev. William Le Poer Trench, D.D. 1244

Die Jovis, 6° *Julii* 1854.

The Rev. William Le Poer Trench, D.D. 1263
William Hornan Newell, LL.D. - - 1279
Maurice Cross, Esquire - - - 1290

(PART I.)

MINUTES OF EVIDENCE.

LIST OF WITNESSES.

PAGE

Die Martis, 28° *Februarii* 1854.

Maurice Cross, Esquire - - - 3

Die Jouis, 2° *Martii* 1854.

Robert Holmes, Esquire - - - 33
Maurice Cross, Esquire - - - 36

Die Veneris, 3° *Martii* 1854.

Maurice Cross, Esquire - - - 65

Die Martis, 7° *Martii* 1854.

Maurice Cross, Esquire - - - 91

Die Jovis, 9° *Martii* 1854.

The Right Honourable Francis Blackburne - - - - - - - 113

Die Veneris, 10° *Martii* 1854.

The Most Reverend Richard Whately, D.D., the Lord Archbishop of Dublin 139

Die Jovis, 16° *Martii* 1854.

The Most Reverend Richard Whately, D.D., the Lord Archbishop of Dublin 177

Die Veneris, 17° *Martii* 1854.

Maurice Cross, Esquire - - - 213
The Right Honourable Alexander Macdonnell - - - - - - 237

Die Jovis, 23° *Martii* 1854.

The Right Honourable Alexander Macdonnell - - - - - - 257

Die Veneris, 24° *Martii* 1854.

The Very Reverend Dean Meyler, D.D. 295
James William Kavanagh, Esquire - 315

Die Veneris, 31° *Martii* 1854.

Maurice Cross, Esquire - - - 335
James William Kavanagh, Esquire - 336

Die Jovis, 27° *Aprilis* 1854.

Robert Sullivan, Esquire, LL.D. - - 377
William M'Creedy, Esquire - - 410

Die Veneris, 28° *Aprilis* 1854.

James Heald, Esquire - - - 429
William M'Creedy, Esquire - - 445

Die Jovis, 4° *Maii* 1854.

William M'Creedy, Esquire - - 469

PAGE

Die Veneris, 5° *Maii* 1854.

Augustus Granville Stapleton, Esquire 511

Die Martis, 9° *Maii* 1854.

William M'Creedy, Esquire - - 533
Augustus Granville Stapleton, Esquire 540
The Reverend Charles King Irwin - 550

Die Jovis, 11° *Maii* 1854.

The Reverend Charles King Irwin - 559
The Reverend Edward Adderley Stopford, Archdeacon of Meath - - 581

Die Veneris, 12° *Maii* 1854.

Charles Buxton, Esquire - - - 603
The Very Reverend Edward Adderley Stopford, Archdeacon of Meath - 617

Die Martis, 16° *Maii* 1854.

Charles Buxton, Esquire - - - 631
Robert Gould Adams, Esquire - - 631

Die Jovis, 18° *Maii* 1854.

The Venerable Robert Bell Archdeacon of Waterford - - - - - 637
Sir Thomas Nicholas Redington, K.C.B. 668

Die Veneris, 19° *Maii* 1854.

The Very Reverend Edward Adderley Stopford - - - - - - 677
Sir Thomas Nicholas Redington, K.C.B. 678

Die Martis, 23° *Maii* 1854.

The Reverend John Booker - - 711
The Reverend Henry Cooke, D.D., LL.D. 733

Die Veneris, 26° *Maii* 1854.

The Reverend John Hugh Johnston Powell - - - - - - 747
The Reverend David Wilson - - 769

Die Martis, 30° *Maii* 1854.

The Very Reverend Edward Newenham Hoare, A.M., Dean of Waterford 789
The Reverend David Wilson - - 823

Die Jovis, 1° *Junii* 1854.

The Very Reverend Edward Newenham Hoare, A.M., Dean of Waterford 825

Die Martis, 28° Februarii 1854.

LORDS PRESENT:

The Lord President.	Viscount Hutchinson.
Marquess of Lansdowne.	Viscount Clancarty.
Marquess of Salisbury.	Lord Bishop of Down, &c.
Earl of Derby.	Lord Bishop of Leighlin, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

M. Cross, Esq.

28th Feb. 1854.

MAURICE CROSS, Esquire, is called in, and examined as follows:

1. *Chairman.*] WILL you state what appointment you hold under the Board of Education in Ireland?

I am the Senior Secretary to the Board of Education.

2. How long have you held that office?

I was appointed on the 5th of December 1838.

3. Will you be so good as to state to the Committee any steps that were taken, either in Parliament or by the Government, previously to the establishment of this system; was it preceded by any Committees in either of the Houses of Parliament, or by any Commission of Inquiry?

There were several Committees on Education in Ireland. I have read the reports of all of them. I alluded particularly to the first Commission appointed in 1806, and to the 14 reports made under it; also to the report of the Commissioners of Inquiry in the year 1824–5, and a subsequent report of a Select Committee of the House of Commons in the year 1828, which contains an accurate review of all the previous ones, and contains a series of important resolutions. After that period, there was an inquiry by both Houses of Parliament into the national system of education in Ireland in the year 1837, upon which occasion I was summoned as a witness, though not then officially connected with the Board of Education.

4. Can you state generally what were the recommendations of those different reporting bodies?

According to my recollection of the last report, in the year 1828, before the national system of education was established, that report recommended a system of combined literary and separate religious instruction. When Lord Stanley published his letter, previously to the introduction of the national system into Ireland, in the first draft of the letter it expressly stated, that the system was to be one of combined literary and separate religious instruction; but in the amended draft of the letter (both drafts are published in the last report of the Commissioners) there is an important passage introduced, which sanctions the Commissioners of Education in Ireland in introducing into their schools, during the hours of combined instruction, books which might contain extracts of a moral and religious nature, including portions of Sacred History.—[*A copy of the report is handed to the Witness.*]

M. Cross, Esq.
28th Feb. 1854.

5. Earl of *Derby.*] Is the passage which is marked in the copy of the report now in your hand, the one to which you refer as having been inserted in the amended letter?

It is.

6. Was there any other alteration in the amended letter besides that?

I think there is also a passage with respect to the vesting of schools in trustees, not in the Board.

7. Will you read the passage with respect to the introduction of books containing extracts of a moral and religious nature?

"Although it is not designed to exclude from the list of books for the combined instruction such portions of Sacred History, or of religious or moral teaching, as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose." That is the passage to which I alluded.

8. *Chairman.*] Can you state the date of that alteration of the letter?

No, I cannot state the precise day of the month; it must have been about the same time as the first letter. The first letter is dated October. The second must have been written immediately afterwards.

9. Earl of *Desart.*] Do you remember what was the reason of the alteration?

I do. A document which I have brought here to-day, and which, with your Lordships' permission, I will read, may afford some explanation of it. Whether the paragraph in question was introduced in consequence of what I am about to state, or whether its being there led to the introduction of certain religious books, is a question which I am unable precisely to answer. On the formation of the Board, as I am informed (for I was not then connected with the Board), a conversation took place upon the subject of the class of books to which this paragraph refers. It is stated by the Rev. James Carlile, who was then resident Commissioner, that a conversation took place at the Castle upon this subject. The Archbishop of Dublin was present; and it was pressed upon Lord Stanley at that time, that the Commissioners would prefer that they should have permission to introduce books to be used, during the hours of combined instruction, which, though of a religious character, were not calculated, as it was supposed, to offend or to interfere with the conscientious scruples of any religious denomination. Lord Stanley gave permission that such books might be published, if the Commissioners were unanimous in their opinion that it would be desirable to introduce them. It will, perhaps, be satisfactory if I read the latest document upon that subject, written by the Rev. James Carlile, who was then resident Commissioner. I have brought it with me; it was published a few weeks ago. There is also a paragraph in the Archbishop of Dublin's address to his Clergy relative to the recent proceedings of the Board, which your Lordships will find confirms, in all essential points, the statement contained in the Rev. Dr. Carlile's letter.

10. Earl of *Derby.*] Mr. Carlile, I believe, was a Presbyterian?

He was a Presbyterian, and became resident Commissioner soon after the formation of the Board.

11. *Chairman.*] Will you read the two documents to which you have alluded?

The letter of the Rev. Dr. Carlile, which I am about to read, is addressed to the editor of the "Times." It was published in consequence of the disagreement amongst the present Commissioners of National Education, which has unhappily terminated in the withdrawal of the Archbishop of Dublin and two other Protestant members of the Board:—"Sir, one of the original Commissioners of the National Education in Ireland claims the indulgence of making a few remarks, through your columns, respecting those topics connected with that institution which have been recently occupying your attention. The system proposed in Lord Stanley's letter was certainly what it has been defined to be, in some of the Roman Catholic prints—a system of united secular and separate religious instruction. But, before the Board was established, at a meeting of the proposed Commissioners, held in the Castle of Dublin, a question was put by one of them, whether, if the Commissioners were agreed, any amount of religious instruction introduced into the secular or common instruction would be permitted

mitted by Government. A good deal of friendly discussion followed, which was summed up and closed by Lord Stanley saying, that whatever the Commissioners were unanimous upon, Government would not object to. This concession considerably altered the original proposed system, and rendered it, instead of being a rigid system of exclusion of all religion from the deliberations of the Board, and the common education of the people, an experiment how far Roman Catholics and Protestants could proceed together with perfect unanimity in introducing scriptural light among the population generally—an experiment, considering what the state of Ireland had been for centuries, perhaps the most interesting and important, but at the same time the most delicate and difficult that was ever entrusted to any Commission; and it would have required much more of the sympathy of the country than we enjoyed to enable us to attain to any very great and commanding success. My impression is, that the most respectable Roman Catholics of that day were disposed to lay aside their hostile feelings, and to co-operate with their Protestant fellow-countrymen as far as was at all consistent with the principles of their Church. I need not remind you of the spirit in which Protestants, north and south, received these overtures of peace. The solution of the problem thus placed before the Commissioners fell chiefly to me, simply because I was the only one of them who could give time and labour to it, and to the superintendence of the details of the business of the Board: the secretary's hands were almost instantaneously filled with the correspondence, which immediately became extremely voluminous. The only mode of introducing religious instruction into the common education was by means of the books provided for it. Having no books of our own to commence with, we examined and sanctioned several series of school-books—some after a certain amount of expurgation; among others, a series was submitted to us by a Roman Catholic institution, under the patronage of the prelates of that Church. These books—to the credit of Roman Catholics be it said—contained a larger portion of religious instruction of a kind altogether unobjectionable to Protestants than any school-books I had met with; and after the alteration of a single page and of some insulated expressions, these books received the sanction of the Board. I immediately availed myself of these books as an indication of the amount and nature of religious instruction which Roman Catholics wished to have intermixed with secular instruction; and in superintending the compiling of books for the Board, I kept these Roman Catholic books in view, introducing into the Board's books a large amount of religious instruction, but intermixed with a much larger amount of secular information than the Roman Catholic books contained. While the Board's books were in preparation, the accuracy of my estimate of the wishes of Roman Catholics was tested, by having every half-sheet put into the hands of the Commissioners, and receiving their approbation and signature previous to its being sent to press. In regard to the Scripture lessons, before the Board was constituted, I called on all the proposed Commissioners to ascertain how far they would be disposed to sanction such a book. I found Dr. Murray, the Roman Catholic Archbishop of Dublin, not only willing but anxious for the introduction of such a compilation. He, however, made three stipulations: first, that it should not be extracted exclusively from the authorized version, but that he would willingly receive such a book of Scripture Lessons drawn from the two versions, or translated directly from the original languages; secondly, that it should not be in form of chapter and verse, but of school lessons; and, thirdly, that he would require notes, not, however, theological or controversial notes, but notes relating to history, chronology, geography, or other kindred subjects. To none of these stipulations could I object. I found the Archbishop of Dublin had his difficulties on the subject, the chief of which was, that our opponents would say that these extracts was the only religious instruction that we intended to give, and that it was imperfect, garbled and mutilated; which prognostic was abundantly verified. I, however, had the pleasure of satisfying him on that and other points; and he afterwards most cordially and zealously co-operated in the compilation of the extracts—no book that we could find fulfilling the stipulations of Dr. Murray. I drew up a half-sheet of lessons from the beginning of Genesis, had it put into type, and laid before the Board. I found that it gave general satisfaction, and was signed by all the Commissioners; thus I went on with half-sheet after half-sheet, each one of which was regularly placed in the Commissioners' hands, and left with them for a fortnight, and they were understood to approve of it, if they made no

M. Cross, Esq.

28th Feb. 1854.

objection. But, with regard to the two Archbishops, no half-sheet was ever put to press without their express authority. Now, what I wish particularly to point the attention of the public to is, that there was no attempt at proselytism in all this. These Scripture Lessons were prepared, not only with the assent, but at the express wish of Dr. Murray and the other Roman Catholic members of the Board, for the very purpose of being used in the common instruction; and every half-sheet was signed by Dr. Murray with that view, except a few when he was from home, which were signed by a clergyman authorized by him to do so. In truth, we were more violently accused by Protestants of attempting to proselyte the Protestant population over to Roman Catholic principles, by offering to them what they were pleased to call a mutilated Bible, than we were by Roman Catholics. When these extracts were first introduced, they were generally received by schools under Roman Catholic patronage. I made a tour of inspection of the schools in the South and West towards the end of 1836, and I found them in use in all the most respectable schools; in all the teachers of which had received any training in Dublin; and uniformly in the nuns' schools. A change, however, gradually took place in the minds of many of the Roman Catholic clergy respecting the use of these books—I believe, in consequence of the violent attacks made upon them and upon Dr. Murray by Dr. M'Hale, of Tuam—so that I believe they have been latterly withdrawn from most of the schools under Roman Catholic patronage. It does not, however, follow that no religious knowledge is communicated during the hours of common instruction; there still remains a great amount of such knowledge embodied in the ordinary reading books. You may infer from the above details, that in my view of the subject there never could legitimately be any dispute among the Commissioners on the subject of religion; if any topic were introduced connected with separate religious instruction, the Board, as such, could take no cognizance of it, except so far as to see that time and accommodation were provided for those empowered by the parents of the pupils to communicate it. If the topic were connected with the instruction given in common, then we were required to be perfectly unanimous respecting anything of a religious element introduced into it; our only appeal on such topics was to be to the good and liberal feelings of one another. If at any time Dr. Murray sanctioned anything which he afterwards wished to withdraw, which happened, perhaps, in one or two instances, he was at once permitted to do so without any animadversion; and so I conceive, if the Roman Catholic members see fit to withdraw their sanction from anything of a religious nature, such, for example, as the Book of Evidences, or the Scripture Extracts, the Protestant members may regret the change that induces the Roman Catholics to do so, and perhaps reason with them; but if the Roman Catholic members persevere, they have, in my view, nothing to do but to yield. Had I been connected with the Board when these recent controversies were taking place, I would have done my utmost to persuade his Grace the Archbishop to give up those points at once (unless, indeed, he convinced me that he was right in insisting upon them), and so preserving, what of all things was the most important for success, the perfect good temper and good feeling of the members of the Board of different denominations towards one another; and, perhaps, some opportunity might arise of attaining the same object, or something better, in another way. During the seven years that I had the management of the details of the Board's business, we never came to a division; and the extent to which we succeeded in cordially uniting in the introduction of the most important of all knowledge among the pupils of the schools was unexpected and surprising to ourselves, as, I believe, it was to the public at large. (Signed) JAMES CARLILE, No. 2, West Brixton."

12. Lord *Monteagle* of Brandon.] You stated that you were familiar with the proceedings of the Commission of Inquiry in 1825. Are you not aware that in an Appendix to the Report of that Commission, the same principle which was afterwards applied to the national schools had been embodied in the actual preparation of Scripture extracts of the same character?

I am aware of that fact. I was reading, only very recently, the reports referred to.

13. Are you not aware that those extracts of Gospel history were prepared by Mr. Blake, then a Commissioner, and himself a Roman Catholic?

Yes. The objections to those extracts were made principally by the Protestant

tant clergy, especially, if I recollect rightly, by the Protestant Primate of Ireland.

14. Earl of *Desart.*] Do you remember a compilation made in 1828 of Scripture Lessons, and submitted to the then Commissioners, and objected to by Dr. Murray?

I recollect a compilation from the Scriptures, which was prepared, I think, about that period, and published in Dublin, and which had the approval of Dr. Troy, who was then the Roman Catholic Archbishop of Dublin.

15. Did not Dr. Murray object to it as being taken exclusively from the Protestant translation?

Yes; I believe on the ground that it was taken from one version only. The compilation to which I now refer is mentioned in one of the Education Reports; I think it is in the Report of 1827. It was a work then used in the schools of the Kildare-street Society.

16. Will you now read the extracts to which you have referred from the Address of the Archbishop of Dublin?

These extracts are contained in an "Address to the Clergy of the Dioceses of Dublin and Glandalagh and Kildare on the recent changes in the system of Irish National Education," by Archbishop Whately. I have marked these extracts because they bear immediately upon the subject of the Rev. Dr. Carlile's letter:—"When the Education Board was originally established, it was at first a matter of doubt whether anything more could be accomplished than simply to provide a joint education, purely secular, leaving all instruction, in any way connected with religion, to the care of the pastors of the several denominations. And it was judged, that even teaching the children of the poor to read and write, only securing them from seditious and positively immoral books, would be a great advance beyond the existing hedge-schools, in which the few children who did obtain the first rudiments of learning received them too often blended with much that was absolutely corrupting. But some of the Commissioners suggested, and the suggestion was adopted by the rest, and sanctioned by Government, that it would be possible to introduce into the education such portions of sacred history and of Christian instruction as might involve no matter of controversy among Christians. Complete religious instruction, indeed, it was plain could not be imparted in common to those of different persuasions. But it was suggested that, as there are some points on which all Christians are agreed, it would be desirable that in these the children should be instructed together, leaving a fuller religious instruction to be supplied to them separately, in conformity with the will of their parents. Accordingly, a brief summary of sacred history was introduced into the 'Reading Books,' provided by the Board; and, in addition to this, the Scripture Lessons, comprising a large portion both of the Old Testament and of the New Testament, were drawn up. It was thought best that the portions of Scripture selected (containing the chief part of the early historical books of the Old Testament, the Gospel of Luke, and the Book of Acts), should not be taken exclusively either from the authorized version of our Church, or from the Douay version, but partly from each, where the one or the other seemed preferable; and partly varying from both, where a new translation was called for. And to each lesson were appended questions which the teacher was to ask the children, and to which he was to confine himself. This we considered as highly important; because, on the one hand, if children are not examined at all as to the sense of what they have been reading, the words will often fail to make any impression on the understanding; and, on the other hand, it would evidently be very rash to leave the questioning of the learners entirely to the discretion of an ordinary schoolmaster or mistress, who might often, without any ill design, ask very ill-judged and improper questions." "Subsequently, however, these Scripture Lessons were so far approved by many of those who had originally denounced them as corrupt and mischievous, that they recommended that the use of them should be made indispensable. This, however, I, in common with the other Commissioners, always resisted. We did not think it right to enforce on any patron of a school the use of any book he might not approve; and, with respect to these Scripture Lessons, and also to a book of Sacred Poetry, and Lessons on the Truth

M. Cross, Esq.
28th Feb. 1854.

of Christianity, we did not allow any child whose parents had a conscientious objection to be compelled to attend the reading of them."

17. Earl of *Derby*.] With regard to those books, the preparation of which you have described, was not the original announcement of the Commissioners to this effect: that although they did not enforce them upon the patrons of any school, they strongly recommended them to be used in the schools during the hours of combined instruction?

A statement to that effect was published in the prefaces to those books when they were first published, and those prefaces still remain, with the exception, I think, of one.

18. Have you any recollection when it was that any alteration took place in the announcement of the view of the Commissioners with regard to that recommendation?

The first new rule introduced with regard to the use of the Scripture Lessons was the 8th, which stated, that if the parents of any children objected, they must then be read oly during the hours of separate religious instruction.

19. Will you state when that 8th rule was introduced?

It was first published in the Sixth Report of the Commissioners for 1839. It then appeared merely as a paragraph in that Report, which was sent round to the Commissioners of Education for their sanction, and I presume was well considered before it finally passed the Board; but there was no discussion at the Board, so far as I can remember, with reference to that particular passage. It was adopted as forming a part of the Report. The Report was not published till 1840; it will be found in the Report for 1839, page 149.

20. In the letter of the Rev. Dr. Carlile, which you have read, he states that for the space of about seven years after the introduction of the system, the Scripture Lessons were read in almost all the respectable schools in the South and West of Ireland, even in the nuns' schools; and that their general introduction had been carried to an extent beyond the Commissioners' most sanguine expectations?

There is no doubt of the truth of that statement.

21. And you have stated that in this state of things an alteration took place in the year 1839?

I am not aware that, previously to 1839, there had been objections to any extent, at least, except by the Protestant and Presbyterian clergy, with reference to those books. There were many persons on both sides, Protestant and Roman Catholics, who objected to the Scripture Extracts; but up to 1839 there is no doubt that they were very extensively used in the national schools in Ireland, particularly in the Roman Catholic schools.

22. In the combined education?

In the hours for combined instruction.

23. Exclusively of the religious education, which was also provided for by the original system of the Board?

Certainly. If your Lordships will refer to the Report of the Committee in the year 1837, and particularly to the evidence of Mr. Blake, a Roman Catholic Commissioner, and of the Rev. James Carlile, you will there see the great importance attached to the use of those books; you will perceive, also, statements bearing out what I have mentioned, as to the extent to which those books were used in the national schools, and especially in those under the management of Roman Catholic patrons. They were not used so generally in the Presbyterian schools, or in those of the Established Church, for the very obvious reason, that in those schools the Scriptures themselves were read.

24. Lord *Monteagle* of Brandon.] Will you read the 8th rule to which you have referred?

The first notice of that particular rule is contained in the report now before me; it was some time afterwards before it was embodied in the rules of the Board; it originally appeared (as I have already stated) at page 149 of the 6th Report for 1839, published in 1840, paragraph 25: "We should also state that we by no means insist on having the Scripture Extracts, published by our authority,

authority, read in any of the national schools, nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians objected to them; in such case we should prohibit the use of them except at the times of religious instruction, when the parties giving it might use them or not as they should think proper."

25. Earl of *Derby.*] Was not that an instruction directly at variance with the original strong recommendation of the Commissioners, that those books should be read during the hours of combined education in all schools, which recommendation had been up to that time acted upon to a great extent?

Previous to that date (1839) there was no regulation or minute with respect to the steps that should be taken if any child objected to read the Scripture Lessons; but on referring to the prefaces to those books, it will be found that the reading of them, though unanimously recommended, was not enforced. I feel bound to express my opinion, that if any statement had been laid before the Board of a case of any children having been compelled by the patron to read those books, whose parents objected to their doing so, I have no doubt the Commissioners would not have insisted on such children who objected reading the books in question; they would have been guided in their decision precisely as if those extracts had been the Scriptures themselves.

26. Lord Bishop of *Ossory.*] In dispensing with the use of them, would they not have been making a new rule, there being no rule that can be referred to by which the use of these books might be dispensed with, any more than of any other books that might be employed in the combined education?

No; there was no distinct rule laid down, previous to 1839, on the point.

27. Viscount *Hutchinson.*] Are the Committee to gather that it is your opinion, that this paragraph in the Sixth Report is merely declaratory of the previous opinion and wishes of the Board, and does not contain any new matter or any new resolution of theirs?

Not at all. If the question had arisen in any case, I believe that the decision of the Board would have been, if any objection had been made, that a child should not be compelled to read the Scripture Extracts. But Rule 8, as it was originally framed, goes a great deal further. There is no doubt that, according to its literal acceptation, it gives a right of excluding the book upon any one child objecting. So that upon any case of that kind occurring, those excellent compilations from the Scriptures were practically excluded from the schools.

28. Earl of *Derby.*] Was not the original basis of the system to give to the patrons of each individual school a full and entire discretion as to that, what they were to insist upon, or what they were to omit, provided that what they insisted or what they omitted was not contrary to the express directions of the Board?

There is no doubt that the patrons of national schools had the right, as they supposed, of introducing the Scripture Extracts, and requiring them to be read by the children; accordingly, they were strongly recommended to introduce them. Patrons had the power of requiring the children of the school to read those books during the hours of combined instruction. But if any case had come before the Board, where it was clearly proved that the parents objected to their children using them, I believe the unanimous feeling and decision of the Commissioners would have been, not to compel any child who objected, by the direction of its parent, to read the book; no such a case has ever arisen in the ordinary national schools. I repeat, that this rule, according to its literal acceptation, goes a great deal further than I am sure the Commissioners could have intended. Allow me to state further, that the Archbishop of Dublin never interpreted the rule in the exclusive sense attached to it. He believed the rule to be in accordance with the general spirit of the fundamental principles of the Board, which are—no compulsion and no restriction. His Grace never put that construction upon it. I think it right to add, that I took occasion to state my opinion, not only to the Archbishop himself, but to the Board generally, that the literal meaning of that rule gave a power to a single child to exclude those books from the school during the hours of combined instruction. I made it a point to state my views with regard to the meaning of the rule.

M. Cross, Esq.

28th Feb. 1854.

29. Earl of *Harrowby.*] In your opinion, the effect of that rule was to remove the discretion as to the introduction of these books from the patron of the school to any individual parent of any individual child?

Certainly.

30. Earl of *Wicklow.*] When did you make that observation to the Board which you have just stated?

I cannot state the precise date; it must have been a considerable time ago. I may be permitted to add why I did so; a case of the kind never arose in the ordinary national schools; the question therefore was never brought before the Board for formal discussion; only one case ever occurred, and that was in the model schools in Dublin; but, as I have said, it never occurred in the schools generally. Several clergymen of the Established Church called upon me at different periods, on official business, but particularly with reference to this rule; they asked my opinion of its precise meaning, taking its literal acceptation according to the language in which it is expressed; I gave my opinion without hesitation, that according to its obvious import, one objecting child would cause the book to be excluded except during the hours of separate religious instruction.

31. Earl of *Desart.*] Might not the rule be interpreted as saying that the child itself should have leave to withdraw, and not that the book should be excluded?

The rule goes to this length, that if any child objects, the book cannot be used except during the hours of special religious instruction. A vast majority of the national schools are under Roman Catholic clergymen; it would be only necessary for one child to object, and the book is excluded; and if the Roman Catholic clergy were generally opposed to the book, it would not then be used even during the hours of separate religious instruction.

32. Earl of *Harrowby.*] Do you know who drew up that paragraph in the Sixth Report?

I have no doubt that Mr. Blake was the writer of it, for he prepared the Report for 1839.

33. *Chairman.*] Will you state the date when it became a rule, and also the words of the rule?

It first appears as a rule of the Commissioners in the Report for 1843, which was not published till 1844. Previously to the publication of the Report in 1843, a committee of the Board was appointed to examine the rules; they sat several days, and took into consideration every rule *seriatim*; no discussion took place at the committee with reference to that particular rule.

34. Lord *Monteagle* of Brandon.] Who were present?

I cannot recollect the names of all the members who were present; but I distinctly remember that Mr. Blake was one. The Archbishop of Dublin was not; he seldom or ever attended committees.

35. Viscount *Hutchinson.*] Will your records enable you to state who were present at the committee upon that occasion?

Probably the minutes of the Board will enable me to give this information. During the discussions which took place on that committee, this particular rule, which was then for the first time embodied in the general code of regulations, did not come under special consideration; nor do I recollect that there was any discussion upon it. The rule was inserted as a matter of course. The rules, as then revised, passed the Board and were printed. The following are the words in which that rule is expressed; it will be found at paragraph 10, page 243: "The Commissioners do not insist on the Scripture Lessons, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any of the national schools, nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read. In such case the Commissioners prohibit the use of them except at the times of religious instruction, when the persons giving it may use these books or not as they think proper."

36. Lord Bishop of *Ossory.*] You said that the objection of one child under

under the direction of its parents would have the effect of confining these books to the time of separate religious instruction. Could that religious instruction take place every day before or after the secular education, or only upon the day set apart for it?

Merely on the day or days set apart for special religious instruction.

37. Under that rule, could it not be used during the hour or half hour appropriated to religious instruction at the beginning or end of each day?

There was no such rule in existence at that time. There were two divisions of time; one for combined instruction, and the other for separate religious instruction. The change alluded to in the question is of a much more recent date. After the investigation of 1837, the regulation of having religious instruction only before and after school hours ceased; the patrons were permitted to have the reading of the Scriptures during any intermediate hour of the day under certain restrictions. The original rule was, that separate religious instruction should be given on one day or part of a day. Then after a certain period that rule was modified, and religious instruction might be given at any period, provided it did not interfere with the general instruction of the school. The consequence of that is, that religious instruction may be given in various ways; it may be given on one day or a part of a day, or it may be given at a separate hour on any day, provided it does not interfere with the general instruction.

38. Viscount *Hutchinson.*] With respect to other alterations which have been made from time to time, can you furnish the Committee with a detailed statement of the various alterations which have been made by the Board in their rules, from the time of its foundation to the present time?

It would be very difficult to do that. But if questions were put to me upon every part of Lord Stanley's letter, then I should be able to state to the Committee the views which the Commissioners take upon the subject of the various parts of his Lordship's letter.

39. Earl of *Derby.*] You have stated the alteration of the rule which took place in 1839; can you state whether any recommendations had been made to the Commissioners upon the subject, or what was the motive which led them to make that alteration?

I am not aware of any recommendations. I never heard the question discussed at the Board with regard to the reasons for the introduction of that rule.

40. Did you receive, before 1839, any complaints with regard to the use of those books during the hours of combined instruction?

I cannot, at this moment, state whether any particular case had occurred; I should rather say not. I can ascertain the fact by referring to the minutes. Your Lordships will observe, that when the rule was altered in 1839, there was a note given by the writer of the report for that year, referring to a particular letter in connexion with that passage. That note says, "*See* the annexed Copy of a Letter (No. 3) which was addressed to one of the Superintendents on the 31st August 1838, and a copy of which was immediately afterwards transmitted to each of the others." It was a letter from one of the Inspectors, which, if the Committee desire, I will read. Appendix, No. 3: "Copy of a Letter which was addressed to one of the Superintendents, on the 31st of August 1838, and a copy of which was immediately afterwards transmitted to each of the others.—In your report on the Shanballymore school, the reading of the Scripture Extracts appears to be a subject upon which you left a memorandum in the Report Book. This has given much offence, as it has been construed to be an interference on the part of the Board, through you, with the religious instruction of the children. You are not to leave any suggestion on this subject, in future, either in the report book of the school or by word of mouth, to the teacher or other person. Simply confine yourself on this subject to registering, in the tabular form of your report sheet to me, the actual number who do read the Scripture Extracts, or state that none read them, if the fact be so. By a perusal of the Commissioners' Regulations, you will perceive that they are totally silent with regard to this book, leaving its use or non-use, as they do of all their other books, wholly for the discretion of those locally interested in the management of the school."

M. Cross, Esq.
28th Feb. 1854.

41. Earl of *Harrowby.*] What is the date of that letter?
The 31st of August 1838.

42. By whom is it signed?
The letter was signed by the then Secretary of the Board, Thomas Kelly, Esq.

43. Lord *Monteagle* of Brandon.] What was the name of the Inspector who made that memorandum in the Report Book?
Mr. Ness.

44. In what part of Ireland was he stationed?
He must have been stationed somewhere near Shanballymore; I do not recollect the particular locality.

45. Earl of *Wicklow.*] Was it after the publication of the Report of 1839, or after the passing of the rule in 1843, that those clergymen of the Church of England to whom you have alluded, called upon you with reference to this rule, and asked you its meaning?
I may have heard objections to the rule before 1843; but it was principally after that date, when it was embodied in the rules, that I was questioned on the subject, every patron having got a copy of the revised rules.

46. Earl of *Derby.*] After that resolution was passed, or that rule was embodied, what was the practical effect upon the reading of the Scripture Extracts in the various schools in Ireland; you have stated that before that time those books were generally read during the hours of combined instruction; can you trace any change in the practice with regard to the reading of them after that alteration of the rule?
No; there are no Inspectors' returns in the office from that date showing the precise number of schools in which the Scripture Extracts were read, and the number of children reading them; all that we had the means of ascertaining were the opinions of the various clergymen of different persuasions with regard to it.

47. Earl of *Harrowby.*] Does not the letter which you have just read seem to imply that the Inspectors were expected to report whether or not the Scripture Extracts were read in the schools?
Yes; certainly. The Inspectors, up to a certain period, made inquiry whether the Scripture Lessons were used frequently in the schools; but they were instructed, with reference to these particular books, not to interfere by attempting to enforce them in any way.

48. Lord Bishop of *Ossory.*] In the case of that particular Inspector, what did the Board, after commenting upon his conduct, tell him that he ought to do?
What I have read is the answer to his report; Mr. Ness made that report in consequence of his finding that the Scripture Lessons were not used with sufficient frequency in that particular school, and then the answer I have read was sent.

49. What did the Board tell him he ought to do?
There is no other instruction upon that point in the letter I have read, except to report the number of children who read the Scripture Extracts or not. That letter appears to have been written by the direction of the Board to the Inspector, in consequence of a letter from the Roman Catholic clergyman, who was the patron of that school, complaining of the Inspector for having made this report.

50. Earl of *Harrowby.*] Is there any record kept in the archives of the Commission of the returns so made by the Inspectors?
Yes, all the reports are kept.

51. Then the Inspectors' returns during the year would show in how many schools the Scripture Extracts were read, and in how many they were not read?
If you examine the reports from the commencement, you will find some information of course upon this subject. There is no exact return now of the number of schools in which the Scripture Extracts are read. In the old reports of the Inspectors the names of a certain number of books were given, amongst which the

the Scripture Extracts and Sacred Poetry are included, and in them is stated the number of children reading those books.

52. Is the practice still continued of recording how many of the children do or do not read the Scripture Extracts?

No. In the reports since the year 1838 or 1840, I find on referring to the names of the books that the Scripture Lessons and Sacred Poetry are not specified in those reports.

53. Then the change of practice seems to have been contemporaneous with that passage in the report?

About the same period.

54. Could you produce any specimens of the reports of the Inspectors before that time, and subsequently, so as to show what the practical difference in the mode of proceeding is?

Your Lordships can see the various forms of the reports of the Inspectors for any year; you will observe a list of certain books at the head of the report; the Inspector specifies those that are read.

55. You mentioned the instructions to the Inspectors respecting the Scripture Lessons; what were the instructions upon that subject?

In one of the early reports for the year 1836, there are instructions to the Inspectors, in which particular mention is made of the Scripture Lessons and the Sacred Poetry. In page 110 of the 3d Report of the Commissioners, under the head of Inspection of Schools, the following paragraph will be found: "He (meaning the Inspector) will inquire whether the Scripture Extracts and Sacred Poetry be read by the children, and recommend the use of these books on the part of the Board; but not peremptorily insist upon it. He will observe whether there be anything in the aspect and regulations of the school that tend to confine it to one particular denomination of children, that he may report to the Board accordingly."

56. Has any alteration been made in those instructions to the Inspectors?

No; not until a later period. Those instructions formed the series of instructions at that time. They have not been latterly sent out to the Inspectors.*

57. Has any change been made in the instructions under which the Inspectors act?

No special change that I am aware of, except that they were made aware of the rule which I have read.

58. Viscount *Clancarty.*] Do they still act under the instruction which you have just read?

Whether they act under it or not, it remains in the old reports as an official document; whether they now recommend, particularly to each patron of a school, to use those books, I am not in a position to say positively; I should think not.

59. Earl of *Harrowby.*] Was that instruction embodied in any particular paper or sheet which the Inspectors carry with them for their guidance?

I am not aware in what form it was circulated amongst the Inspectors. It was before I became connected with the Board. It was an instruction prepared by the then secretary of the Board, Mr. Kelly, for the guidance of the Inspectors. I find that particular passage in it. But since that period there has been no specific instruction given with regard to that particular subject, viz., as to the use of the Scripture Lessons.

60. Are those instructions still put into the hands of the Inspectors?

No; they have the Reports of the Commissioners for their guidance, which contain the rules.

61. And

* At a subsequent examination of the Witness before the Committee, he stated, that since the end of the year 1838, when a circular was sent to the Inspectors prohibiting them from recommending to the patrons or managers the use of the Scripture Lessons during the hours of combined instruction, a new code of instructions to the Inspectors was prepared, and first published in the report of the Commissioners (he believed) for 1843. The instruction of the Board as to the use of the Scripture Lessons, which appeared in the instructions to the Inspectors in 1836, is not contained in the new letter of instructions, which is not now sent out to the Inspectors as a separate official document for their guidance, but is printed in the Reports of the Commissioners, to which the Inspectors have access.

M. Cross, Esq.
28th Feb. 1854.

61. And they are to pick out the statement of their duties from the reports put into their hands?
Yes.

62. They have no set of instructions in a distinct form except what is contained in the rules?
It is not the practice to give them at present any special instructions bearing upon the point in question.

63. Upon any points?
From time to time we instruct them what they are to do in case they require special directions.

64. But there is no particular code of instructions which they carry in their hands for their guidance?
Except what you see in the present rules, which state generally the duties of the Inspectors; but there is no reference in the present rules as to inspection bearing upon this particular point.

65. *Chairman.*] You consider it the duty of the Inspectors to make themselves masters of the rules scattered through your reports, and you do not supply them with any particular paper embodying those instructions?
We do not. In the rules contained in the reports of the Board, there is a section with regard to the duties of the Inspectors; but there is no passage in it of the kind that I have now read, with regard to the use of the Scripture Extracts.

66. Lord *Ardrossan.*] During the time that elapsed from the construction of the system till the passing of the resolution, which is now called the 8th Rule, did any change or modifications occur in the practice of reading these religious books in the schools?
That would be previous to 1839; no change whatever took place during that time. The original rule remained in force.

67. During that time, was the reading of those books repeatedly recommended in the reports issued by the Board?
There is mention made of those books in several of the reports; besides, that, the prefaces to those books strongly recommend their use.

68. After the passing of that resolution, which became afterwards the 8th Rule, were there any changes or modifications of the custom of reading religious books previously to the resolutions of the Board in the last year?
No; the rule remained on the official records, just as I have stated.

69. Was there not an answer given to Mr. Tottenham in 1840, which involved some, and not a very slight change in the custom?
The letter to Mr. Tottenham is published in a Return to an Order of the House of Commons. That letter your Lordships have before you, and an important letter it was.

70. Do you consider that it involved a change in the system?
I will state what it did: It gave permission to the patron to use the Scripture Lessons (even though they had been objected to by the parent of any child), during the first or closing hours of the ordinary school hours, provided that no child was not compelled to remain against the will of its parent. That rule, as it is there explained, conveys the exact meaning attached to it by the Archbishop of Dublin, of Mr. Blake and Mr. Corballis. The two latter were Roman Catholic Commissioners of the Board present when that letter was ordered to be written. That was the meaning they attached to the 8th Rule, the literal acceptation of which, as I have already stated, conveys a very different one.

71. Do you then consider that the literal interpretation of the 8th Rule was never given to it till it was given to it by the resolution of the Board in the last year?
It never was acted upon; no case arose. There was one case, as I have stated, in the model school, in which there was an objection on the part of a child to his reading those Scripture Lessons; and if the rule had been then taken in the literal acceptation I have mentioned, none of the children could have been permitted to read those lessons, except during the hours of special religious instruction. In that particular case, however, the child was merely desired to remove from

M. Cross, Esq.
28th Feb. 1854

from the room, and, therefore, there was no interruption to the general reading by others. I do not know any other case than that. The letter I have spoken of, in answer to Mr. Tottenham, conveys an explanation of the rule, which is perfectly in accordance with what the Archbishop of Dublin stated to be the spirit of the whole system. His Grace never contemplated that the rule should prevent others from reading the Scripture Lessons on the objection of any one child. Only three Commissioners were present when Mr. Tottenham's letter was read before the Board; they were the Archbishop of Dublin, Mr. Corballis, and Mr. Blake. This letter is important, as showing the meaning which Mr. Blake, the original framer of the rule, attached to it, though the words convey a different meaning. The Archbishop of Dublin has always declared that he never understood the Rule 8 to bear the construction put upon it by some of the other Commissioners.

72. Lord Bishop of *Down.*] You stated that the rule was introduced without any discussion; consequently there was no official interpretation of it?
None, at the time.

73. Do you know from your own knowledge how that rule was interpreted by Archbishop Murray, as representing his own Church?
I cannot give the opinion of Archbishop Murray, but I have already stated that I myself mentioned to the Board the answers I had given to various persons who applied to me upon it; it appeared to be the opinion of the members then present at the Board, upon the particular occasion to which I allude, that the rule literally interpreted was to the effect that one child objecting had the power of excluding those books.

74. Then why should the rule be interpreted by the generality of the Board differently from its common correct literal acceptation; why should it be read so ambiguously as to be always supposed to convey another meaning?
The other is the view which its framers took of it.

75. But you state that is not the literal interpretation of the words?
It is not; but the construction put upon it by three Commissioners in the letter to Mr. Tottenham is in accordance with the spirit of the national system. I have no doubt whatever that the 8th Rule, according to its literal phraseology, is distinctly at variance with the fundamental principle of the national system of education.

76. Yet it was passed?
Yes, without any discussion; the report was sent round as usual to each of the Commissioners, passed, and ordered to be printed.

77. Lord *Ardrossan.*] But you have stated that the draft of the answer to Mr. Tottenham upon that occasion was in Mr. Blake's own handwriting?
On referring to the original letter which I have, I found that the answer was written by Mr. Blake, and it is still preserved amongst the records of the office.

78. Earl of *Wicklow.*] Was Mr. Blake present at the Board at any time when you stated to the Board your interpretation of the meaning of the rule?
No.

79. Was the Archbishop of Dublin present?
The Archbishop was present, and stated distinctly that he never understood the rule in that sense, and that it was quite contrary to the object and principles of the system.

80. Earl of *Desart.*] Which interpretation do you consider to have been practically put upon the 8th Rule; that of the Archbishop of Dublin, or what you consider the literal interpretation?
When clergymen called upon me on the subject, I stated distinctly that the literal interpretation gave the power, on any objection being made by one child, to exclude the book during the hours of combined instruction, and the majority of the Board agreed with that interpretation.

81. Viscount *Hutchinson.*] At what time was that?
I cannot exactly state the precise time; it was not at a very early period; after the adoption of the rule. The inquiry was caused by discussions having taken place out of doors on the subject.

M. Cross, Esq.

28th Feb. 1854.

82. Viscount *Clancarty.*] Was it in the lifetime of Mr. Blake?
No; at the time I allude to, when I mentioned it to the Board, Mr. Blake was dead; it was in consequence of attention having been drawn to the subject that I was led to mention it to the Board. The Archbishop asked me what meaning I attached to the rule, and I did not hesitate to state that it appeared to me, that, according to the true interpretation of the words, that was the meaning. His Grace dissented from my opinion, and said, he never understood it in that exclusive sense.

83. Earl of *Derby.*] By whom are the draft reports framed?
All the drafts of the reports were prepared for several years by Mr. Blake; but after his death it has devolved upon me, in the first instance, to draw up the report, principally as regards the educational statistics. And then any special passages bearing upon important points are written, with the sanction of the Commissioners, by the resident Commissioner. The rough draft reports are sent round, when finished, to the Commissioners, and corrected or altered by them before they are finally passed.

84. Can you state by whom that paragraph in the report for the year 1839 was framed?
I cannot have any doubt that it was written by Mr. Blake; he used to write all the reports at that time.

85. Lord *Monteagle* of Brandon.] But the report was sent round to all the Commissioners after it had been so prepared by Mr. Blake?
I have no doubt of it; it was my duty to see that the usual practice was followed.

86. And it met with their unanimous approval?
I did not, at the time, hear any dissent from it.

87. Earl of *Harrowby.*] Is the report discussed at the Board?
It is usually.

88. But you think that that report was not discussed?
What I wish to be understood as saying is this, that the report itself was before the Commissioners, and it might have led to general discussion; but there was no discussion, that I can recollect, with regard to that particular paragraph.

89. Lord Bishop of *Ossory.*] As Mr. Blake was the person who framed the rule afterwards, do not you think that the rule had the same meaning as the paragraph in the report?
Certainly, according to the literal acceptation of the words.

90. Otherwise, this letter of the Commissioners to Mr. Tottenham would not have any bearing upon the interpretation of that rule, the letter being written in 1840, and the rule being made in 1843?
But it has a particular bearing upon it, and hence its special importance. The letter was written in 1840; and it was in consequence, I have no doubt, of that paragraph in the body of the report which led Mr. Tottenham to write to the Board upon the subject.

91. It became an explanation of the rule only as being an explanation of the paragraph in the report, the rule not being in existence then?
Yes.

92. Viscount *Hutchinson.*] Allow me to call your attention to the letter to the Inspector of the Shanballymore school. You have stated that a copy of that letter was sent to all the other Inspectors in Ireland?
It is stated here that directions were given, and I presume that those instructions were carried out. I was not then in the service of the Board.

93. In that letter it is said, that the Inspector is to report how many of the scholars in each school read the Scripture Lessons, or to state that none read them, if the fact be so; but you have since stated that, in 1840, which was two years afterwards, the Inspectors of the National Schools ceased to report upon those circumstances in their annual reports. Can you give the Committee the orders or instructions of the Board to that effect, or can you state when it was that that information ceased to be afforded by the Inspectors to the Board?

No,

No, I cannot answer that question. It was on looking over the reports myself that I observed the Scripture Lessons, Sacred Poetry, and the Truths of Christianity, were not named in them. In fact, I was not aware of the circumstance till my attention was thus drawn to it. The Commissioners have since given directions that the reports of the Inspectors in future shall contain a list of all the books published and sanctioned by the Commissioners, and a statement whether they are used or not.

94. That is latterly?
Yes.

95. Do the Inspectors receive other instructions for their guidance verbally, in addition to those given them officially in writing?
The Secretaries are constantly in the habit of corresponding with the Inspectors upon various points. There is not a week that they do not apply for information as to what steps they should take under peculiar circumstances, and we give them the necessary instructions, according to the recognized rules of the Board; or if any special point arise, it is our duty to take the Board's directions thereon.

96. You are not aware of any general instruction to the Inspectors upon the subject of reading or not reading the Scripture Extracts?
No; but I wish to draw the attention of the Committee to the rules as they now stand; there is a section entitled "Inspection by the Commissioners or their Officers," which contains the instructions under which the Inspectors now act.

97. Can you state when the instructions under which the Inspectors now act were issued?
They first appeared in the Report of the Commissioners for 1842; I will hand in a copy of them.

The same is delivered in.

INSPECTION by the COMMISSIONERS or their OFFICERS.

1. The Commissioners do not take the control or regulation of any school, except their own model schools, directly into their own hands, but leave all schools aided by them under the authority of the local conductors. The Inspectors therefore are not to give direct orders, as on the part of the Board, respecting any necessary regulations, but to point out such regulations to the conductors of the school, that they may give the requisite orders.

2. The Commissioners require that every National School be inspected by the Inspector of the District, at least three times in each year.

3. The District Inspector, on each inspection, is to communicate with the patron or correspondent, for the purpose of affording information concerning the general state of the school, and pointing out such violations of rule, or defects, if any, as he may have observed; and he is to make such suggestions as he may deem necessary.

4. He is to examine the visitors' book, or daily report book, and to transmit to the Commissioners copies of any observations made therein which he may consider to be of importance.

5. He is not to make any observation in the book except the date of his visit, the time occupied in the inspection of the school, showing the precise time at which it commenced, and the precise time at which it terminated; and also the number of scholars present.

6. Upon ordinary occasions he is not to give any intimation of his intended visit; but during the middle term of the year, from 1st May to the 31st August, when the inspection is to be public, he is to make such previous arrangements with the local managers as will facilitate the attendance of the parents of the children, and other persons interested in the welfare of the schools.

7. He is to report to the Commissioners the result of each visit, and to use every means to obtain accurate information as to the discipline, management, and methods of instruction pursued in the school.

8. He is to examine all the classes in succession, in their different branches of study, so as to enable him to ascertain the degree and efficiency of the instruction imparted.

9. He is to examine the class rolls, register, and daily report book, and to report with accuracy what is the actual number of children receiving instruction at the school, and what is the daily average attendance.

10. He is to receive a monthly report from the teacher of each school, and also to make one quarterly himself to the Commissioners, in addition to his ordinary report upon the school after each visit.

 11. He

M. Cross, Esq.

28th Feb. 1854.

11. He is also to supply the Commissioners with such local information as they may from time to time require from him, and to act as their agent in all matters in which they may employ him; but he is not invested with authority to decide upon any question affecting a National School, or the general business of the Commissioners, without their direction.

12. When applications for aid are referred to the District Inspector, he is to communicate with the applicant, so as to ensure an interview, and also with the clergymen of the different denominations in the neighbourhood, with the view of ascertaining their sentiments on the case, and whether they have any, and what, objections thereto. He is also to communicate, personally if necessary, with any other individuals in the neighbourhood.

13. The District Inspector is to avoid all discussions of a religious or political nature; he is to exhibit a courteous and conciliatory demeanour towards all persons with whom he is to communicate, and to pursue such a line of conduct as will tend to uphold the just influence and authority both of managers and teachers.

98. Earl of *Wicklow.*] Do you believe that it is probable that the reason why the Inspectors ceased to make those reports with regard to the Scripture Extracts was in consequence of their being generally withdrawn from the schools altogether?

I am unable to answer that question; on looking at the reports I find the names of those books omitted.

99. When those clergymen of the Church of England applied to you for an explanation with respect to the meaning of the rule, was the impression upon your mind that they were pleased or displeased at the existence of such a rule?

They were not at all satisfied; on the contrary, they stated the strong objections they entertained that such a rule should ever have been made.

100. *Chairman.*] You have Lord Stanley's letter before you; that begins with a historical summary of what took place previously to the establishment of the present system of National Education in Ireland?

Yes; in the last report, which I have in my hand, the original letter is inserted in page 32.

101. After that, Lord Stanley describes the nature of the Board in whom the control of the different schools receiving Government aid should be placed. Will you read that passage?

"For the success of the undertaking, much must depend upon the character of the individuals who compose the Board; and upon the security thereby afforded to the country, that, while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils. To attain the first object, it appears essential that the Board should be composed of men of high personal character, including individuals of exalted station in the Church; to attain the latter, that it should consist of persons professing different religious opinions."

102. Lord *Ardrossan.*] Did the first Board consist of almost every different sect of religion?

I will state how it was constituted. There were originally seven Commissioners: the Duke of Leinster, the Archbishop of Dublin, and the Rev. Dr. Sadlier, who were members of the Established Church; Archbishop Murray and Mr. Blake, Roman Catholics; the Rev. Mr. Carlile, a Presbyterian; and Mr. Holmes, an Unitarian.

103. Lord *Monteagle* of Brandon.] Of how many members does the present Board consist?

There are 15; six members of the Established Church, six Roman Catholics, and three Presbyterians, including one Unitarian.

104. Viscount *Hutchinson.*] Who is the Unitarian?

Robert Andrews, doctor of law, an eminent barrister.

105. When did the change take place in augmenting the number so greatly?

I think it was when the charter of incorporation was obtained, which gives the Lord Lieutenant the power of increasing the number to 15. It is now at its maximum.

106. Were the Commissioners, at the time of that augmentation, unanimous in their approval of an increase to such an extent?

I am not aware that there was any objection made to it.

107. Is any Roman Catholic Bishop a member of the Board at present?
Yes; the Right Rev. Dr. Denvir, Roman Catholic Bishop in Belfast.

108. And one Protestant Bishop?
Yes; the Lord Bishop of Derry.

109. Earl of *Desart.*] Are the Commissioners elected by themselves?
The Commissioners are nominated by the Lord Lieutenant, and the names are sent to the Commissioners in a warrant, his Excellency notifying their appointment.

110. *Chairman.*] Lord Stanley's letter goes on to state, that "It is the intention of the Government that the Board should exercise a complete control over the various schools which may be erected under its auspices, or which, having been already established, may hereafter place themselves under its management and submit to its regulations. Subject to these, applications for aid will be admissible from Christians of all denominations; but as one of the main objects must be to unite in one system children of different creeds, and as much must depend upon the co-operation of the resident clergy, the Board will probably look with peculiar favour upon applications proceeding either from—1st. The Protestant and Roman Catholic clergy of the parish; or, 2d. One of the clergymen, and a certain number of parishioners professing the opposite creed; or, 3d. Parishioners of both denominations. Where the application proceeds exclusively from Protestants, or exclusively from Roman Catholics, it will be proper for the Board to make inquiry as to the circumstances which lead to the absence of any names of the persuasion which does not appear. The Board will note all applications for aid, whether granted or refused, with the grounds of the decision, and annually submit to Parliament a report of their proceedings." Has this portion of the regulations been acted upon, or have any changes taken place either in the regulations themselves, or in the practice of the Board consequent upon them?
Up to the period when the Presbyterian body gave in their adhesion to the Board of Education, the Commissioners were in the habit of receiving applications signed by the clergy and laity of various denominations; but at the time when the Presbyterians joined the Board, one of their stipulations was, that they should have the liberty of applying for aid, without necessarily consulting the clergy or members of other denominations, and asking them to join them in the application.

111. Earl of *Derby.*] What was the date of that Presbyterian adhesion?
In the year 1840. It is alluded to and explained in the Sixth Report of the Commissioners. You will find that the first application made on the part of the Presbyterians was by one Presbyterian clergyman, the Rev. Robert Stewart, of Broughshane, in the county of Antrim. And the Board made grants to other schools, as well as to the Coreen school under similar circumstances. Since that period, the number of joint applications coming up, signed by various parties, has been very few; they are generally speaking, in fact, almost exclusively from one individual, lay or clerical, of different denominations. But I am bound to state that if the Commissioners had received united applications from various parties, they would have given them the preference, as carrying out the original intention of Lord Stanley; there is, however, no arrear of applications. If there were, the Commissioners would give the preference to united applications coming from persons of different religious denominations.

112. Earl of *Derby.*] At the commencement of the system, had you many applications complying with the first condition, namely, that they should be from the clergy of different denominations?
There were, I have no doubt, a great number; when I entered the Board's service in 1838, I found a vast number of applications that had not been decided upon; my recollection is, that many of them were from persons of different denominations.

113. Earl of *Harrowby.*] Could you, by consulting the records in the office, find out the number?
Yes, I could ascertain the number of persons, clerical and lay, that signed each application; I could refer to all the applications disposed of in the year 1838, when I was appointed one of the Secretaries, or for any other period.

M. Cross, Esq.

28th Feb. 1854.

114. Earl of *Derby.*] The original letter describes three different classes of applications, all of them indicating, to a certain degree, the concurrence of persons of different religious persuasions as being what would principally recommend them to the favour of the Board; can you give us from the commencement of the Board down to the year 1838, the number of applications which would fall under those three separate heads?

I can procure such a return; we preserve all applications for every species of aid.

115. You can give a return of the number of applications in each year, divided into the different classes enumerated in the letter?

Yes; all the applications have been kept from the commencement of the Board down to the present time.

116. Viscount *Hutchinson.*] You were understood to state that it was only after 1840 that you entertained applications from single individuals?

There were many, I have no doubt, previous to that date, but the general rule was, that if they came from persons of different religious denominations they should have the preference, in case the Board could not aid all.

117. Earl of *Derby.*] That was for the purpose of encouraging combinations of different religious denominations in establishing schools?

Yes.

118. Are you of opinion that the alteration which has been made in the practice of the Board by attending to individual applications, has had the result of diminishing the amount of that combination, and of making the schools more of a separate character than they were before?

The effect has certainly been to place the schools more under the management of individuals of different religious persuasion, but I think there is nothing in that fact (even though it be admitted) to prevent united instruction, although the result has been, that schools under Roman Catholic patronage are principally attended (especially in Roman Catholic localities) by children of that persuasion. In the North of Ireland, where the population is more mixed, you will find by the returns furnished to Parliament that there is a much larger amount of mixed education than in the other three provinces.

119. Can you give the Committee an epitome of the returns which have been made, showing the extent to which the combined education goes in the different provinces?

I have some returns to that effect.

The same are delivered in, and read, as follows:

CONNAUGHT.

COUNTY.	Number of National Schools in Ireland under the Patronage of											
	Established Church.		Presbyterians.		Dissenters.	Roman Catholics.			Workhouse Schools.	Commissioners of National Education.	Religion not stated.	Total.
	Clergy.	Laity.	Clergy.	Laity.		Jointly with Protestants.	Clergy.	Laity.				
Galway	1	14	-	-	1	6	80	30	4	-	1	137
Leitrim	4	19	1	-	-	1	74	7	3	-	-	109
Mayo	6	38	4	-	-	-	62	34	9	-	-	153
Roscommon	4	2	-	-	-	3	79	7	4	-	-	99
Sligo	-	6	1	-	-	2	78	2	1	-	-	90
Total	15	79	6	-	1	12	373	80	21	-	1	588

LEINSTER.

COUNTY.	Number of National Schools in Ireland under the Patronage of											
	Established Church.		Presbyterians.		Dissenters.	Roman Catholics.			Workhouse Schools.	Commissioners of National Education.	Religion not stated.	Total.
	Clergy.	Laity.	Clergy.	Laity.		Jointly with Protestants.	Clergy.	Laity.				
Carlow	-	2	-	-	-	-	56	1	-	-	-	59
Dublin	5	7	-	-	-	-	108	16	4	8	1	149
Kildare	3	4	-	-	2	-	69	4	2	-	-	84
Kilkenny	6	13	-	-	-	-	104	11	3	-	-	137
King's	-	2	1	-	-	-	68	8	2	-	-	81
Longford	-	4	2	1	-	-	49	2	3	-	-	61
Louth	-	3	-	1	-	-	62	8	3	-	-	77
Meath	4	12	-	-	-	2	93	20	5	3	-	139
Queen's	5	12	-	-	-	2	57	2	2	-	-	80
Westmeath	6	6	-	-	-	-	83	6	2	-	-	103
Wexford	-	2	-	-	-	2	98	5	3	-	-	110
Wicklow	4	6	-	-	-	2	53	4	2	-	-	71
Total	33	73	3	2	2	8	900	87	31	11	1	1,151

MUNSTER.

Clare	1	15	-	-	-	2	94	10	7	-	1	130
Cork	3	10	-	-	-	4	278	9	15	2	-	321
Kerry	4	8	-	-	-	-	131	5	6	-	-	154
Limerick	1	19	1	-	-	2	72	5	6	-	-	106
Tipperary	3	9	-	-	-	1	153	8	8	3	-	185
Waterford	-	14	1	2	-	7	63	2	3	-	-	92
Total	12	75	2	2	-	16	791	39	45	5	1	988

ULSTER.

Antrim	9	35	152	84	16	1	36	3	-	3	-	339
Armagh	1	24	16	9	6	1	35	17	-	3	-	112
Cavan	8	13	14	3	-	2	119	9	3	3	-	174
Donegal	25	29	23	4	-	4	156	8	6	-	-	255
Down	8	27	116	43	7	-	69	6	2	-	-	278
Fermanagh	7	30	13	1	-	-	74	5	-	-	-	130
Londonderry	5	14	74	12	-	-	58	6	2	3	1	175
Monaghan	4	22	25	7	-	-	76	3	4	-	-	140
Tyrone	27	31	51	26	1	4	113	14	4	-	1	272
Total	94	225	483	189	30	12	736	71	21	12	2	1,875

SUMMARY.

IN PROVINCES OF	Number of National Schools in Ireland under the Patronage of											
	Established Church.		Presbyterians.		Dissenters.	Roman Catholics.			Workhouse Schools.	Commissioners of National Education.	Religion not stated.	Total.
	Clergy.	Laity.	Clergy.	Laity.		Jointly with Protestants.	Clergy.	Laity.				
CONNAUGHT -	15	79	6	- -	1	12	373	80	21	- -	1	588
LEINSTER - -	33	73	3	2	2	8	900	87	31	11	1	1,151
MUNSTER - -	12	75	2	2	- -	16	791	39	45	5	1	988
ULSTER - -	94	225	483	189	30	12	736	71	21	12	2	1,875
Total - -	154	452	494	193	33	48	2,800	277	118	28	5	4,602

120. Earl of *Derby*.] Do I rightly understand the return which you have now read, as showing that the whole number of schools under the joint management is only 48 of persons of different religious denominations?

Up to the date specified in these returns, there are very few schools under joint management; and I should add, that as far as my experience goes, those under joint management have given the Commissioners more trouble than any others, for they have found it very difficult to unite parties of various religious communions.

121. Marquess of *Lansdowne*.] Are the schools under the Commissioners all model schools, and upon the same plan, or is there any difference between them?

The Model District Schools and the Agricultural Model Schools are under the exclusive control of the Commissioners; there are no local patrons; the Commissioners themselves are the patrons.

122. Viscount *Clancarty*.] You have not stated the number of schools under the joint patronage of Roman Catholic clergymen, and clergymen of the Established Church. Will you have the goodness to refer to the Report of 1850, and state what the number appears to be?

In this return I have now before me, which is published in the 17th Report, page 480, I observe that there are only 11 schools under clergymen of different denominations: "Of these, eight are under the united management of Established Church and Roman Catholic clergymen; one under that of Established Church and Presbyterian; and two under that of Roman Catholic and Presbyterian."

123. Is that stated also in the 19th Report?

It is not stated in the 19th Report, which gives the number of children of different denominations.

124. Earl of *Derby*.] Can you inform the Committee what proportion of the schools are schools which contain children exclusively of one religious denomination, or in which there are not above two or three children not belonging to the prevailing denomination?

There is no return which will give that information. We have a return showing the number of children of the different denominations in each school. One of the headings in the Return moved for by Lord Clancarty is, the number of children on the rolls for the half-year ending 31st March 1853, in the schools enumerated in the Commissioners' 18th Report. This refers to 1851, and was moved for by Lord Clancarty. The total number in the four provinces is 490,027 children. Of the Established Church there are 23,629; Roman Catholics,

Catholics, 390,840; Presbyterians, 39,751; other Protestant Dissenters, 2,083. The total number whose religious denominations were ascertained, is 456,303 children; but there is a large number whose religious denominations were not ascertained, by which I mean, that on sending to the managers of schools (for it is only through them that the Commissioners can obtain such information), there were 33,724 children whose religious denominations were not given.

125. That gives the gross totals; but my question was, how many schools are there in which you would say that there is a fair mixture in tolerable proportions of different religious denominations; and how many ought to be considered as exclusively schools of one religious denomination?

This return gives the name of each school, and the number of children of each religious denomination in each of the schools. On an analysis of that return being made, what your Lordship wishes can be ascertained.

126. The object of the question is, to ascertain in how many schools out of the whole number there is practically combined education of children of different religious persuasions?

Without analysing the return obtained by Lord Clancarty, I cannot give an answer, but there will be no difficulty in getting an analysis of it.

127. Earl of *Desart.*] Do you think that there would be any difficulty in the harmonious combination of children of different denominations among themselves, independently of the system of management altogether?

I should say, none whatever; the children of all persuasions agree well together, and I never heard of any difficulty on that point.

128. *Chairman.*] You have read an analysis of the number of children of different denominations attending schools under the control of the Board. Can you give a similar analysis with regard to the religious denominations to which the teachers belong?

I have it here. This is a return of 4,704 schools, for the half-year ending the 31st of March 1853; this is the most recent return we have prepared. In 4,704 schools, there were 4,859 principal teachers, 278 assistant teachers, 277 work-mistresses, and 540 monitors: total 5,954. Now, of that total, there were 341 members of the Established Church, 4,696 Roman Catholics, 756 Presbyterians, 35 other Protestant dissenters, making a total of 5,828; and there were 126 in this return whose religious denomination was not stated, or not known, making a total of 5,954.

129. Earl of *Harrowby.*] Have you got these numbers subdivided under the different heads, namely, principal teachers, assistants, work-mistresses and monitors, so as to show how many of each of the four classes there are belonging to each of the four different denominations?

No.

130. Lord Bishop of *Down.*] The Commissioners called upon the Inspectors, in a letter, dated 5 April 1852, to make a return of the different religious persuasions attending schools; have you a copy of the letter of the Commissioners to the Inspectors, requiring them to make this investigation?

No, I have not brought the letter with me. I may state, in explanation, that I thought it would be satisfactory to obtain such information from a certain number of the Inspectors, I think, to the number of 19, especially in those parts of Ireland where the population might be mixed: the suggestion was approved of by the Board, and I wrote to 19 of the Inspectors. I have not the letter with me, but I can state the general purport of it. It was that the Commissioners were anxious to know to what extent united education existed in those localities. I did not ask for information from the remaining number of Inspectors, for this obvious reason, that I knew that in three provinces it was impossible that united education could exist, at least, to any extent, the number of Protestants being so limited.

131. Have you any epitome of the result of their replies, and can you state the impression which they left upon the mind of the Board, with regard to combined education in the parts of the country visited by those 19 Inspectors?

The impression upon the mind of the Commissioners was this, that the amount of united education in those localities was greater than they could have been anticipated,

M. Cross, Esq.
28th Feb. 1854.

anticipated, considering the strong and systematic opposition of the clergy of the Established Church to the national system of education, who, of course, having a conscientious objection to its principles, are naturally anxious to prevent any children under their influence from attending such schools, or to withdraw such children if they were disposed to attend.

132. Then the result was found to be more satisfactory than the Commissioners anticipated?
It was.

133. *Chairman.*] Will you state on what principle the selection of Inspectors was made from whom you required those reports, with reference to the amount of mixed education going on in schools under the management of the Board?
I suggested to the Commissioners the propriety of ascertaining to what extent united education existed in those localities in Ireland where the population is mixed, and where it was more likely than not that a considerable number of children of different persuasions were attending those schools. The Commissioners approved of my suggestion. I selected the districts from which such information was to be obtained, and my selection was guided entirely by the localities, without reference to individuals. I did not submit the names of any individuals to the Commissioners, but they approved of my obtaining such information. That information was procured, and is afforded in the return.

134. What guided you in the selection of those districts?
I was guided solely with reference to the localities; I saw the number of counties comprised in the district of each of those 19 Inspectors that I had selected. From my knowledge of the North of Ireland, I was quite sure that children of different persuasions were attending the same schools there. The schools in Ulster were principally selected, as they were the most likely to afford fair specimens of united education. In the other three provinces, where the number of Protestants, including Presbyterians and Dissenters, was comparatively limited, it was to be expected that the children attending those schools would be almost exclusively Roman Catholic.

135. Lord Bishop of *Ossory.*] That is to say, you consider that in three of the provinces of Ireland, united education is impossible?
Where the population is almost all of one religious persuasion, it must be so; but in some of the other provinces there may be a certain mixture, more or less.

136. Earl of *Harrowby.*] When you speak of mixed education, do you include in that term the education of children of different Protestant denominations attending the same school?
Yes.

137. Therefore a school where children of the Established Church, and children of the Presbyterian Church are educated together, you would call a mixed school?
I should to a certain extent, though not to a full extent, if there were any considerable number of Roman Catholics in the same locality who did not attend the school.

138. *Chairman.*] Are you aware of having excluded any district in which there was a large mixed population?
I am not aware of having done so. The districts were selected in a very hasty way; I desired certain districts to be taken in particular parts, without reference to individuals.

139. Earl of *Desart.*] Has it not been the common practice of the Commissioners to give separate grants to two or more schools in the same town, in which a notoriously different system of education was conducted?
In any schools to which the Commissioners make grants, whether under the patronage of Protestants or of Roman Catholics, the parties undertake to carry out the rules of the Board. There is no particular system adopted that the Board can recognize, except their own.

140. Lord Bishop of *Down.*] Could there be a violation of the rules of the Board in any school without the Commissioners knowing it within a limited period after the violation took place?

Certainly, many instances may have occurred in which such is the case. The Commissioners cannot know of any violation of rules unless parties write to them to state the fact, or unless their own Inspectors report to them that such is the case. Such violations may exist for a considerable time before the Commissioners obtain official intimation of the fact, as the Inspectors only visit the schools at distant intervals; if there were, as there ought to be, a much more frequent inspection of the schools, abuses would be more easily detected. All I can say is, that the moment any real case of abuse is laid before the Commissioners, or any letter comes through my hands which refers to any serious violation, or even the slightest deviation from the rules, the Commissioners are either immediately consulted upon the subject, or I write the usual letter to state that a departure from the rules has been committed, and that the school must be, in future, conducted in strict accordance with the regulations of the Board.

141. Viscount *Hutchinson.*] The first column in this return is the roll number. Has the roll number reference to the priority of the application?

Yes; the roll numbers are arranged in consecutive order, from 1 to 5,000.

142. Will you turn to page 214 of the 19th Report. You will observe in the parish of Castlecomer, in the county of Kilkenny, there are eight schools; the first six, judging from the roll number, appear to have been all founded before the last two; the first six numbers being all lower numbers than the last two; is not that the case?

Yes.

143. Now the first six schools are under the patronage of the Reverend Edward Aylward, a Roman Catholic priest?

Yes.

144. The application for the last two, the patron of which is the Reverend Robert O'Callaghan, a Protestant clergyman, must have been made afterwards?

Yes.

145. Can you state what special inquiries were made to discover what was the reason why two additional schools should be established in the parish of Castlecomer, under the patronage of the Protestant clergyman, when there were already six schools in the parish under the patronage of the Roman Catholic priest?

Before a school is received into connexion with the Board, the Inspector is required to report upon the application and upon all the circumstances of the case, and if he recommends that the application should be received (unless special reasons are given why the school should not be received into connexion), the Commissioners, as a matter of course, make the grant. I have no distinct recollection as to what were the particular circumstances of this case, but that is the uniform practice; and if any applications contain points which require special consideration with regard to various matters, amongst others, the proximity of one school to another, they are brought up to the Board with that view, for the purpose of being taken into special consideration on every point that the report may contain.

146. Is the recommendation of the Inspector in this instance recorded upon the archives of the Board?

Certainly.

147. Can it be produced?

Easily, unless it is mislaid.

148. Lord Bishop of *Ossory.*] Will you have the goodness to read the number of children of each denomination upon the rolls of the schools in Castlecomer?

In the first school there are 279 Roman Catholics on the rolls, and no child of the Established Church; in the second there are 384 Roman Catholics on the rolls, and no Protestants; in the third, Smithstown, there are 36 Roman Catholics, and no Protestants; in the fourth there are 41 Roman Catholics on the rolls, and no Protestants; in the next, 54 Roman Catholics, and no Protestants;

M. Cross, Esq.
28th Feb. 1854.

and in the next, 45 Roman Catholics, and no Protestants. Then we come to the last schools. In one of them there are 33 Protestants on the rolls (meaning of the Established Church), and no Roman Catholics; and in the other there are 49 Protestants on the rolls, and no Roman Catholics.

149. That is the result of the Protestant clergyman and the Roman Catholic priest being patrons of national schools in the same parish?

That is a result which, however much it is to be regretted, is a matter over which the Commissioners have no control. If you cannot get the Protestant and the Roman Catholic clergymen to apply jointly to the Commissioners for aid, you cannot on the same ground, I presume, prevent the children of a particular denomination going to a particular school in preference to another. It is a state of circumstances that is to be lamented; but there is no power in the Commissioners to prevent it.

150. But the result is, that whether the schools of the Protestant clergyman and of the Roman Catholic priest are under the national system, or under different societies, there cannot be united education?

Certainly, in those particular instances, there cannot be united education; but if the children and the parents were left to themselves, probably there might.

151. Earl of *Desart.*] Do you conceive that the rules of the Board in such a case afford sufficient latitude to enable one class of religionists to confine the education to that of their own class?

The rules of the Board present no obstacle whatever to united education; but they do not contain anything which would enable the Commissioners to enforce it.

152. Viscount *Clancarty.*] What are the instructions to the Inspector, when an application is made for a school, with respect to the inquiries which he is to make upon the spot for the information of the Commissioners?

Your Lordship will find the form of instructions in the report. Minute information is required upon several points; but there is no question as to the number of the different religious denominations attending in each particular school.

153. What are his instructions with respect to the inquiries he is to make touching schools already in existence?

There are no instructions upon that subject as to what is required in the form of procedure, except that he is to state them, and their distance from each other.

154. Earl of *Harrowby.*] Is the existence of a private school already on the spot a reason for not making a grant from the National Board?

Certainly not. There are many instances in which there are numerous private schools not under the Board; but the existence of those schools, not being connected with the Board, would not induce the Commissioners to refuse a grant, provided there was a sufficient attendance for a national school, if an application were made.

155. How do you ascertain that there will be a sufficient attendance befo re the school is built?

All schools already in existence that apply for aid have their attendance.

156. But supposing that, in a parish in which there is already a sufficient amount of private education, a person applies to you to build a new school, is the existence of a sufficient amount of private education there a reason for refusing a grant for a national school?

Certainly not.

157. Viscount *Hutchinson.*] Lord Stanley's letter says, "As one of the main objects must be to unite in one system children of different creeds, and as much must depend upon the co-operation of the resident clergy, the Board will probably look with peculiar favour upon applications proceeding either from—1st. The Protestant and Roman Catholic clergy of the parish; or, 2d. One of the clergymen, and a certain number of parishioners professing the opposite creed; or, 3d. Parishioners of both denominations." How many of the national schools fulfil that condition?

I have

I have already stated that, for a number of years past, except occasionally, the applications are almost always signed by one applicant only, and that, in point of fact, those three conditions you may consider as extinct. I added also, that if any applications of that description came up under those three heads, if the Commissioners had at the time a variety of applications before them, and if it was not convenient, or they had not funds sufficient to make grants to them all, they would give the preference to an application which complied with those conditions.

158. Earl of *Derby.*] But, practically, you state that the whole of it has become a dead letter?

Practically, it has been so since 1840.

159. Marquess of *Salisbury.*] What steps do you take when you receive applications?

When a letter is received applying for aid of any kind, either to build a school or to support an existing school, we send down our printed forms of applications, the most of which your Lordships will find embodied in the last and previous reports; and on those applications being filled up and returned, the Inspector is then directed to call upon the applicant and inspect the school, or, if it is not yet built, the site upon which the school is to be built, to obtain every information in his power, and to communicate with the clergymen of different persuasions, either personally or by writing, to ascertain whether they have any and what objections to that particular school; but the objection of a clergyman would not necessarily prevent the Commissioners from granting the aid required.

160. Earl of *Derby.*] But that objection would be reported to the Board by the Inspector?

It is always reported. The Inspector is directed to communicate with the clergymen of different persuasions in the neighbourhood and to ascertain their opinions; their opinions are recorded in his report, and when the application for aid comes before the Commissioners, they have the fact before them that some particular clergyman in the neighbourhood does not approve, or does approve of the school.

161. *Chairman.*] The next point in Lord Stanley's letter is, that the Board "will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent; they will refuse all applications in which the following objects are not locally provided for: 1st. A fund sufficient for the annual repairs of the school-house and furniture. 2d. A permanent salary for the master, not less than pounds. 3d. A sum sufficient to purchase books, and select requisites at half price. 4th. Where aid is sought from the Commissioners for building a school-house, it is required that at least one-third of the estimated expense be subscribed, a site for building, to be approved of by the Commissioners, be granted for the purpose, and that the school-house, when finished, be vested in trustees, to be also approved of by them;" have those conditions requiring local aid been in any way altered, or have they been practically adhered to?

The conditions now read with regard to local aid have not, to a great extent, been fulfilled. I beg to state, with reference to this subject, that an important correspondence took place upon it, very soon after the formation of the Board, with the Lord Lieutenant; I have a copy of the letter of the Board of Audit upon the subject, and I shall be happy to lay it before your Lordships, in which the difficulties of carrying that arrangement into effect are clearly pointed out; and the view to which the Government came on that point was, that it would not be possible to fulfil all the conditions which are embodied in Lord Stanley's letter.

162. Earl of *Harrowby.*] Was that letter ever laid before Parliament?

Not before Parliament, but the correspondence is given at length in our early minutes.

163. Lord Bishop of *Ossory.*] Has the letter ever been published?

I do not think it has. I will hand in a copy of the letter, and an extract from the minutes of the Board of 1st May 1834.

The same are delivered in, and read, as follows:

M. Cross, Esq.

28th Feb. 1854.

COPY of a Letter from the Commissioners of Audit to the Right honourable the Lords of the Treasury, dated Audit Office, 20th March, and forwarded to the Commissioners of National Education in a Letter from the Right honourable E. G. LITTLETON, dated 14th April 1834.

My Lords,

THE Secretary and Accountant of the Commissioners appointed by the Lord Lieutenant of Ireland for administering the funds placed by Parliament at his Excellency's disposal for the education of the poor in Ireland, having delivered into this office his first account for this service, we beg leave to request your Lordships' directions as to the extent to which the proceeding in this department is to be carried in the following respects. In a letter published in the Dublin Gazette of the 5th December 1831, from the Right honourable E. G. Stanley, then Secretary of the Irish Government, to the Duke of Leinster, one of the Commissioners, we observe the following directions: "That the Board of Commissioners will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent. They will refuse all applications in which the following objects are not locally provided for: 1st. A fund sufficient for the annual repairs of the school-house and furniture. 2d. A permanent salary for the master, not less than pounds. 3d. A sum sufficient to purchase books and school requisites at half price, and books of separate religious instruction at prime cost. 4th. Where aid is required from the Commissioners for building a school-house, it is required that at least one-third of the estimated expense be subscribed, a site for building, to be approved of by the Commissioners, be granted to them, and the school-house, when finished, to be vested in them." With reference to these instructions, we are desirous of being informed whether it is your Lordships' wish that we should require satisfactory evidence to be produced to us, showing that the conditions prescribed in Mr. Stanley's letter have been complied with, in which case your Lordships may probably consider it advisable to give instructions to the Commissioners in Ireland to that effect; or, secondly, whether according to the apparent meaning of the following extract from the same letter, viz., "The Board will be entrusted with the absolute control over the funds which may be annually voted by Parliament," we are to consider the duty above-mentioned as resting entirely with the Commissioners of Education, subject to any inquiries which the Lord Lieutenant in Ireland may be pleased to direct, and to confine our examination of the accounts of the aids granted for the different schools to the ascertaining of their arithmetical correctness, and the production of proper vouchers and authorities in support of the payments. Your Lordships are probably aware, that the Commissioners are required by the letter from Mr. Stanley, to which we have referred, to note all applications for aid, whether granted or refused, with the grounds of the decision, and annually to submit to Parliament a report of their proceedings." The Commissioners having considered the foregoing documents, entirely concur in the construction which appears to be put upon Mr. Stanley's letter by the Commissioners of Audit, and consider that the duty of requiring satisfactory evidence to be produced, showing that the conditions prescribed in Mr. Stanley's letter have been complied with, rests entirely with them, subject to any inquiries which the Lord Lieutenant of Ireland may be pleased to direct; and that the duty of the Commissioners of Audit extends only to the examination of the accounts of the aids granted for the different schools, to the ascertaining of their arithmetical correctness, and to the production of proper vouchers and authorities in support of the payments. The Commissioners also think it necessary to observe, that unless this be considered by his Majesty's government as the true construction of Mr. Stanley's letter, it would be impossible for the Commissioners to make any grant from the funds committed to them with safety to themselves, or to act with benefit to the public.

EXTRACT from Minutes of Proceedings of the Board, 1st May 1834.

THE Commissioners, agreeably to their minute, waited on his Excellency the Lord Lieutenant on the 26th ult., with a copy of their minutes of the 24th April, and conferred with him upon them, when his Excellency was pleased to express his entire concurrence in the views entertained by the Commissioners on the point laid before him, namely, the footing on which the Commissioners stood with respect to the Commissioners of Audit.

164. Earl of *Derby.*] Were the alterations made in consequence of that letter noticed in the subsequent report?

I cannot from recollection state till I examine the early minutes. This letter had reference particularly to the question of a sufficient fund for a permanent salary for the master, and for the purchase of books and school requisites; but with regard to the other conditions they have been strictly fulfilled.

165. Will you state what conditions with respect to local assistance in the maintenance of the school are now required?

There is a question put: Is there a reasonable prospect of local funds being obtained? The Commissioners always have statements sent up to them before they pay the salary of the teachers as to what the amount may have been received by them, either under the head of local subscription, or weekly payments by the children. But the Commissioners have not enforced the rule so strictly as to refuse

refuse the salary of the teacher, after a school has been brought into connexion with the Board in consequence of those local fees, or payments being either small in amount or none.

166. Is any amount of local aid either for the purpose of building or maintaining a school now required by the Commissioners?

In building, one-third is required still; that condition has always been complied with; one-third either in actual money subscribed, or in the labour of persons employed in poor localities. The plan adopted is this: before the Commissioners pay a grant towards building a school, a certificate is sent up, stating that such a sum has been expended towards building a school; we then require a certificate from our Inspector, and latterly from a clerk of works, stating that there is full value for the grant made by the Commissioners, as well as for the contribution of one-third made by the local parties.

167. Lord Bishop of *Ossory.*] How long is it since a clerk of the works has been employed?

Only the last three or your years.

168. Did that arise from the Board having reason to believe that in some cases the building was really erected for the two-thirds which they gave, and that the third which was promised to be given locally was never given?

The object of the Board in appointing clerks of works was, that they might have more correct proof before them of the buildings being erected substantially and on eligible sites, and that they had full value for the money expended.

169. Had you, in any cases, reason to believe that the building was really erected for the two-thirds of the sum which was stated to the Board to be the expense of it, and that, in point of fact, the third which ought to have been derived from local sources never was paid, nor any part of it?

I do not recollect at this moment any particular case of that kind, but there may have been, and on reference to the minutes I can satisfy your Lordships upon that. It was suggested at first, that with the view of preventing the public money being misapplied, there should be an architect to the Board, as there now is, who should inspect the building, because the Commissioners felt satisfied that however honestly our literary Inspectors might answer such questions, they were really not competent authorities to decide upon subjects of that kind. The expense of employing an architect and a clerk of works deterred the Board for many years from adopting what appears to be the most proper regulation. I have myself several times impressed upon the Commissioners the necessity of having such an officer, and the Commissioners have now two clerks of works and an architect employed.

170. Earl of *Harrowby.*] Is there any security that the whole expense of the school is defrayed before the public grant is actually paid?

The Commissioners do not pay the grant till the school is actually in operation.

171. Is there security that there is no debt left upon the school?

No inquiry is ever made into the question of debt. The Commissioners under their present rules do not require any condition of that kind.

172. *Chairman.*] Are the plans of school buildings submitted to the Commissioners before they are begun?

The Commissioners have not had as yet uniform plans. Circulars have been sent out, stating some general conditions with regard to the building of schools, and the materials to be used; but that has not been done with the accuracy with which it will be under the supervision of the architect and clerks of works. Plans are in preparation which will give greater uniformity to the building of schools, and will, I think, secure greater strictness in the application of the grants towards their erection.

173. Do the actual plans to be carried out ever come under the observation of the Commissioners themselves?

For the first few years after the formation of the Board, the plans were sent up by the local patrons; but there was no uniformity in those plans, and the consequence was that many of our schools have been built without proper regard to architectural appearance, and that many of them are not substantially built.

M. Cross, Esq.
28th Feb. 1854.

The grants of the Board have been so small with reference to buildings, that one can scarcely feel surprised they are not of such a character as it is desirable they should be.

174. Viscount *Hutchinson.*] I believe the Board only contributes two-thirds to the expense of building the school, and then the school-house is to be conveyed to them, and vested in trustees for them?

In the first draft of Lord Stanley's letter, it was intended that the schools should be vested in the Board as they are now. In the second draft the word "trustees," I think, was substituted, and for many years that rule remained in force; but since 1845, the Commissioners have required the premises to be vested in them in their corporate capacity.

175. What are called the "vested schools" in the Return from which you have been quoting, and also in the Return in the 19th Report, include schools that are vested in trustees under the old system, as well as those vested in the Board?

Yes; the Return includes both.

176. Lord Bishop of *Ossory.*] Can you inform the Committee what is the entire number of schools that have no aid whatever from local contributions, with the exception of school fees?

Yes; full information is given upon that point in the two Returns that have been already printed by Parliament; the Return moved for by Mr. Grogan in the House of Commons, and that moved for by Lord Clancarty.

177. Can you state the number of schools which received no aid whatever from local contributions except school fees, in the year 1851?

It appears from this Return to be 3,529.

178. Viscount *Hutchinson.*] What was the total number of schools on the roll at that time?

Four thousand seven hundred and four.

179. And out of those, according to this Return, it appears that 3,529 received no other local aid than that which they received from the school fees?

Yes.

180. Then the Committee are to understand from what you have stated with respect to the first, second and third conditions of Lord Stanley's letter, that those conditions are not now complied with?

Yes, they are complied with, but only to a limited extent; for example, by the payment of weekly fees.

181. The first is, "A fund sufficient for the annual repairs of the school-house and furniture;" that is not complied with?

That is not complied with.

182. Nor "a permanent salary for the master?"

No.

183. Nor "a sum sufficient to purchase books and school requisites at half-price?"

No; but with reference to that condition I have to state, that although there is no permanent fund called for, there is no difficulty in fulfilling the condition with regard to a great number of the applications sending up money for books. All the schools, at different times, contribute money to purchase books at reduced prices; although the Commissioners do not stipulate that a permanent fund shall be established for the purpose, previously to the school being taken into connexion with the Board.

184. Lord Bishop of *Ossory.*] Do not some of the Inspectors report, that low as the prices of the books are, the poverty of the people in many of the schools prevents the children being properly supplied with them?

Yes, but a great majority of the schools are supplied; and, in many instances, money is contributed by the teachers themselves out of their salary.

185. Can you state how many of the teachers pay a rent for their houses?

According to this Return, there are 3,682 without residences.

186. How many of them pay for the schools in which they teach?

That

That information is not given in this Return. I should wish to explain with reference to No. 5 in this Return, as to the "total number of schools which receive no aid from local contributions, not including school fees, in the year 1851," that what it means is this, that there were in that year 3,529 schools which received no aid in the way of local subscriptions, either from patrons, or from committees, or from any other source; it does not mean that they did not receive local aid of any other description, because if your Lordships turn to No. 3, you will find that there are only 522 schools out of 4,704, the teachers of which receive no support whatever, either in the way of school fees or local subscriptions; nevertheless, there are very few schools in which there are local subscriptions.

187. Do you know how many schools there are in which the fees do not amount to 2*l.*?

I do not know that there is any query of that kind in the Returns before me; as to the number under 5*l.* there is a question: "Total number of schools in which the amount of school fees received in the year 1851 was under 5*l.*" The number is 2,841, which shows that the amount of local aid was very small.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 2° Martii 1854.

LORDS PRESENT:

The Lord President.	Viscount Hutchinson.
Marquess of Salisbury.	Viscount Clancarty.
Earl of Derby.	Lord Bishop of Down, &c.
Earl Graham.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	

THE LORD PRESIDENT in the Chair.

ROBERT HOLMES, Esquire, is called in, and examined as follows:

188. *Chairman.*] YOU were one of the original members of the Commission of Education in Ireland?

I was.

189. At what period did you cease to be one of those Commissioners?

I think it was early in 1847; I am not quite certain as to the date; but it was after the Board had been incorporated.

190. Earl of *Derby.*] Were you present at a meeting of the Commissioners when the original letter from the Chief Secretary was taken into consideration?

I do not accurately recollect at this distance of time; but I presume I was.

191. You remember that an alteration was made in the second draft, by which provision was made for the introduction of some books of a religious character during the period of combined education, provided the Commissioners were able to agree upon such a compilation?

I do not recollect that particularly; in fact, on account of my professional avocations, I was not a regular attendant at the meetings of the Commissioners; I only attended occasionally from time to time. I could not attend every week, because the Commissioners met at three o'clock, and I was generally detained in court to a much later hour than that. I was not a regular attendant at the meetings of the Board.

192. Are you able to state from your recollection what was the understanding from the outset with regard to the introduction of a certain portion of religious instruction into the combined education of the children?

It was certainly that, with respect to religious instruction, if the parents or guardians of any particular child or children objected to any of the books of a religious nature, such child or children should not be instructed in those books at all, or be present when instruction was given from such books. Therefore it was quite in the power of the parents or guardians of any child to prevent its receiving religious instruction of any description unless when the clergyman of its own particular sect attended for the purpose of giving religious instruction at the times allowed by the Commissioners.

R. Holmes, Esq.
2d March 1854.

193. Does your recollection serve you as to the period at which that rule was introduced?
It was introduced, I think, from the very first, if I recollect rightly.

194. Do you remember the circumstances under which the book called the Scripture Extracts was introduced?
I do not remember the circumstances particularly; but I know it was approved of.

195. It was approved of by the Board generally?
By the Board generally. At that time there were two Roman Catholics on the Board, Archbishop Murray and the late Mr. Blake.

196. Was it originally intended that that book of Scripture Extracts should form part of the general education in every school, or part of the separate religious education?
It was only a book recommended strongly by the Commissioners; the reading of it was not to be imposed upon any who did not choose it.

197. Subject to the control of the Commissioners, I believe the original intention was that the management of the schools should be left altogether in the hands of the local patrons; was not that the case?
With respect to schools of which there were patrons, the patrons were, as well as I recollect, left a discretion as to the use of books, and as to the conduct of the schools.

198. But, with reference to the admission or the prohibition of any books, provided they came within the rules of the Commissioners, the local patrons were expected to exercise complete superintendence and control?
Such, I rather think, was the case.

199. At what time was the Archbishop of Dublin's work upon the Evidences of Christianity first introduced into the schools?
I cannot say; it was certainly subsequently to the introduction of the Scripture Extracts, but the particular time I cannot specify.

200. Do you remember the circumstances which led to the great body of the Presbyterians of Ireland joining the system from which they had for some time kept aloof?
There were some difficulties which created objections on their part at first, which I believe were so far removed as to satisfy them.

201. Are you able to state what were the particular objections which they raised, and what were the alterations or concessions by which their assent was obtained?
I cannot specify them.

202. *Chairman.*] Did you consider that, when once any religious book had been introduced, with the sanction of the Commissioners, into the combined education of the schools, it was not competent to the Commissioners afterwards to withdraw that book, if they found that any of the religious creeds objected to its being read?
As the Commissioners had the power of deciding what books were to be used, I should conceive that it would follow as a matter of course that at any time it would be competent for them to withdraw any book. I should think it incident to their power of choosing books, that they should have the power of withdrawing them. As to the exercising the power properly, that is quite another question.

203. Is it still your opinion, that the system now adopted is, upon the whole, the one best calculated for affording education to the poorer classes in Ireland?
Yes, if religion is to form any part of the education. It has always been my opinion. It is an extremely difficult thing, as any one acquainted with Ireland must be aware, to satisfy all parties and religious sects there by any system of education. The circumstance of the great majority of the inhabitants being Roman Catholics makes it particularly difficult; and my opinion has always been, that the system now in question is the best that, under the circumstances, could be adopted; and I think that, in point of fact, the result proves this.

204. Lord *Ardrossan.*] If all the religious books which were authorized by the Board were removed from the combined religious education, would you think that that was a change in the principle of the system?

I should; because it was a fundamental principle of the system that, so far as it could be accomplished, a religious education was to form part of it, subject to objections from any particular class or sect of Christians.

205. Lord *Beaumont.*] Do you consider that the introduction of the Scripture Extracts, and the other books of a religious nature, into the schools during the time of combined secular education was a deviation from the original scheme of education?

At the time allotted to secular education, those books were not to be used but at a distinct time. The use of such books, when secular education in which all joined was going on, would be, in my opinion, an interfering with the other principle, which was, that no person who objected should be compelled to read them, or to be present when they were used. I am not aware that it was ever intended that the Scripture Extracts should be used at the time when secular education was going on.

206. *Chairman.*] In common with the other Commissioners, I presume you thought it desirable to introduce a system by which children of different religious persuasions in Ireland might be educated under the same roof. Was that the only aim, or was it the great object to introduce a system by which assistance might be given on impartial principles by the Government to the education of all classes in Ireland?

It certainly was the desire and the object of the Government, as I believe, to educate all classes of every description, and so far to have rules made as to remove any prejudices that the different sects might have upon the subject; that was the object from the first, in my opinion.

207. Viscount *Hutchinson.*] Are the Committee to gather from one of the answers which you have lately given, that in your opinion, the combined education of the poorer classes in Ireland should be entirely secular, and that there should be no religious element in that combined education?

It must be certainly desirable, if possible, that all children should receive a religious education. But the difficulty of satisfying all sects and parties in Ireland is so great, that I should think, upon the whole, merely secular education as general education would be the most desirable.

208. From your experience, as one of the Commissioners of Education in Ireland, are you of opinion that it is not practicable, considering the prejudices of the various religious bodies, to introduce any religious element into the combined secular education?

It is very difficult to answer that question. The books that have been objected to are, in my opinion, as a Protestant, if any religious education is to take place, so unobjectionable that I cannot conceive any other books which could possibly be used, and be of any value for the purpose, that would be less objectionable. I think that upon the whole the Scripture Extracts, and that work upon the Evidences of Christianity, are of that unexceptionable description that you could not give any religious instruction, as an element in a general system of education for all, that would not be liable to more objections by Roman Catholics than those books are. It should be considered that those books were approved of when there were two Roman Catholics on the Board, and that the late Roman Catholic Archbishop of Dublin, who was a very eminent and learned man, joined in approving of them.

209. Then the Roman Catholics having objected to the Scripture Extracts, you despair of any other book or books being provided which would communicate satisfactory religious instruction, and at the same time would not be likely to meet with objection from Roman Catholics?

Indeed I think so; I do not see how any scriptural instruction could be provided that would be less likely to be objectionable to Roman Catholics.

210. Viscount *Clancarty.*] You say that it is difficult to please all parties; do not you think that all parties would be better pleased if they had the means of education in separate schools of different denominations; that is, by allowing the patrons of the several schools to have such religious instruction given as they

R. Holmes, Esq.

2d March 1854.

they approved of; do not you think that that would give more satisfaction to the patrons of schools generally?

It is very difficult for me to answer that question; I should think it ought to give more satisfaction; I cannot tell whether it would do so. The desire with respect to combined education arose from this, as I conceive: it was thought right to bring young persons of all religions to be educated together, that they might be thereby disposed to live in harmony and peace with each other; and it was hoped that this object would be promoted by giving them a conjoint education; that is the object I conceive of giving a joint education to all sects.

211. Viscount *Hutchinson.*] How far do you think that object has succeeded in your experience?

The system of combined education under the National Board afforded to children of all religious denominations has succeeded far beyond my expectations. Taking into account the different sects in Ireland, and the unfortunate asperity that sometimes exists between the different sects, I think the success has been very extraordinary.

The Witness is directed to withdraw.

M. Cross, Esq.

MAURICE CROSS, Esquire, is called in, and further examined, as follows:

212. *Chairman.*] HAVE you anything to state in explanation of your former evidence?

Before I proceed to my second examination, I beg leave to advert to a letter which I mentioned on the first day I was examined, and a copy of which is inserted in my evidence, with reference to a communication of the Lord Lieutenant of Ireland regarding particular conditions as to local contribution. My reason for doing so is this: I spoke of the letter, of course, only from memory, it having been inserted on the minutes of the Board as far back, I think, as the year 1834. I felt it my duty, last night, to examine carefully that letter, and upon doing so, I find that it does not bear the exact interpretation which I had put upon it. I thought it gave the Commissioners permission to depart from some of the conditions specified in Lord Stanley's letter as to local contribution. The real purport of the letter, therefore, was inaccurately, though unintentionally, stated by me. I have taken a memorandum of it. It arose out of a communication from the Commissioners of Audit in London, who required to know if they should require satisfactory evidence that the conditions prescribed in Lord Stanley's letter had been complied with, or whether the Board of Education should be entrusted with the absolute control over the funds which may be annually granted by Parliament, subject to any inquiry that the Lord Lieutenant may be pleased to make. The latter view of the question was taken by the Board, and approved of by the Lord Lieutenant. Your Lordships will see, therefore, that it does not amount to what I stated inaccurately. It assumes that control is to be exercised over the whole of those funds, applicable, of course, to those particular conditions in Lord Stanley's letter, as well as to other objects carried into effect by the Board. If your Lordships will permit me, I will read a paragraph of some importance in one of the Reports of the Commissioners, having particular reference to that subject. You will perceive in that paragraph the view which the Commissioners then took, and still take, of those conditions. I refer to an extract from the 16th Report of the Commissioners, for the year 1849, as to the local funds for teachers' support, in aid of the salary from the Board. The Commissioners observe in that Report, "We stated in our previous Reports that we have no authority from Government to make grants to teachers, except in aid of local contributions. These consist principally of the weekly fees from the children, of voluntary donations and subscriptions, and in a few cases of permanent funds provided for the maintenance of the school. It has been made a subject of complaint in some quarters, that we do not require proof that such permanent funds exist, and also a guarantee for their continuance, as indispensable conditions previous to making a grant of salary to any school" (which was required by one of the conditions in Lord Stanley's letter). "Lord Stanley, in his letter establishing our Board, recommended that no school should be taken into connexion by us that was not endowed by the locality with a sufficient sum for its maintenance. Now, it must be admitted, that this condition has

has never been strictly enforced by us. We have done all that could, under the circumstances of Ireland, be safely attempted. We have made no building grants where one-third of the expense has not been locally contributed; no grant for salary where reasonable proof has not been given that there will be a sufficient attendance of children to augment, by their weekly pence, the salary furnished by us to the teachers. But Lord Stanley seems to have intended that a permanent fund should be provided by the neighbourhood for the permanent endowment of each school. This condition we have not insisted on, because it was impossible. Had we attempted to enforce it, the country would have rejected our system from the beginning. Of the 4,321 schools in operation under us, there are probably not 500 in which such a condition could have been complied with; and these 500 would have been precisely those in which the assistance of the state was of comparatively small importance, as they could exist without the aid of Government." I believe that is the only paragraph in the Report of the Commissioners with reference to that important question; and I have quoted it now, because I think it bears out the statement I made on the former day.

213. Viscount *Clancarty.*] When the 1st Rule laid down by Lord Stanley was departed from, of requiring a salary to be secured to the teachers, was any minute made by the Board upon that subject authorizing such departure?

I cannot from recollection state, but I can supply the information. I have all the minutes with me from the commencement. I was not connected with the Board in my present office till the end of the year 1838; but whatever was done has, I suppose, been recorded on the minutes, and I will refer to them, and give the Committee the information.

214. *Chairman.*] The next passage of Lord Stanley's letter is this: "They will require that the schools be kept open for a certain number of hours on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving separately such religious education to the children as may be approved of by the clergy of their respective persuasions." Have the requirements mentioned in that paragraph been adhered to, or if any changes have been made, will you state what those changes have been?

Since the alteration of the rule of the Board, giving permission that religious instruction might be given during the school hours, and during the intermediate period of those hours, of course the three or four hours' instruction for literary and moral education would necessarily be interrupted during the time of that religious instruction going on. If religious instruction is given, for example, at twelve or one o'clock in the day, literary instruction, according to the usual way in which those things are done in our schools, would be during that time suspended.

215. With respect to the number of days, has there been any alteration?

The original rule was, that there should be one or two days set apart for separate religious instruction; the general rule of the Board is, that there shall be four hours each day, except Saturday, for secular instruction, or, as it is termed here, "moral and literary instruction."

216. Is the minimum limit four hours?

No; there are some few cases in which, I think, a less time is given than four hours; but the number of such cases is very limited in which the literary and moral education is below four hours.

217. Lord *Beaumont.*] So that the rule in that respect is generally adhered to?

It is; the exceptions are very few; they have arisen in cases where the patrons of schools were anxious to devote a longer time than usual to religious instruction.

218. Lord Bishop of *Ossory.*] Having four hours per day as the minor limit, have they also a major limit?

No, they have not.

219. Lord *Beaumont.*] Are there many instances in which the secular education is extended beyond four hours?

Certainly not.

M. Cross, Esq.

2d March 1854.

220. With regard to the number of days, have they adhered to the rule with respect to that?

No; there is an alteration in that since the publication of Lord Stanley's letter; the Commissioners are satisfied with a day, or part of a day.

221. Lord Bishop of *Ossory.*] They do not insist upon two days in a week being devoted to special religious instruction?

No.

222. They are satisfied to have five days devoted to secular instruction in the week if the patron wishes?

Yes; but they do not object to religious instruction daily.

223. Lord Bishop of *Down.*] Must the patron set apart one day of the six for separate religious instruction?

There are instances of national schools in which the patrons will not permit religious instruction to be given.

224. Viscount *Hutchinson.*] Not of any kind, nor at any time?

No.

225. Do not you consider that a clear departure from this condition?

It is a departure from this condition as regards vested schools; but the Commissioners have sanctioned that, upon the principle that they felt they had no right to enforce it.

226. Lord Bishop of *Down.*] Did not the Commissioners sanction that departure from the very first, or was that departure sanctioned at a later period?

I cannot say at what period; the number of cases of that peculiar description is very limited indeed, I am happy to say.

227. Lord Bishop of *Ossory.*] But it is a power possessed by all patrons of non-vested schools?

Yes.

228. Lord *Ardrossan.*] Has that departure from the system ever been sanctioned in any of the model schools?

Not that I am aware of. In our model schools religious instruction receives peculiar attention, and the clergy generally (there may be a few exceptions) have availed themselves of the facilities afforded by the Commissioners for giving that instruction.

229. Earl of *Desart.*] You draw a distinction between combined religious instruction and separate religious instruction?

Yes; there is really, strictly speaking, nothing that can be called exclusively secular education in the national schools, except in one or two instances. In a national school in which the books of the Board are read, it cannot be called a system of purely secular instruction, for those books are penetrated, every page of them, with religious knowledge and religious sentiment, and therefore whenever those books are read (and they are used in all the national schools during the hours of common instruction), I do not consider that to be secular instruction only. So that there really is a combination, during the ordinary school hours of literary and religious education, though it is not peculiar to any one religious denomination.

230. Is it not required by the Board that the time table shall specify a separate hour to be devoted to combined religious instruction, distinct from that devoted to combined secular instruction?

The time table states the particular time at which combined instruction in the different branches of education is given; it must also state the hour or hours at which special or separate religious instruction is given.

231. Is it not required that the time set apart for combined religious instruction (when either the teacher gives special religious instruction, or the clergymen of various persuasions attend for that purpose) should be stated in the time table, in order that any child whose parents objected to its receiving that religious instruction may leave the school at that time?

At the time when the Scripture Lessons, or the Evidences of Christianity, or the Sacred Poetry were read (before Rule 8th was altered), if any child or children

children objected to read those books, the Commissioners required that the tablet, "Religious Instruction," should be put up. So that if those books are read during the hours of separate religious instruction, every child should be made aware that religious instruction was going on, and should be permitted to withdraw if its parents objected.

232. Lord Bishop of *Ossory.*] You have given it as your opinion that religious instruction is always going on in the National Schools where the ordinary books of the Board are read. But the Board distinguish between secular and religious instruction, even in the schools in which their books are used, is not that so?

They consider that the particular books to which I have alluded are books of an exclusively religious character, although specially prepared for use during the hours of combined instruction, and suitable for that purpose.

233. Do they not call the time in which those books are appointed to be used in the school, the time of religious instruction?

Those books may be used during the hours of combined instruction. It is only in the case of a child objecting to their use that they were relegated, under the old rule, to the hours of special religious instruction.

234. Do not the rules of the Board distinguish between secular instruction and religious instruction?

Certainly; between secular and special religious instruction.

235. *Chairman.*] Is not the distinction of the Board as between moral and literary, and religious instruction?

Certainly; but under the term moral and literary instruction, a large amount of religious instruction is conveyed by means of the ordinary class books.

236. Earl of *Wicklow.*] Do you conceive that, during that moral and literary instruction, any child has the liberty of withdrawing itself from the school?

Certainly not.

237. Although there is religious instruction combined with the literary instruction?

It is a species of religious instruction of a general nature, but not of such a description as would lead a child to leave the school during that time.

238. Have any means been adopted to make the children acquainted with the distinction which you have just drawn?

None whatever; the difficulty has never arisen.

239. Lord *Beaumont.*] I understand you to mean, that though your ordinary reading books have a general religious tone, they have no sectarian cast?

That is my meaning.

240. Lord Bishop of *Ossory.*] Do you mean thereby that the other three books were of a sectarian cast?

No; I am of opinion that the Scripture Lessons are not sectarian.

241. How then do you distinguish between the one and the other?

The Scripture Lessons are exclusively of a religious character; the ordinary reading books are not so.

242. Do you mean by that answer to distinguish the Scripture Lessons from the other two books which are comprehended under the same rules by the Board—the Sacred Poetry and the Evidences of Christianity?

I consider the Sacred Poetry not sectarian.

243. Do you consider the work on Scripture Evidences sectarian?

I do not myself think so.

244. Earl of *Wicklow.*] Do you consider the Sacred Poetry and the work on Evidences to be so strictly of a religious character as to be distinguished from those other books to which you have alluded?

Certainly; they are distinguishable from the other books, as I conceived, not as having a sectarian bias, but as being books exclusively of a religious character.

245. Earl of *Desart.*] Is the time devoted to the reading of those three books

M. Cross, Esq.
2d March 1854.

put down in the time table as time devoted to religious education, as separate from secular education?

Only when they are objected to.

246. Lord Bishop of *Ossory.*] Does not the time table contain the head of "Religious Instruction," which is required to be filled up with the hours at which it is appointed, with the subjects that are to be taught; will you read the paragraph beginning with the word "First"?

"First. That the public notification of the time for religious instruction shall be inserted in large letters in the 'Time Table,' supplied by the Commissioners to all national schools; and the Commissioners strongly recommend that, as far as may be practicable, the general nature of such religious instruction shall be also stated in the 'Time Table.'"

247. Does not that make a clear distinction between religious instruction, and ordinary moral and religious instruction?

Certainly.

248. Lord *Beaumont.*] Were those three books, to which allusion has often been made, to be read during the time which is specified in the time table for religious instruction, or during the time specified for moral and literary instruction?

Those books were designed for use during the hours of combined instruction. But according to the 8th Rule, as it was originally constructed, if one child objected to either or all of those books, they ceased to be used during the hours of combined instruction, and they might then be used during the hours of special religious instruction; but if the person giving separate religious instruction do not think fit that they shall be used during the hours set apart for such purpose, in that case they may be banished from both times.

249. Marquess of *Salisbury.*] Are all the books of the Board liable to be banished in the same way?

The objection has not arisen. If it should arise, it will be for the Board to deal with it.

250. Lord *Ardrossan.*] You stated that by the original construction of the 8th Rule, that was the case; but the case never arose till the other day?

The case never did arise of a child objecting in the ordinary national schools. The case did occur in the central schools in Marlborough-street; and the rule, according to the construction put upon it by the majority of the Board, was not applied in that particular case; but the objecting child was permitted to withdraw while those books were being read.

251. Then are the Scripture Lessons now read in the Marlborough-street Model School?

They are read, but by a very limited number of the pupils, half an hour before the ordinary business of the school commences.

252. Are they read during the time of combined education?

During the time of combined education, but before or after school hours. I will explain, when necessary, what the modification of that rule has been.

253. Lord *Beaumont.*] Am I to understand from your answers, that the three books referred to may be used either during the time specified for literary instruction, or during the time specified for religious instruction?

The two may now be used in either way; but in case they are used in the latter, then as a precaution against any interference with the tenets of the children, a tablet is put up to show that religious instruction is about to commence, and any child may then withdraw.

254. Lord Bishop of *Ossory.*] Then, according to your statement, there was no protection from the use of those books during the hours of combined education, but there was a protection from the use of them during the hours of religious education?

There is no absolute necessity for the patron to state what books he intends to use during the hours of special religious instruction.

255. Are not the patrons limited to the use of such books as are published and sanctioned by the Board?

Certainly

Certainly not with regard to the books used during the hours of religious instruction. The Commissioners make no inquiry about that now.

256. Earl of *Harrowby.*] If these books were used during the hours of combined instruction, there was no tablet put up as a warning; but if they were used during the time of religious instruction, there was a tablet put up?

Certainly, in order that the children may withdraw whose parents might not approve of their reading those books.

257. Lord Bishop of *Ossory.*] But the notification by the tablet has no special reference to those books?

No; it refers to religious instruction generally.

258. You say, that by the original interpretation of the 8th Rule, these three books might be remitted to the time of religious instruction by the objection of any child; but the 8th Rule was passed in 1843; and was it not in 1850 that for the first time this power was extended beyond the Scripture Lessons; up to 1850, did not Rule 8 only include the Scripture Lessons?

I shall be able to supply precise information upon that subject hereafter.

259. Marquess of *Salisbury.*] Might it not possibly happen that, upon the objection of any child, every book in the school might be withdrawn, and deemed a religious book?

I understand the meaning of the question to be, that an objection might be made to some religious lesson in the literary class books. The answer to that question I can give, I think, satisfactorily, for it is only very recently, just before I left Dublin, that a Protestant clergyman addressed a letter to the Board, asking that question; and the answer of the Commissioners was, that they were not prepared to reply to any hypothetical question of that kind; but that if the case did arise, they would then decide upon it according to their judgment, as the circumstances of the case might admit of. The Board are not committed upon that most delicate and important point.

260. Lord Bishop of *Ossory.*] Do the Commissioners exercise any control over the books which are to be used at the period set apart for religious instruction by means of the time table, in accordance with their orders?

No.

261. Will you read in the 7th page of Appendix A. the 10th Rule?

"If any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners."

262. For what purpose is the title to be made known to the Commissioners?

It never has been made known since my connexion with the Board, in 1838. That rule is a dead letter; the Commissioners do not require a list of such books.

263. Have the Commissioners any means of knowing what are the standard books of the Church to which the children using them belong?

They make no inquiry into that subject, that I am aware of.

264. Then this 10th Rule is entirely a dead letter?

Since I became one of the Secretaries to the Commissioners, it has been so.

265. With respect then to the period for religious instruction, it depends upon the patron whether there shall be any religious instruction at all; and it is left entirely to him to determine what it shall be?

Certainly, in the non-vested schools.

266. The result, then, I suppose, in point of practice is, that a Protestant patron provides at this time such education as he conceives it is most important that the Protestant children should receive; and that a Roman Catholic patron in the same manner provides for the children for whom he is most interested?

Certainly.

267. So that at this time there is in practice, particularly in the non-vested schools, as complete a division of the children for the purposes of religious education as upon the days set apart for separate religious education?

In the non-vested schools it is for the patron and the patron alone to determine what religious instruction shall be given in those schools.

 268. Or,

M. Cross, Esq.

2d March 1854.

268. Or, whether there shall be any?

Or whether there shall be any. The patron of a non-vested school, if he is a Protestant clergyman, may exclude the priest from teaching the Roman Catholic Catechism to the children of that school, or from going to that school for that purpose; he may exclude all religious teaching from that school, except that which he himself approves of. The Roman Catholic patron of a school has a similar power under the rules with reference to non-vested schools: he may exclude the Protestant clergyman, except as a visitor, and not permit him to interfere in the business of the school.

269. Is there in the office of the Board any list of the standard books of each of the three leading denominations of which there are children in the national schools?

I am not aware of such a list; I have not seen one.

270. Will you inquire and ascertain that?

Yes.

271. What is the amount of the control that the Commissioners exercise over the books used during the times of secular education?

The Commissioners do not permit any books to be used during the hours of secular education which they may consider of a sectarian, or in any respect of an improper character.

272. How do they ascertain what books are used?

The reports of our Inspectors, as I mentioned before, contain a list of all the books used in the schools. There are very few schools in which any other books are used during the hours of combined instruction than those published or sanctioned by the Board. But if any other books are used, the titles of those books should be made known to the Board for consideration, in case of any objection being made to them.

273. On what principle do they revise such a list of books?

If a reference were made to the Board with regard to any particular book not published or sanctioned by them, being used in a national school, and any objection were taken thereto, the Commissioners then would decide whether such book was fit for the hours of combined instruction or not.

274. Do not the Commissioners know, with respect to every school that is under the National Board, what books are to be used in it?

Yes; but there may be books used in it that do not come to their knowledge.

275. Are they not supposed to know all the books?

It is the duty of the Inspectors to report to them if any other books are used.

276. Will you turn to page 42 of Appendix A., and read the queries 49 and 50?

"State the titles of all such books as are intended to be used. If those published and issued by the Board, state which of them." When an application is first made to the Board for aid to a school, the titles of all books intended to be used in the school are specified in the application. My answer referred to schools already brought into connexion with the Board. This refers to an application for aid to a school.

277. *Chairman.*] Where is the form used to which the question refers?

This is the form of the Inspector's Report upon application for aid towards the payment of the teachers' salary, and supply of books.

278. Lord Bishop of *Ossory.*] When this question is answered, "State the titles of all such books as are intended to be used," I presume it falls under the consideration of the Commissioners whether the books are proper to be used?

Yes, during the hours of moral and literary instruction.

279. When they determine that they are, is it not understood to be a compact between them and the patron of the school that no other books shall be used?

There may be a mixture; there may be some others read besides those published or sanctioned by the Commissioners.

280. The

280. The object of question 49 is to enable the Commissioners to determine whether the books intended to be used under that head are proper to be used?
Yes.

281. The object of question 50 cannot be the same, because if the books published and issued by the Board are used, there can be no question about their propriety; but that is, of course, required, in order to know how many of those books are used in the schools?
That question is necessary, because the patrons of schools may wish to use only particular books published or sanctioned by the Board.

282. When both those questions are answered, the Board know in every school under them what books ought to be used in the school?
Yes.

283. Is there not, then, something in the nature of a compact between the Commissioners and the patron, that those books and no others shall be used in the school?
The patron could not use other books without their sanction; therefore, there is an understanding or agreement between the patron and the Commissioners as to the books which the patron wishes to be used, and which the Commissioners approve of.

284. What means have the Commissioners of ascertaining whether this compact is observed or not?
They only know, from the reports of the Inspectors, what books are used in the schools.

285. How often is it the duty of the Inspectors to visit the schools?
From the number of schools under each Inspector, they cannot visit those schools, in many cases, more than twice a year; in others, three times; and there are but a few cases in which they can make quarterly inspection. I think our Inspectors, at present, have each of them upwards of 100 schools under their care.

286. What means have the Board of obtaining accurate information with respect to the observance of their rules in the schools?
They can only rely upon the reports made to them by their Inspectors.

287. Do you think that the check they have over the patrons of schools is sufficient in practice?
If the Inspectors honestly perform their duty as they should, there is a security to that extent against any departure from the rules.

288. But, presuming the Inspectors to be ever so honest, if they visit a school only two days in a year, might not the books employed upon the other days be concealed from them?
There is no question of it. What I mean is, that if the Inspector perform his duty, he will honestly report to the Board what he sees. It is true that, during the intervals of his visits, violations of the rules of the Board may take place.

289. In point of fact, have you reason to believe that that compact is carried out faithfully by the patrons?
Many instances occur in which the Commissioners hear of violations of the rules. They have been informed, for example, in many instances, that during the hours of combined instruction, religious books were scattered through the school-rooms. That is a departure from the rules.

290. Have you heard that with respect to schools under one class of patrons more than another?
I cannot answer that question with accuracy.

291. There are a number of schools under nuns?
There are.

292. Have you ever heard that there is greater irregularity with respect to the observance of this rule in those schools than in others?
I cannot state, from my recollection, that there has been, but I should not positively deny that it is the case.

M. Cross, Esq.

2d March 1854.

293. Have you ever heard that it is the case?

No. I consider that the schools under the nuns are, as far as my experience goes (though that is but limited, with regard to personal inspection of them), very admirably conducted.

294. My question was, whether you had heard of this deviation chiefly in those schools?

I should not say chiefly.

295. With respect to schools under Roman Catholic clergymen and Protestant clergymen, have you ever had any official information that would lead you to think that there was any difference as to the faithful observance of this implied contract in schools under those two classes of patrons?

We have so large a number of schools under Roman Catholic clergymen, that I should require accurate statistical information, which I have not at present, to be able to state the number of cases that have been reported to the Board upon the subject; this I know, that there have been frequent complaints from Roman Catholic clergymen themselves of a violation of the rules on the part of Protestant patrons, and *vice versâ*.

296. Earl of *Wicklow*.] You stated that in the non-vested schools the Protestant patron may exclude Roman Catholic clergymen from any interference in the school?

Except as a visitor; not to take part in the business, or to interrupt the school.

297. Supposing the school to be composed of Roman Catholics and members of the Church of England, do you conceive that the patron, being of the Church of England himself, might prevent the Roman Catholic priest from giving religious instruction in that school on the day set apart for religious instruction?

He has full right to do so in a non-vested school; that is the important distinction, according to the rules of the Board, between vested and non-vested schools.

298. Then it in fact follows that in non-vested schools all religious instruction to Roman Catholics, or *vice versâ*, might be prohibited altogether by the patron?

That is the case. Perhaps if your Lordships will allow me, I should state the distinction between those two classes of schools, for there is much confusion upon that subject amongst many persons who profess to know a great deal of the national system of education.

299. *Chairman*.] Will you state the distinction between vested and non-vested schools?

I will state it as explained in the rules. Rule 4, section 2, in page 6 of Appendix A. of the 19th Report, paragraph 4: "In schools towards the building of what the Commissioners have contributed, and which are therefore vested in trustees for the purposes of national education, or which are vested in the Commissioners in their corporate capacity, such pastors or other persons as shall be approved of by the parents or guardians of the children respectively shall have access to them in the school-room for the purpose of giving them religious instruction there at convenient times, to be appointed for that purpose, whether those pastors or persons shall have signed the original application or otherwise. 5. In schools not vested, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instruction shall be given in the school-room or not; but if they do not allow it in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school at reasonable times for the purpose of receiving such instruction elsewhere."

300. Viscount *Hutchinson*.] I believe that at the foundation of the system originally, all the schools were intended to be conducted according to the first paragraph, and that it was not until some time afterwards that a distinction was made in favour of the non-vested schools, by which the patrons of those schools were empowered to prohibit in the school-room any religious instruction, except what they themselves chose to have given?

In

In reply to that question, I have to state that the original members of the Board have always maintained, and do maintain, at the present time, that the distinction which is made between vested and non-vested schools always existed, though the phraseology in which that distinction is said to be implied in the early regulations alluded to in the question, I candidly admit would lead many persons to come to a different conclusion; but I state now what is the fact, that the original members of the Board consider that the distinction always existed, although it was not clearly defined until a particular period.

301. *Chairman.*] Will you read the passage in Lord Stanley's letter, referring to this subject?

I think the passage is as follows: "They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week."

302. Earl of *Harrowby.*] The original members of the Board have held, that in that passage lurks a provision which is more fully developed in those two rules?

That is the view which they have always maintained upon the subject. I admit that many persons, from the wording of the original rule, have considered that it was of universal application, and that the clergy have the right of going into national schools of all descriptions, for the purpose of giving separate religious instruction at convenient times.

303. Viscount *Hutchinson.*] Will you read the second paragraph of the regulations of the Board?

"One day at least in each week (independently of the Sunday) is to be set apart for the religious instruction of the children, on which day such pastors or other persons as are approved of by the parents or guardians of the children shall have access to them for that purpose, whether those pastors have signed the original application or not."

304. That rule would appear to refer to all schools in connexion with the Board, whether vested or non-vested?

Many persons would be disposed to put that construction upon it.

305. Upon what grounds do you form your opinion that that was not the intention of the Board at the time that rule was issued?

I merely state the fact, that the original members of the Board asserted, and still maintain their opinion, that the distinction between vested and non-vested schools was observed by them in the commencement, though I candidly admit the documents referring to that subject are somewhat ambiguous in their language.

306. Earl of *Derby.*] Is that regulation, as to setting apart one day in each week for the purpose of separate religious instruction, practically observed in the vested and in the non-vested schools?*

By

* The Witness obtains permission from the Committee to embody, in a foot-note, an explanation of his answers to several questions put to him respecting the steps taken by the Commissioners to secure the observance of their rule, which requires that, in the vested schools, whether vested in trustees or in the Board, one day, or part of a day, shall be set apart in each week for the purpose of separate religious instruction. In stating generally, in his replies, that the Commissioners do not interfere with regard to the practical observance of that rule, what he meant to convey to the Committee was this, that the Commissioners do not insist upon the Inspectors furnishing them with actual proof that the rule in question is strictly complied with. If the Commissioners imposed such a duty upon their Inspectors, it would be necessary that they should visit the schools during the periods allotted for separate religious instruction, whether on Saturdays or any other day; a proceeding which might be highly objectionable to many of the patrons. The only security which the Commissioners have for the observance of the rule (in addition to the clause in the lease which is binding upon the trustees and patrons) is, that the arrangements for religious instruction, whether during school-hours or on a separate day in the week, must be specified in the reports of the Inspectors after each visit, and inserted in "the Time Table;" and further, that when the patrons or managers of the schools make their returns quarterly to the Board, previous to the salaries of the teachers being made, they are required to answer the following question: "Have the rules of the school (in which, of course, those for religious instruction are included), as approved of by the Commissioners, been complied with, as far as you have been able to observe; and if not, state in what particular?" The Inspectors are also called upon to state if the arrangements notified in the Time Table (including, of course, those for religious instruction) have been departed from; and if the rules of the school, generally, have been adhered to. In the opinion of the Witness, religious instruction is given, both in the vested and non-vested schools, in almost all of them, at least one day, or part of a day, in each week, and very frequently every day.

M. Cross, Esq.
2d March 1854.

By the clergy, as far as any official information we have enables me to speak, I should say not; but by the teachers, generally, it is observed in both classes of schools. The teachers give religious instruction, for instance, in schools where the majority are Roman Catholics, on Saturday, at the time set apart; and the same practice prevails in many of the non-vested schools at the periods allotted for religious instruction.

307. Does it form any part of the substance of the reports of your Inspectors to state whether that one day for religious instruction is practically set apart or not?

They merely state that certain hours are set apart, and on what days.

308. Then do I rightly understand you to say, that, practically, that rule of the Commissioners, which was an imperative rule requiring that a day should be set apart in every week, is left to the discretion of the local managers and patrons; and that, in many cases, there is no such day set apart?

I have not any evidence to produce showing what number of schools may neglect to observe that rule; but I say, that in nearly all the schools, both vested and non-vested, there is a time set apart, and that the teacher is in reality, during that period, the religious instructor, and not the clergyman. This arises from various causes.

309. Earl of *Harrowby*.] Is the absence of such setting apart of a certain time for religious instruction according to the rule, when noted by the Inspector, observed upon by the Commissioners?

No; the Commissioners do not interfere with regard to it, except to see by the Inspector's report what are the arrangements made for religious instruction by the directions of the manager.

310. Earl of *Derby*.] Then that rule, which originally was intended to be imperative, is so far neglected in practice that the Commissioners take no notice whether it is observed or not?

The Commissioners do not interfere with reference to it, unless a complaint be made. When a school comes under the Board, it is stated whether a time is so set apart.

311. Was it not one of the leading principles of the system, as introduced in 1832, that there should be in all the schools one day in the week at least set apart in which religious instruction should be given to the children of the school?

Yes; I should say that it was.

312. Is that principle of the Board observed and insisted upon?

It is observed in a great majority of the schools.

313. Is it observed and insisted upon by the Commissioners?

I am not aware that they interfere in a case where a particular day or part of a day is not set apart, unless a complaint be made.

314. My question refers to the setting apart of one day in each week, besides Sunday, for religious instruction; is that observed, or not?

It is observed in a great majority of the schools.

315. Is any notice taken by the Commissioners whether it is observed or not?

No; they do not interfere with respect to it.

316. Does your answer apply equally to the vested and the non-vested schools?

In the vested schools the rule itself does not particularly apply. In the non-vested schools the patrons may have religious instruction, or they may not have it.

317. When did that distinction begin to be drawn which made that rule not applicable to all schools?

In the vested schools there is a day, or part of a day, required to be set apart, and the clergy are permitted to visit for that purpose on that day. In the non-vested schools there is no such provision made. The patron of each non-vested school states, when he puts the school under the Board, what arrangements have been made for religious instruction.

318. Then, in the non-vested schools the Commissioners do not interfere.

In

In the vested schools, do the Commissioners require the strict observance of that rule?

They do not insist upon the observance of it.

319. Does it stand among their rules as one which is to be insisted upon?

It does. It stands among the rules that they will require.

320. Do they require it?

They do not insist upon it.

321. It is stated in the rules that they will require the setting apart of one day in the week at least for religious instruction; I ask whether they do require it in the vested schools?

When an application is made for a vested school, and when it is open, the manager states what arrangements he has provided for religious instruction, and it is the duty of the patron to see that religious instruction is given in the vested schools. But the Commissioners do not interfere in the matter as regards the observance of the rule. Practically, however, religious instruction is given in the great majority of those schools on a day or part of a day in each week.

322. Supposing an application were made for a vested school, accompanied with a statement that the applicant did not intend the setting apart of one separate day exclusively for religious instruction, what would be the answer of the Commissioners to such an application?

The Commissioners would insist that a specified time should be done, because clergymen of other persuasions might wish to give religious instruction, even though the patron did not intend to avail himself of the right.

323. Then, in the first instance, you do require that a day shall be so set apart?

Yes; a day or part of a day.

324. And you refuse the application if a day be not so set apart?

Yes.

325. Do you practically take any notice of a departure from that engagement?

If a case arose, in which it was reported to the Commissioners that the patron refused to comply with that rule, they would notice it

326. Or if he neglected to do so?

If a case of that kind were reported to them, the Commissioners would at once, I have no doubt, require that the school should be opened for the purpose of giving religious instruction by the clergy, if they chose to avail themselves of the privilege at the time appointed.

327. Then, what was the meaning of your former answer, that, with regard to this point, the Commissioners do not interfere?

I mean, that they do not interfere to the extent, that the Inspectors should see whether that rule is carried out or not, which would involve the necessity of their going to those schools during the hours of separate religious instruction. The Commissioners are anxious to avoid any interference on the part of the Inspectors with what takes place while religious instruction is going on.

328. Can you state the comparative number of schools vested and non-vested, and the comparative number of children in all of them?

I think in the 17th or 18th Report, there is a return of the number of vested and non-vested schools, with the children in attendance in them. There are only about 1,600 vested schools out of nearly 5,000. Of course the vast majority are in non-vested schools.

329. Earl of *Wicklow.*] May it not be presumed that the vested schools contain the greatest number in proportion?

That does not necessarily follow. But many of the school-houses originally built were certainly of larger dimensions than the non-vested schools.

330. Viscount *Hutchinson.*] Can you state whether, generally speaking, the patrons of non-vested schools take advantage of the latitude given to them by the paragraph which you have read, by restricting the religious instruction conveyed to the children to that of their own faith, whatever that may happen to be?

There can be no doubt that they do, with very few exceptions.

M. Cross, Esq.
2d March 1854.

331. So that, in looking over the list, if we observe, for example, that a non-vested school is under the patronage of a Protestant clergyman, we may fairly conclude that no religious instruction is communicated in that school except Protestant instruction?

I think you may, in the vast majority of instances.

332. And, on the other hand, if we observe a non-vested school which is under the patronage of a Roman Catholic clergyman, we may conclude that the only religious instruction communicated in that school is Roman Catholic instruction?

You may form that conclusion. This is, perhaps, a suitable opportunity for stating, for the information of the Committee, that when the Presbyterian body gave in their adhesion to the national system of education, it was upon an express stipulation being given to the effect that I have stated, namely, as to the distinction between vested and non-vested schools. The Presbyterian body and some members of the Church of England joined upon that express understanding. I am persuaded that very few clergymen, either of the Established Church or belonging to the Presbyterian body, would accept aid from the Board unless upon the condition that they shall not be required to permit any religious instruction to be given in the school of which they disapprove. The great body of the clergy of the Established Church, who have schools under the Board, and of the Presbyterian clergy, would not have accepted grants from the Commissioners if they had been required to observe the rules laid down for the government of vested schools. They would have refused permission to the Roman Catholic clergy to enter those schools for the purpose of giving religious instruction to the children of their communion in accordance with the tenets of their own Church.

333. Not even on the days specially set apart for religious instruction?

In the non-vested schools, there are days or hours set apart for special religious instruction, but it is for religious instruction to those children only who are either Protestants or Presbyterians, or others who may be willing to attend it. Except in a few instances, if the schools are under Protestant management, no religious instruction is given in those schools by the Roman Catholic priest, or by any person whom he might appoint for the purpose.

334. Lord Bishop of *Ossory*.] And *vice versâ*?

And *vice versâ*.

335. Earl of *Derby*.] Then, as far as religious instruction is concerned, the teaching in all schools which are non-vested is absolutely exclusive, and confined to one persuasion?

Practically it is so, except in a very limited number of cases.

336. And, practically, any child of a different persuasion from the majority of the children in the schools is debarred from receiving any religious instruction whatever in the school?

The rule is quite clear, that if any child attending a school under the management of a Protestant layman or clergyman, or a Presbyterian or a Roman Catholic, objects to the religious instruction given in that school, that child is at liberty to withdraw and to receive religious instruction elsewhere. The patrons are bound to the observance of this regulation.

337. But you wish it to be understood, that in the case of non-vested schools no religious instruction is given in the school, except to the children of the religious persuasion of the majority?

If any children who remain for religious instruction make no objection, the patrons ask no questions on the subject of their religious persuasion.

338. But that is not the case in the vested schools?

No; the vested schools are entirely upon a distinct footing. There the patron of the school must admit a clergyman of a different persuasion from himself, if he wishes to come and give religious instruction to the children of his communion on one particular day or time set apart for the purpose, in the spirit of the rule laid down in Lord Stanley's letter.

339. Have you had any applications from the clergy of either persuasion for vested schools?

There

There are very few applications from the clergy of the Established Church or from Presbyterian clergymen for grants to vested schools. The vested schools are principally under the patronage of the Roman Catholic clergy. They have not, generally, the objection which the clergy of other persuasions conscientiously entertain. They are not opposed to Protestant or Presbyterian clergymen visiting their vested school at convenient times, for the purpose of giving religious instruction to the children of their communion. That religious scruple is held very strongly by the clergy of the Established Church, and by Presbyterians; and the rule of the Board meets that difficulty by the distinction made between the two classes of schools.

340. Then the distinction, practically, between vested and non-vested schools in that respect, is that in the vested schools provision is made for the children of all persuasions receiving religious instruction; and in the non-vested schools, not only is no provision made for it, but practically no such instruction is given?

In the non-vested schools, religious instruction is almost universally given, but it is given only to children who belong to the same communion as the patron, unless children of other denominations choose to attend.

341. Earl of *Harrowby.*] Are they not in fact mostly separate schools?

No, not in all cases; for example, there are many schools in the North of Ireland, where, as I stated in my former examination, children of different persuasions attend, even in schools where religious instruction is given only to one class. If no child objects, Protestants and Roman Catholics may be educated together. The fact which I am now stating has caused, on the part of the Roman Catholic clergy, a considerable uneasiness and alarm in reference to the rules in non-vested schools for religious instruction.

342. Is a board always affixed in the non-vested schools to indicate the separation between the two classes of instruction about to be given?

The rule applies to a school where religious instruction is given; a tablet must be put up, and if the Roman Catholic children wish to withdraw when religious instruction is about to be given in a Protestant school, they are permitted to do so.

343. Lord Bishop of *Down.*] From the nature of your office, you must be cognizant of all complaints made to the Board of violations of the rules in non-vested schools?

In every school.

344. Have those complaints been frequent with regard to violations of rules?

Considering the vast number of schools under the Board, I should say not.

345. You were asked whether you did not consider that violations of that particular rule took place more frequently in the nunnery schools than in any others, and I understood you to say that they did not; do you think it likely that there could be violations of that rule frequent or flagrant in schools conducted by nuns, considering that they are watched so closely by parties who most conscientiously object to their system, without those violations being reported to the Board?

If the Inspectors under the Board report faithfully what takes place in the nunnery schools, I think that, considering the strong and conscientious feeling of opposition to those schools on the part of Protestants, though it is possible that violations may take place without the knowledge of the Board, it is not very probable.

346. Earl of *Harrowby.*] Do you receive information of violations of the rules from other parties than the Inspectors?

Frequently.

347. Lord Bishop of *Down.*] Have you any reason to believe that violations of the rules are peculiar to one religious body?

I should say not. I answered a former question, by stating that it was impossible, without a statistical statement of the number of complaints which come up, to answer such a question with perfect accuracy.

M. Cross, Esq.

2d March 1854.

348. Viscount *Clancarty.*] In all cases where the Commissioners give money towards the building, is the school-house so built a vested school?
Always; either by lease or bond, or trust deed.

349. Then, though the patron who applies for aid in the building is a Roman Catholic clergyman, a clergyman of the Established Church has a right to go in, and give religious instruction at hours specially set apart for that purpose?
Yes.

350. Is it the fact, that in those schools it sometimes happens that no notice is given of the hours at which the Protestant clergyman, or a clergyman of a different persuasion from the patron, has the power of going in for the purpose of giving religious instruction?
I do not think I can state from the reports whether such notice is given or not, except that a day or part of a day is specified; but the Commissioners have never had an instance, that I can recollect, of a clergyman being refused; and I very much regret to say, that from religious scruples the clergy of the Established Church do not avail themselves of the important privilege guaranteed to them in the case of the vested schools.

351. With respect to the clergy of the Presbyterian denomination, have you reason to believe that they generally avail themselves of this advantage?
Not generally.

352. Then, in point of fact, neither the Presbyterian clergymen, nor the clergymen of the Established Church, avail themselves of this provision of the Commissioners?
Not generally.

353. Then, practically, the education given in the vested schools affords a little religious instruction to children of different denominations from that of the patron, as it does in the non-vested schools?
In consequence of the religious scruples I have alluded to, such is the fact. There are about 1,600 vested schools open to clergymen of the Established Church, as well as to the Presbyterian body, who do not avail themselves of this privilege; and therefore, as a matter of course, they leave the children belonging to their Church without religious instruction in the school-house, and therefore exposed to an improper interference with their religious tenets, if the Roman Catholic clergyman, or the Roman Catholic teachers, should feel disposed to tamper with their faith.

354. Then, practically, the provision made by the Commissioners does not answer the end of having children of different denominations religiously educated in the same house?
As regards the vested schools, such is unfortunately the case.

355. With respect to those vested schools, there are different descriptions given of them. They are subdivided into "School-houses leased," and "School-houses held by the Board." Then of the school-houses leased, there is, first, "School-houses leased to the Commissioners." Are those the model schools?
No.

356. Are the Commissioners the special patrons of the schools leased to them?
No, not all of them. The original rule of the Board with reference to vested schools, as laid down in the amended draft of Lord Stanley's letter, was, that schools built by aid from the Board were to be vested in trustees. It was found after many years' experience that the trustees neglected one most important provision in the rules, that of keeping those houses in repair, and it was difficult to enforce that obligation without taking legal proceedings against the trustees, which would be very disagreeable, inconvenient, and involve much litigation and expense. Many of those school-houses in fact fell to pieces; and several of the Commissioners were of opinion, that it would be attended with beneficial consequences if the schools were to be vested in the Commissioners in their Corporate capacity, they undertaking to keep the schools in repair. After the Charter of Incorporation was passed, the Commissioners altered their rule, as to vesting schools in trustees. Since that time, they have made no grant to build a school where the parties did not consent to vest the premises in the Board in its corporate

porate capacity. But there is no distinction made between schools under trustees and schools under the Board, as regards the general rules; they come under the general designation of vested schools. They are subject to the same regulations, with the exceptions I have stated.

357. There is another column, "Schools assigned to Commissioners." What is the distinction you draw between schools leased to the Commissioners and schools assigned to the Commissioners?

After the rule was passed, to which I have just referred, parties who had previously vested the premises in trustees, had the power, if they so desired, of assigning them to the Board. By doing so, the parties were relieved from the obligation of keeping those schools in repair; so that all schools which are vested in the Corporation, are kept in repair out of the funds placed by Parliament at the disposal of the Commissioners. This regulation caused a number of schools, which had been originally vested in trustees, to be transferred to the Board.

358. Is the number vested in trustees yearly diminishing?

The number vested in trustees form the great majority. They are gradually diminishing. In consequence of the Roman Catholic clergy, generally, being much opposed to the change of rule which I have explained, they object to have the schools vested in the Commissioners. There was an order from the highest authority of their Church (I believe from Rome itself), that schools under them were not either to be transferred or to be vested in the Commissioners.

359. It appears that 666 schools remain leased to trustees; are those schools which the Roman Catholic trustees decline to hand over to the Commissioners?

They continue to remain in the hands of trustees.

360. With respect to those schools, are they, so long as the deeds subsist, bound to be carried on upon the principles of the national system?

Yes.

361. Is there any power in the Commissioners to alter the system of education that is set forth in the trust deeds?

No.

362. Then, in point of fact, those schools are without the discretion of the Commissioners, further than to retain the system laid down in the trust deed?

The rules as laid down in the trust deed, are those rules which the Commissioners require to be observed in the vested schools.

363. There appears to be a class of schools held by bonds; what is the meaning of that?

There were many cases in which it was difficult for the applicants to give a valid lease, and the Commissioners, in a number of cases, accepted bonds in lieu of leases, which could not be given, upon the understanding that the grant towards the erection of the school should be returned in case of any violation of the fundamental rules of the system.

364. Earl of *Harrowby*.] Are there any instances in which vested schools are in connexion with places of religious worship?

I believe there is a limited number of cases. The number is stated in a Return lately furnished to the House. I am not now adverting to any particular case; but I may state, as a general explanation, that for a considerable time after the introduction of the national system into Ireland, it was found almost impossible to get land from the Protestant landlords or gentry for the purpose of a national school; and though by the rules of the Board the Commissioners were bound to prefer sites on neutral ground (if I may so express it), they felt themselves constrained, in many instances, to make grants to build schools on chapel ground, or in proximity to chapel ground. And there is a Return lately furnished (which I have not brought with me), giving a list of school-houses of that description. The Commissioners require by their rules to be satisfied, that no other ground could be obtained. In many cases of that kind they were satisfied, from the opposition to which I have adverted, that ground could not be obtained, and they felt that if they refused applications of that description, they would be depriving a vast number of children of education in the localities so circumstanced.

M. Cross, Esq.

2d March 1854.

stanced. For many years past, there has been scarcely a case of the Commissioners making grants to build on ground belonging to any religious body, and I attribute that fact to the gratifying circumstance, that the opposition to the National system is gradually subsiding on the part of the Protestant landlords and gentry in Ireland. With reference to non-vested schools, a very large number of those are on ground attached to chapels, to meeting-houses, and perhaps, in a few instances, on glebe land, where we have Protestant clergymen's schools under the Board. If the same rule were applied to non-vested as to vested schools, in reference to this particular point, it would be impossible for the Commissioners to make grants to most of the schools of Presbyterian clergymen or clergymen of the Established Church, if a time should ever arrive when they can conscientiously receive aid from the Board.

365. *Chairman.*] Has the Board made a regulation, that in the exceptional cases in which you grant assistance to vested schools when built upon ground attached to a chapel, there should be a party-wall between the chapel or church and the school, and that there should be a separate entrance?

The Commissioners invariably require that there should be no internal communication between the chapel and the school.

366. Viscount *Hutchinson.*] With respect to the schools being kept open, you stated in a previous part of your examination, that, practically speaking, the schools are not inspected by the Inspectors more than twice in the year?

Certainly not, generally; but there are many instances in which three inspections take place in a year. That is owing to the inadequacy of our supply of Inspectors.

367. What means has the Board of knowing that the schools are really kept open for a certain number of hours, on four or five days of the week, for the purpose of giving instruction to any children that may be sent there for instruction?

They have no means of ascertaining the fact, except through the reports of the Inspectors, who invariably state in their reports the hours set apart for literary as well as religious instruction, or by any party complaining of a deviation from the rule, and writing to the Commissioners on the subject.

368. Will you turn to page 7 of Appendix 8, No. 12; you observe there that the rule requires that "a registry is to be kept in each school of the daily attendance of the scholars and the average attendance, according to the form furnished by the Commissioners." Is that condition complied with?

Yes. I will state the means we take to ascertain it. When the Inspectors visit the schools, it is their duty to examine this register, and if they find that the school has been closed for an unreasonable period, they report it to the Commissioners, and the Commissioners require information to be furnished to them as to the cause of the school being closed. There is another check. We pay the salaries to our teachers quarterly, and certain queries are sent to the managers of the schools which they are to fill up previously to the payment of the salary, and one of those queries is, "Has the school been opened during the whole period of the quarter for which the salary is claimed; if not, how long closed, and from what cause?"

369. What cause is considered by the Commissioners to be a sufficient excuse for the master, or for the manager, as occasion may be, not having kept the school open?

Illness, for example, of the teacher would be a very legitimate reason. A reasonable time for closing the school for holidays is considered another; on particular emergencies, such as sickness in the neighbourhood, and many other reasons of that kind.

370. Has it appeared upon the returns of the Inspectors that there has been much irregularity as to keeping the schools open?

There have been numerous complaints of that kind.

371. Has it been the habit of the Commissioners to stop part of the salary of the master in consequence?

Yes; if the cause assigned was not satisfactory.

372. Have

372. Have schools been closed upon any occasions from the fact of there being an insufficient attendance of children?
Yes.

373. What is the minimum number of children in attendance upon a school that the Commissioners would consider to justify them in continuing to pay the salary of the master?
The Commissioners have laid down no fixed rule upon that subject, but the practice is this: that, in the first place, they will receive a non-vested school into connexion in which the daily average attendance is only 30. That rule has been for some time past relaxed, for the sole purpose of meeting a difficulty in which the Clergy of the Established Church, or lay Protestant patrons, have to contend with in particular localities, where the great majority of the poor inhabitants being Roman Catholics, the number of Protestants was not sufficient to constitute a school with an average of 30. The Commissioners have relaxed that rule to this extent, that they will take a school into connexion where there is an average, say of only 25, but upon the condition that the salary of the master shall be the minimum salary; that is the amount paid to those designated probationary teachers. But as soon as the average number of children attending the school rises to 30 or above it, and proof is shown that it has so increased, the Commissioners then give the full rate of salary, according to the class of the teachers. I may here mention a case of another description, where the attendance from some cause or another falls away either gradually or suddenly; take for example the case of a school which had an attendance of 50, and which falls down to 20 in consequence of local opposition, whether that opposition comes from Protestants or Roman Catholics; the practice of the Commissioners, in such a case is, to give ample time to ascertain whether the attendance is likely to rise again to the required standard; if they find after a considerable period that there is no probability of that number being attained, they withdraw the grant.

374. Will you explain what you mean by the "average attendance;" do you mean the total number of children upon the roll of the school, or the weekly average attendance?
Not the number upon the roll, but the weekly average attendance; the number upon the roll is of course not an accurate test, as it always very greatly exceeds the actual attendance.

375. You say that this relaxation of the original rule was made to meet the case of Protestant clergymen or laymen who were patrons of schools in districts mainly inhabited by Roman Catholics?
Where the number of Protestants is so small that they could not command the attendance of 30 children.

376. Do not you consider this to be a departure from the original principle of the system, by which it was intended that the whole of the population in the locality, no matter what their various creeds might be, should be educated together?
It is a state of things as I mentioned before to be regretted, but it cannot be controlled; and it comes to this, that if grants under such circumstances were refused, you would have a large mass of children left without the means of instruction.

377. From the experience you have had of the working of the system latterly, are you of opinion that the fundamental principle of the original system, which was that of united education of children of various creeds, has been a failure, generally speaking?
United education has not succeeded to the extent which the framers of the National system of education intended, and which the Commissioners could desire: permit me to add, that is not the fault of the system, or of any of its rules; its rules encourage, and afford facilities for united education, if parties would avail themselves of the aid offered by the system; it is the result of a variety of circumstances—the conflict of sects and of parties, and conscientious scruples on the part of persons of various religious persuasions.

378. Viscount *Clancarty.*] But does it not appear that, practically, the rules of the system do not encourage united education?
I said on a former day, and I repeat it, that the rules of the Board do encou-

M. Cross, Esq.

2d March 1854.

rage united education, if persons of different religious persuasions would co-operate and apply for it. Applications of that class would have a preference over all others, if the Commissioners had not funds to aid the whole.

379. Lord Bishop of *Down.*] I understood you to state on the former day, that when the Commissioners got their reports from the 19 Inspectors, who were desired to give the information, they found that the amount of combined education was much larger than they had anticipated?

Certainly; I repeat that. On this very important question I beg to express my decided opinion, that wherever the national system has been fairly tried as a united system, it has succeeded. I wish particularly to direct the attention of your Lordships to the state of the District Model Schools, which are not under local patrons, but under the Commissioners, who are themselves the patrons. The reports are before you, and the Committee will see to what extent united education exists in those schools, notwithstanding a serious apprehension on the part of a portion of the Roman Catholic hierarchy and clergy with respect to them. The last report contains the number of children of each religious denomination in those schools. Perhaps your Lordships will allow me to read an extract from the 19th Report, Volume I., page 20; it is as follows: "We have prepared the following tabular Statement, which exhibits the total number of children on the rolls of the nine district model schools at present in operation, for the latest periods in 1852, as furnished by the head Inspectors in the foregoing Returns." This refers to nine of those schools, and with your Lordships' permission, I will read it.

The same is read, as follows:

COUNTY.	SCHOOL.	Number of Children in each Religious Denomination.				
		Established Church.	Roman Catholics.	Presbyterians.	Other Protestant Dissenters.	Total.
Antrim	Ballymena	36	50	101	3	190
Armagh	Newry	81	127	83	11	302
Londonderry	Coleraine	37	40	129	- -	206
Tipperary	Clonmel	68	212	20	10	310
Cork	Dunmanway	19	107	- -	- -	126
Cavan	Bailieboro'	50	94	28	- -	172
Kildare	Athy	28	176	- -	3	207
Meath	Trim	21	260	- -	- -	281
Galway	Galway	28	284	7	- -	319
	Total	368	1,350	368	27	2,113

380. Earl of *Derby.*] Can you add to that, the attendance in the Central Model School in Marlborough-street?

In the model schools in Dublin there were 1,479 children of different religious denominations on the rolls at the end of the year 1852, as specified in the following return: Established Church, 145; Roman Catholics, 1,311; Presbyterians, 21; Jews, 2: Total, 1,479.

381. Earl of *Harrowby.*] Is the full system of the National Board carried out in all the model schools?

The system is carried out to the full extent, and with great success. With respect to the question of books, I shall come to that by-and-by.

382. Lord Bishop of *Ossory.*] In reading those numbers as a proof of the success of the system in this particular class of schools, the model schools, you proceed, of course, upon the assumption, that there is in those schools a mixture of different denominations, somewhat in the proportions of the general population of the district.

district. Now is it the fact, that 145 members of the Established Church bears anything like the same proportion to the 1,311 Roman Catholics that the Protestant population of Dublin bears to the Roman Catholic?

The question had reference to the model schools of Dublin. It appears to me, that considering all the circumstances of the case, the number is sufficient to show, that the education in those schools is considerably mixed, if not all that could be desired, especially bearing in mind that in every part of Dublin the clergy of the Established Church have their parochial schools, and that very few of the patrons of such schools are favourable to the national system, and therefore they would very properly, according to the views they entertain, prevent their children from attending the model schools.

383. On the other hand; are there not a great number of national schools in the same district under Roman Catholic patrons that may be supposed to draw away their full proportion of Roman Catholics?

I do not think so; for the Roman Catholic population is so large that it will not produce much difference in that respect, especially as nearly all the poor schools under Roman Catholic management are under the Board.

384. Earl of *Wicklow.*] Do not you take into consideration also the comparative poverty of the members of the two persuasions?

Of course, in matters of this kind that is an element which should not be lost sight of.

385. Therefore, the mere relative proportions of the population do not afford a fair criterion to judge by in such a case?

The class of children that attend the model schools are generally not the poorest.

386. Earl of *Desart.*] In an answer you gave on a former day, you rather implied, that practically the rules of the Board afford sufficient latitude to enable persons of different religious sects to confine these schools to exclusive education?

The rules of the Board require that facilities should be given that all the children may attend, though they do not attend the school; but because children of all denominations do not attend, that is no reason, in my opinion, why the Board should not aid those particular schools, or why the Board should withdraw its aid from them when established. All national schools must be *bonâ fide* open to children of every religious persuasion.

387. Do you consider that the Board ought to give aid in a small town to two separate schools, conducted upon a system which practically excludes those holding different religious opinions from those of the patron?

The considerations which have influenced the Commissioners with regard to applications of that kind are these: that it is impossible to devise any scheme by which the Roman Catholic clergymen and the Protestant clergymen can be induced to unite to establish national schools; and if the population in a town be sufficient to procure a sufficient average attendance, according to the required standard in those schools, the Commissioners do not decline to make grants upon the conditions required by their rules, more particularly with regard to non-vested schools. With respect to vested schools, it would be an important consideration what ought to influence their decision. Where they have built a school at some expense in which there is nothing exclusive, and which must be open to clergymen of all persuasions, if they choose to attend, they would naturally be cautious in making a grant to a school immediately in the neighbourhood of a vested school, unless the vested school was so fully attended as to render an additional school necessary.

388. Earl of *Carnarvon.*] You were understood to say, that schools adjoining churches have no communication with them generally; but that that is specially guarded against. Has it ever happened that religious service has been performed in the school-houses?

It has, on many occasions.

389. By one particular denomination?

Not by one particular denomination only; for some of the most flagrant violations of this rule have been committed by clergymen of different persuasions.

M. Cross, Esq.

2d March 1854.

390. You mean, that one particular school-house has been used exclusively for members of one denomination for their religious service?
That has happened in several instances; but it has not been in all cases applicable to one particular religious denomination.

391. Is it ever objected to?
It is contrary to a fundamental rule of the Board; and the moment the Commissioners hear of such a violation of the rule, they instantly institute an inquiry into the facts by the Inspector, and they judge according to the nature of each case what steps ought to be taken to prevent a similar infringement of the rule.

392. That has occurred several times?
It has.

393. What steps were taken by the Commissioners?
Of course I cannot now speak from memory with reference to any particular case; I am stating generally the course that has been adopted. In many instances all that has been necessary was to write a letter to the parties who had thus departed from the rules, giving them distinct warning that if a similar infringement took place, the aid of the Board would be withdrawn.

394. Lord Bishop of *Down*.] Do you allude to religious service taking place on week-day or on Sunday?
If a school be opened for public worship, whether on the Sunday or on one of the ordinary days of the week, it is a clear violation of the rules of the Board.

395. It is equally a violation if it takes place on Sunday?
Yes.

396. Lord *Ardrossan*.] Are not some of the largest schools in Dublin within the precincts of a chapel?
Yes.

397. And in direct communication with the chapel?
I cannot answer that question; our Inspectors are the best authorities upon all points of that kind.

398. If it be so, it is a direct violation of the orders of the Board?
If there be any direct communication with the chapel, or any other place of religious worship, it is a violation of the rules of the Board either in a vested or a non-vested school.

399. Viscount *Clancarty*.] You say that there is a prohibition against religious service in a school-house?
Yes; a public religious service.

400. Then, according to the principles of the Board, no school can be opened daily with prayer?
Unless the hour when that prayer is said or repeated is devoted to religious instruction.

401. Then, supposing it were announced that such an hour a religious service will be performed by opening the school with prayer, would that be inconsistent with the regulations of the Commissioners?
It would, unless it were notified on the time table that that was the hour for religious instruction.

402. The question refers not to religious instruction, but to prayer?
Prayer comes under the rules of the Board as to religious instruction.

403. Supposing a clergyman chose to have a religious service in the school-room, if he gave notice of it to the Commissioners, would that be regarded as "religious instruction?"
If a patron of a national school wrote to the Board to say I wish to have public religious service performed in my school on any particular day, or on Sundays, the Board's reply would be, that privilege cannot be granted to you in accordance with the principles of the national system; it is expressly laid down in their rules that national school-rooms shall not be converted into places of public worship.

404. I understand

404. I understand you to say, that a religious service, such as prayer, is held to be instruction?

Prayer comes under the rule as to religious instruction. I will read the rules which refer to that question. They are at page 6 of the Appendix to the 19th Report: "The reading of the Scriptures, either in the Protestant Authorized or Douay Version, as well as the teaching of catechisms, comes within the rule as to religious instruction. The rule as to religious instruction applies to public prayer, and to all other religious exercises." Therefore, the patrons of national schools cannot have prayer, except at a time specified for the purpose, and then it is considered as coming under the regulations for religious instruction.

405. Are the model schools under the immediate patronage of the Board opened with prayer or not?

They are not.

406. Could they be under the regulations of the Commissioners?

Certainly a prayer might be used in one of the district model schools at the time of separate religious instruction; but the Commissioners, as patrons of those schools, would not interfere with that, if the clergy of different persuasions chose to attend to give religious instruction.

407. At the daily opening of the school, where there is a single school-room, can the business commence with prayer, under the regulations of the Commissioners?

It can, provided they call that religious instruction, and that the time sat apart for it is at that particular period of the day, and that no child shall be required to listen to that prayer who objects to it.

408. In one of the model schools, what religious denomination would be entitled to commence the school with prayer, inasmuch as those of other denominations are to be excluded; in other words, what denomination do you consider to be the denomination of the Commissioners' schools?

Of no denomination whatever. The schools are open to all. No prayer can be said to any portion of the children during the hours of general instruction.

409. If one of the Commissioners' schools is to be opened with prayer, is it to be Protestant prayer or Roman Catholic prayer?

If it is religious instruction, as prayer of any kind is, it must be said at a fixed time, whether it is prayer from the lips of a Protestant clergyman, or from the lips of a Roman Catholic clergyman.

410. My question is, whether the business of the day in one of the Commissioners' schools may commence with prayer; and if so, with what denomination of prayer is it to commence?

That is a question which it is impossible for me to answer. If a clergyman who attends to give religious instruction in a model school says, "I should wish to have prayer at a certain time;" the Board's answer would be, "Very well, but it must be at the time for religious instruction only, and for the children of your own faith. We are the judges, as we are the patrons of the school, whether that hour is convenient or not for such religious exercises."

411. Then the Commissioners, who are the patrons of the model school, if they wished to commence the proceedings of the day with prayer, would be precluded from doing so.

The Commissioners, as patrons of the model schools, would prescribe no regulation with regard to religious instruction. They simply require the school to be opened at convenient periods to the clergy of all persuasions, if they choose to go there for the purpose of giving religious instruction.

412. Then, in point of fact, the model schools of the Commissioners do not and cannot be opened with prayer?

My answer does not exactly imply that.

413. Earl of *Harrowby.*] Practically, do the model schools of the Commissioners open with prayer or not?

They do not.

414. Earl of *Desart.*] Do you consider that the rule which you have read, with reference to any religious instruction, would authorize any religious ceremonial

M. Cross, Esq.

2d March 1854.

monial observance of any description peculiar to any sect; for instance, the administration of confession by a Roman Catholic priest?

Yes, or the sign of the cross, at the time set apart for religious instruction. The Commissioners, however, even in the case of convent schools, watch with peculiar attention what passes in those schools during the hours of secular instruction, with reference to religious ceremonials. Their rule upon that subject is this, that when a particular prayer, which the Roman Catholic children repeat every day at 12 o'clock, is used, the Commissioners require that it shall be specified in the time table as separate religious instruction.

415. Would the rule authorize so much as bringing in images of saints, or the invocation of saints?

If they were publicly exhibited in the school, according to the rules of the Commissioners, they could not be permitted during the hours of common instruction. I cannot answer what view the Commissioners would take of the case as regards confession or other sacred rites. I have merely given my own opinion. I wish to say nothing that would commit the Board. I have explained distinctly the general rule for the information of the Committee, which is, that observances or ceremonials peculiar to any one Church are opposed in the letter and spirit to the rules of the national system of education, unless during the hours of religious instruction, when the Commissioners do not interfere.

416. Earl of *Harrowby.*] During the hours of religious instruction, would the use of the Liturgy of the Established Church be permitted?

You may use any books, any forms, any ceremonials you like, during the hours of religious instruction; the Commissioners never interfere in that; they exercise no control over the patrons during the hours of separate religious instruction.

417. Then, in fact, a complete religious service might be gone through in the school-room during the hours of religious instruction?

All the prayers in our Common Prayer Book, exhortations, reading of the Bible, and exposition of texts and catechisms of every kind, would come under the rule, provided they are confined to the children attending the school, and that the public are not admitted.

418. Viscount *Hutchinson.*] In some of the large parishes in Ireland, it is the habit of the Protestant ministers to perform the morning service at the parish church, and frequently, for the convenience of a distant part of the parish, to perform the evening service at a school-house some distance off. Now, supposing a clergyman situated in that way were to place his school under the patronage of the Board, do you consider that he would be precluded from using the school-house, as he had been accustomed on Sunday afternoon, for the purpose of celebrating Divine worship?

The Board could not suffer that to take place, as that would be public worship.

419. And, *vice versâ*, a Roman Catholic clergyman could not use a school-house for the purpose of celebrating any of the public services of his Church?

Certainly not.

420. *Chairman.*] The next passage in Lord Stanley's letter is, "They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school-hours, on the other days of the week." Some of the answers you have already given have had reference to the subject; have you anything further to state upon that head?

The answer I should give to that question is perhaps best expressed in the words of an explanatory document attached to Lord Stanley's letter, which I believe was approved of, and which was published immediately after his Lordship's second letter. It will be found in page 37, paragraph 5: "By encouraging the pastors of different denominations to give religious instruction to the children of their respective flocks out of school-hours, the Board understand, merely affording to such pastors facility of access to the pupils at the time specified, and not employing or remunerating them. And they understand that the parents and guardians of the children are to determine to what denomination they respectively belong, the Board taking no cognizance of the matter."

matter." That is an explanation of the rule to which strong objections were urged by the Protestant clergy.

421. Earl of *Harrowby.*] You have stated, that practically religious instruction in the schools is not much attended to by the clergy of any denomination, but that it is mostly conveyed by the respective teachers?

I speak from my strong impression upon the subject; I have not facts to lay before you, but I believe that is practically the case, both in the non-vested schools and in the others.

422. Lord Bishop of *Ossory.*] But it is no part of the business of the teacher, in his relation to the Board, to give that instruction?

No; the Board do not require it.

423. Earl of *Derby.*] Supposing a clergyman of the Church of England to be the patron of a non-vested school, and that he applied to you to say that he intended to open a school every morning, with prayer or a religious exercise, from nine o'clock to ten; and that he intended, from ten o'clock to two, to use the Commissioners' books, excluding the Scripture Lessons, the Evidences of Christianity, and the Sacred Poetry; and that he intended, from two o'clock to three, again to give religious instruction to all the children of his own flock; would those conditions, offered by a Protestant clergyman, entitle him to receive assistance from the Board?

I do not see any objection to such an arrangement. There are many schools in which two hours are devoted to religious instruction—the opening and closing hours—which must be always notified in the time table.

424. The only condition upon which you would insist would be, that from nine o'clock to ten, and from two to three, children of other persuasions than his own should not be compelled to attend; and that a board should be put up, during those hours, notifying that those were the times of religious instruction?

Yes.

425. Subject to that condition, he would be fully entitled to give four hours of secular instruction to the children of all persuasions, and two hours every day of religious instruction to the children of his own persuasion?

Yes.

426. And the children of any other persuasions that chose to remain?

Yes.

427. Earl of *Harrowby.*] Supposing the case of a parish where there is now a non-vested school completely in the hands of one persuasion, and that a person of another persuasion wished to open a national school in the same parish, feeling that he had not the facility of giving religious instruction to the children of his own persuasion in the vested school which he ought to have, would the National Board give assistance to such a school?

Yes; if proof were laid before the Board that the educational wants of the population required another school.

428. Supposing there were ten Protestant children in one of the more Roman Catholic parts of Ireland who practically had at present no option but to attend a non-vested school of a very exclusive character, and that the clergyman of the Established Church, or a lay patron, was desirous of giving to those Protestant children the advantage of a national school, what remedy would he have for the case of those ten children?

That is a practical hardship for which no remedy has yet been devised.

429. Supposing there were a general feeling all over Ireland that it was desirable to make some terms with the National Board, and that many parties who have hitherto stood aloof were inclined to join it; in those cases where there are those non-vested schools of a peculiar and exclusive character, and where the number of children of a different persuasion is small, what remedy could be adopted to meet the case of those parties who were so inclined to come in and join the Board?

That is a quesion so difficult, that I could not give a very definite answer to it. I should be rejoiced indeed, as an ardent friend to the national system of education, if any safe and practicable arrangement could be devised to meet a hardship of that character; for I have always felt that, under peculiar circum-

M Cross, Esq.

2d March 1854.

stances, such as those now stated, a Protestant clergyman or layman, or a Presbyterian clergyman, is placed in great difficulty, and that the Board's rules do not provide the means of removing it.

430. In fact, where that system is once established in the case of a non-vested school of a very peculiar and exclusive character, has not a mixed system become impossible?

According to the circumstances which exist at present, it is impracticable in such cases as stated in the question. The Protestant clergy are placed in this position. There are, as I have already stated, 1,600 vested schools. They have the privilege of attending those schools for the purpose of giving religious instruction, but they cannot conscientiously avail themselves of it. This is to be regretted. But then there another difficulty arises; in poor localities where they cannot get 30 Protestant children to attend a national school, the few Protestant children that there are must either go to the vested schools where the Protestant clergyman will not attend, or they must be left without instruction, unless schools can be established by private means.

431. Viscount *Hutchinson.*] Or they may go to non-vested schools, where their minister cannot follow them?

Yes.

432. Earl of *Harrowby.*] And the school may possibly be in immediate connexion with a place of worship of a different faith from their own?

Yes.

433. *Chairman.*] Does it amount to more than this, that the minority in this instance are only able to avail themselves of four hours of joint literary education in the school, and they are obliged to seek religious instruction from their minister in a place apart from the school?

It amounts to that. They could attend at the hour of literary instruction in a non-vested school, even though the patron of that non-vested school was a person of different religious persuasion; and they are secured by the rules of the Board from any interference with their religious principles; but they can receive no religious instruction in the school-room peculiar to their own Church, unless the patron choose to afford them the opportunity.

434. Earl of *Wicklow.*] Has a clergyman of the Church of England under those circumstances a right to require, in a non-vested school, that there should be a portion of the day set apart for the religious instruction of his children, and that they should be removed under his direction to some other place than the school, for the purpose of his giving them instruction?

He has no right to make any such demand. All that he can do is to see that the children of his persuasion, who object to be present during the time of religious instruction in the school, are provided with religious instruction elsewhere, rather than leave them without it.

435. *Chairman.*] But he has a right to see that the rule of the Board is enforced, which compels the patron of a non-vested school to give an opportunity to those children of obtaining religious instruction elsewhere?

He can insist upon the patron permitting the children to leave the school if they should desire it at reasonable times, and he can report to the Board if the patron refuses to do so, and the Board would then require that their rule in that respect should be strictly observed.

436. Viscount *Hutchinson.*] You were asked, with respect to a non-vested school under the patronage of a Protestant clergyman, in which two hours a day should be devoted to the religious instruction of members of his own flock, and four hours a day to the general secular instruction of all the children of whatever denomination who might attend the school; do you think, from your experience, that such a school, if the master were a Protestant, and the patron were a Protestant clergyman, would be acceptable to the Roman Catholic clergy of Ireland generally, and that they would permit the youth of their flock to attend such a school?

I regret to have to admit that the Roman Catholic clergy generally do not like their children to attend national schools, of which the patrons or masters are not of their faith.

437. Lord Bishop of *Down.*] You speak of non-vested schools?
Yes.

438. Earl *Graham.*] Does the same thing apply to vested schools also?
I think equally so. The clergy of the Roman Catholic Church are all anxious to have teachers of their own denomination.

439. Earl of *Derby.*] Do they make any objection to a Protestant patron, if the teacher is of their own faith?
There are cases of that kind; but the principal objection is to the teacher not being of their own faith.

440. Lord Bishop of *Down.*] Would their objection be more frequently to the patron or to the teacher being a Protestant?
More frequently to the teacher; the other is an exception to the general rule.

441. *Chairman.*] The next paragraph in Lord Stanley's letter is, "They will exercise the most entire control over all books to be used in the schools, whether in the combined moral and literary or separate religious instruction; none to be employed in the first, except under the sanction of the Board, nor in the latter but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended. Although it is not designed to exclude from the list of books for the combined instruction such portions of sacred history, or of religious or moral teaching, as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose." The next paragraph is, "They will require that a register shall be kept in the schools, in which shall be entered the attendance or non-attendance of each child on Divine worship on Sundays." Has there been an alteration in that respect?
The rule requiring that a register should be kept was abolished very soon after the formation of the Board, the Commissioners deeming it objectionable, and I believe the objection was acceded to.

442. Earl of *Derby.*] I believe the Commissioners were from the very first unanimous in declining to enforce that rule?
Yes.

443. Practically, it has been a dead letter from the commencement?
It has; the rule has not been insisted upon.

444. *Chairman.*] The next paragraph in the letter is, "They will at various times, either by themselves or by their Inspectors, visit and examine into the state of each school, and report their observations to the Board." Is that regulation complied with?
It is.

445. Lord Bishop of *Ossory.*] How many Inspectors are there at present?
We have at present 46 Inspectors, 39 District Inspectors, 7 Sub-Inspectors and 6 Head Inspectors, making a total of 52. The Board are about to appoint an additional number; they will be increased by six during this year.

446. *Chairman.*] Which class will be increased?
It will be the District Inspectors and the Sub-Inspectors.

447. Viscount *Hutchinson.*] Can you state the salary of each class?
The District Inspectors have 275*l.*, out of which they pay their travelling expenses. The Sub-Inspectors come under three heads; I will, if the Committee will allow me, give this information in writing.

448. Can you state the religious denomination of the Inspectors?
I can; I have a return stating the proportions.

449. Earl of *Derby.*] Do you, as a general rule, send the Protestant Inspectors into the most Protestant districts, and the Roman Catholic Inspectors into the Roman Catholic districts, or do you send them indiscriminately?
There is no fixed rule upon that subject. The regulations of the Board in that respect vary. The Commissioners change the Inspectors from district to district.

M. Cross, Esq.
2d March 1854.

450. Is that change of inspectorship inconvenient or otherwise; would it not be desirable that the same Inspector should, for some number of years, in some succession, visit the same schools for the purpose of enabling him to ascertain what progress is made in the schools?

The rule of the Board is, that they are liable to be removed at least every three years in one district. But the Commissioners reserve to themselves the right of removing the Inspectors more frequently if circumstances render it desirable. My own experience leads me to the conclusion, that it is not expedient to keep a District Inspector too long in any one district. Perhaps three years is a little too short a period; five years, or thereabouts, would be preferable; but there are many reasons why an Inspector should not be kept too long in the same district.

451. How are the Inspectors appointed?

By the Commissioners.

452. Is there any test or qualification of the fitness of the Inspectors for their office; do they undergo any examination?

For some time after the Board commenced its operations, when a considerable number were required at once, an examination took place; but since that time, the Commissioners have not adopted that plan. Candidates have to tender to the Board their testimonials from various parties with reference to their qualifications, and the Commissioners make inquiries upon those subjects; and if they find the information satisfactory, then in some cases, after having personal communication with the candidates, and having obtained every information in their power, they elect without examination.

453. Have you an established system of promotion from the Sub-Inspectors to the District Inspectors?

A plan of promotion has been commenced, and I hope it will be extended and improved. Many of the Sub-Inspectors are taken from amongst our most experienced and skilful teachers, who have been long in the service of the Board, and have afforded great satisfaction in the management of their schools. The office of Inspector is a prize for persons of that class; but the selection is not exclusively confined to them; they are promoted as vacancies occur to the office of District Inspector.

454. Can you state what proportion of the Sub-Inspectors have been originally teachers in the schools?

I cannot answer that question immediately.

455. Lord Bishop of *Down.*] Do not the Commissioners always appoint their Inspectors from various religious denominations?

Yes.

456. They consider it their duty to keep up the proportions of the different religious denominations among them?

Yes; the rule of the Commissioners is, that District Inspectors should be equally divided between Protestants and Roman Catholics.

457. When they appoint a Roman Catholic Inspector, or an Inspector in connexion with the Established Church, would not the members of the Board of that religion be more or less consulted in making the appointment?

Yes, very naturally.

458. Lord *Ardrossan.*] Have frequent complaints or any complaints been made of Inspectors being unduly influenced either by Roman Catholic priests, or by Protestant clergymen?

The Commissioners have received communications to that effect. I do not know of any case in which that has been substantiated, but on several occasions charges of that kind have been made.

459. *Chairman.*] You stated that it is found advisable after a certain time to remove the Inspectors from one district to another. Is the principal object of removing them to prevent their getting that sort of intimacy with the patrons of schools that would lead them to give a more favourable account of their schools than they deserved?

That is the main object.

460. Lord *Ardrossan.*] Have any Inspectors ever been dismissed for bad conduct?
Several.

461. But not on the ground of having been unduly influenced by the patrons of schools?
I do not recollect that any Inspector was ever dismissed on that ground.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 3° Martii 1854.

LORDS PRESENT:

The Lord President.	Viscount Hutchinson.
Marquess of Salisbury.	Viscount Clancarty.
Earl of Derby.	Lord Bishop of Down, &c.
Earl Graham.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	

THE LORD PRESIDENT in the Chair.

MAURICE CROSS, Esquire, is called in, and further examined as follows:

462. *Chairman.*] HAVE you any explanation to give with reference to your examination of yesterday?

I beg to submit to your Lordships the following documents, and to direct your attention to particular portions of them, which have a special reference to the question of religious instruction. You will find that they will save your Lordships, in subsequent inquiries, a good deal of trouble, as you will have the precise rules before you.

Appendix A.

463. Lord Bishop of *Ossory.*] Are those published rules?

Yes, all of them. They bear particularly upon the questions of Lord Derby, put to me yesterday, with regard to the conditions in his Lordship's letter respecting vested schools. I will first read, with your Lordships' permission, the titles to the documents. "No. 1. Rules and Regulations of the Commissioners of National Education."

464. Are you able to furnish the Committee with copies of all the rules which the Commissioners have at any time issued?

Copies of the rules, I apprehend, will be found in each volume of the reports. I can detach from each report the rules as published in the report. I beg to call your Lordships' particular attention, in the rules and regulations, a copy of which is now before me, to the copy of the lease in use which is required to be made to the Commissioners in their corporate capacity when a vested school is taken into connexion. It will be in the recollection of the Committee, that I was particularly asked with regard to the rule of the Board as to setting apart a day, or part of a day, for special religious instruction in vested schools. What I wish to call your Lordships' attention to is this:—In the lease, the following clause appears at page 10: "And it is hereby expressed and declared, "and it is the true intent and meaning of these presents, and of the several "and the respective parties hereto, that each and every school to be kept "and established on the premises hereby demised, shall be kept open for a "competent number of hours in each day, at the discretion of the said Com- "missioners, and shall during said hours be used for moral and literary educa-

M. Cross, Esq.
3d March 1854.

"tion only; and that one day in each week, or part of a day in the week, "independently of Sunday, shall be set apart for the religious instruction of "the children, on which day, or part of a day, such pastors or other per- "sons as may be approved of by the parents or guardians of the children "respectively shall have access to them in the school-room for that purpose, "whether those pastors or persons shall have signed the original application or "not; and also, that convenient opportunity be afforded to them for the same "purpose on other days of the week; and that where any course of religious "instruction is to be pursued in any such school as aforesaid during school "hours, to which the parents or guardians of any of the children attending such "school shall object, an arrangement shall be made for having such instruction "given to those who are to receive it at a stated time, or in a separate place, so "that no children whose parents or guardians object to their being so, be com- "pelled to receive or to be present at it."

465. Do you put in that, as affording a security that those arrangements are strictly observed?

I wish to refer to one other document, to show in what way the parties bind themselves. The Commissioners always insist on a lease under any circumstances, either to the trustees or latterly to the Board. You will discover whether the form of lease is always the same when I come to give the Committee the documents.

466. Viscount *Hutchinson.*] You do not now admit any vested school, except upon the condition of the execution of this lease by the parties?

Certainly not. Document No. 2 is "Instructions for making application for aid towards building national school-houses." When parties apply for aid towards the erection of a school, they send up a blank form of application, requesting to know if they can procure the usual aid for the erection of that school. They state the name of the parish and barony, and the number of children which they think are likely to attend that school; they sign the application and state the religious denomination of the applicant. On receiving that application, the practice of the Commissioners is to send down this form, No. 2. In that you will find the following paragraph: "Where a grant is made for building a school-house, the applicants are bound to a strict observance of the rules of the Board, a copy of which is transmitted herewith." No. 3 is "Form of Inspector's Report on application for aid to build." It is unnecessary for me to read any of the queries in that form, except the two to which I wish to draw your Lordships' attention. In that report there are the following queries: Nos. 22 and 23. "Have you presented to the parties concerned in this application a copy of the lease vesting the premises in the Commissioners in their corporate capacity? Are they willing that such lease shall be executed?" It therefore appears from the queries which I have read, that in the case of all applications for aid to build school-houses, there is first a clause in the lease requiring the patrons of such schools to set apart a day, or part of a day, for special religious instruction. It appears further, that before the Commissioners make such grant, they require the parties to undertake that such lease shall be executed. The Committee will perceive from what I have read, and the observations which I have made, that those regulations bear especially upon the questions which were put to me by the Earl of Derby, and they will explain more clearly than I did yesterday the answer which it was wished to bring out, as to whether it was insisted on that a day, or a part of a day, shall be set apart in the vested schools. No. 4 is "Instructions for making applications for salary and books." There is a query in the form of the report which I have now before me, to this effect: "51. What arrangements have been made, or are proposed to be made, for the religious instruction of the children, either in the school-house or elsewhere?" In the previous report the questions are very different. An extract from the lease is shown to the applicant, and he binds himself there to particular arrangements for religious instruction. When the parties apply for aid for a non-vested school, the Inspector makes a report, a copy of which I have in my hand, and in that report he is asked to answer the question which has just been read. The next query, No. 52, is "Are they such as not to interfere with or impede the secular business of the school?" "53. Are they satisfactory to the parents of the children, and publicly notified?" No. 6 is "Form of Inspector's Report on ordinary National Schools;" that form has not been published in the reports, and

and your Lordships asked me to furnish you with some copies, which I have sent for; in the meantime I put this form in; this is the ordinary form of report, after a school has been taken into connexion. There are four queries contained in it, which I will read; they are embraced in the 4th, the 5th and the 16th: "Is the use of books of religious instruction restricted to the hours set apart for that purpose? Is the school *bonâ fide* open for children of all religious denominations? Is it connected with any house of Divine worship, and in what way? Is it connected with any convent or religious establishment, and in what way?"

467. Would not that be ascertained before aid was granted?

Yes; but sometimes the non-vested school-houses are changed to different localities, and it is then necessary to inquire; a school may be changed, and may be placed in approximation to some place of worship. I stated yesterday, that the Commissioners have in their service Head Inspectors as well as District and Sub-Inspectors; it is the duty of the Head Inspectors to visit the national schools at various periods, without due notice either to the teachers or the patrons; very often without notice to the District Inspectors; the object is, that the Head Inspectors shall in fact see and report, according to the best information which they can procure, whether the District Inspectors are discharging their duties faithfully and zealously.

468. *Chairman.*] Do they inspect all the schools within a given time?

No, it is impossible to lay down regulations of that kind; it is only when they have not other duties to perform that they can visit the schools in the way to which I allude. Their form of report is a special one; I think it is not published in the Appendix, and I therefore thought it right to lay it before you. I wish to call attention to queries Nos. 1, 2, 3 and 4, under the letter G.: 1. "Inscription." 2. "Arrangements for religious instruction." 3. "Use of books of religious instruction." 4. "Use of school-rooms."

469. Lord Bishop of *Ossory.*] Are those queries to be answered with respect to the district generally, or with respect to each individual school which they visit?

There are six Head Inspectors. A certain number of districts are allotted to each in various parts of Ireland. They are so arranged, as far as is practicable, that the Head Inspectors shall visit, if possible, all the four provinces, that they may see schools of different classes in different parts of Ireland, and under the management of different patrons.

470. Those questions might either be answered by the Head Inspector making a general statement as to what he found the arrangement to be in his district, or they might be answered with respect to each individual school which he visited; which is the practice?

They are answered as to each particular school according to those queries. But permit me to add, that this practice does not preclude the Head Inspectors from sending up, at various times, special letters with reference to such queries, and relating to the condition of the particular schools they visit.

471. All those queries are, or ought to be, answered with respect to each individual school which the Head Inspector visits?

Certainly. No. 8 is "Form of District Inspector's Report on District Model School." No. 9 is "Form of District Inspector's Report on Poor Law Union National School."

472. Viscount *Hutchinson.*] You stated, that there were a class of officers employed by the Board, called Sub-Inspectors. What is the distinction between their duties and those of the District Inspectors?

When in charge of a district, their duty is precisely the same. It is only that they are a subordinate class of officers, selected sometimes, though not exclusively, from the teachers and others in the service of the Board who have distinguished themselves.

473. Lord *Ardrossan.*] With a lower salary?

Yes, with a lower salary, but with a chance of promotion. This arrangement is adopted with a view of carrying out a system of promotion that shall stimulate all our officers of different grades to a zealous performance of their duty.

M. Cross, Esq.

3d March 1854.

474. Viscount *Hutchinson.*] When they have not charge of a district, what duties do they perform?

They are then frequently employed in our office in examining official reports of this description and other documents, and any other class of duty which may appear calculated to fit them better for their situation of Sub-Inspectors when they are on their tour. No. 10 is a "Copy of form of leases and assignment." No. 11 is "List containing the number of Head, District and Sub-Inspectors, with their religious denominations, salary and allowances." Of the Head Inspectors, there are 2 of the Established Church, 3 Roman Catholics, and 1 Presbyterian; Total 6. The salary of the Head Inspector is 300 *l.* per annum, and an allowance of 12 *s.* 6 *d.* a day when engaged on official business, and the actual cost of locomotion. Of District Inspectors, there are 39; of the Established Church, 7; Roman Catholics, 19; Presbyterians, 10; Unitarians, 2; Protestant Dissenters, not of the other persuasions, 1; Total 39. The District Inspectors have a salary of 275 *l.* per annum, including travelling and all other expenses. Of Sub-Inspectors there are 7: Established Church, 2; Roman Catholics, 5; Total 7. Their salary is 230 *l.* per annum when in charge of a district, including travelling and all expenses. The summary shows that there are 52 Inspectors at present in the service of the Board of all classes, and their religious denominations are as follow: Established Church, 11; Roman Catholics, 27; Presbyterians, 11; Unitarians, 2; Protestant Dissenters, not included under any of the previous classes, 1; Total, 52. Total of Protestants of all persuasions, 25; Total of Roman Catholics, 27. It will be seen from the foregoing return, that there is one more Protestant District Inspector than Roman Catholic, while there are three more Roman Catholic Sub-Inspectors than Protestant. I stated yesterday, that the rule of the Board was, that the number of District Inspectors should be equal as regards religious denominations. New District Inspectors are about to be appointed, when the balance as regards them will be restored. These returns are down to the 1st of March 1854.

475. Earl of *Derby.*] Are there any portions of the evidence which you gave upon the first day, upon which you desire to offer explanations?

Yes, there are.

476. Are you prepared to give those explanations now?

Not at this moment.

477. But you desire to give them in a subsequent examination?

Yes.

478. Lord Bishop of *Ossory.*] I understand you to produce the lease which is made to the Commissioners in their corporate capacity, in order to show that there is additional security that this rule, "That in vested schools, a day or part of a day shall be appropriated to religious instruction," shall be observed?

Yes; that the parties undertake to observe that rule. The parties undertake to observe all the rules of the Commissioners before the lease is executed; they are pledged to it. In the Inspector's Report upon national schools, after they are taken into connexion, there occurs this question: "What arrangements have been made for the religious instruction of the children, either in school or elsewhere?" The Inspector states, in his reply, what arrangements have been made; and in that answer is embraced (as you will find when I send you the copies of the reports filled up) the details of the arrangements for religious instruction.

479. The question which I ask is, did you produce the lease and direct attention to that particular clause in it, for the purpose of showing that, besides the security with which we were acquainted yesterday, that is to say, the rule of the Commissioners, and the question and answer in the application for aid to build, there is an engagement made by the parties in the lease to observe that rule?

I consider it to be a binding engagement, that a day or part of a day shall be set apart.

480. Earl of *Derby.*] Do you produce the lease for the purpose of showing that there is security taken for the observance of that rule?

My object in producing the lease is to show that the Board requires that one day or part of a day shall be set apart. In reply to the query I have now read from the

the Inspector's report, he must state what those arrangements are, and if a day or part of a day form part of those arrangements, he states so.

481. Earl of *Harrowby.*] Do you consider that the lease conveys additional security for the observance of the rule?

What I mean to explain is this: if a report were laid before the Board, stating that any patron of a vested school refused to carry that clause of the lease which I have read into effect, the Board would immediately interfere, and require the patron to comply with the covenant in the lease.

482. *Chairman.*] To that extent, therefore, it is a great security?

It is. But, permit me to remark further, that if a patron said, "I do not choose to avail myself of the privilege guaranteed in that clause in the Commissioners' lease, so far as regards the children of my own communion," the Commissioners would not compel the patron of a school, under those peculiar circumstances, or such children to attend there for that particular purpose.

483. Lord Bishop of *Ossory.*] I suppose the security which the Commissioners have for the observance of this rule is, that, in the first place, they have made it a rule; in the next place, there is an answer, in the form which is returned by the party when application is made, professing his readiness to observe the rule; and, thirdly, there is this covenant in the lease which has been produced to-day, binding him to do it?

That is perfectly clear.

484. The great security is this covenant in the lease?

Yes; the security is in the body of the lease.

485. Yesterday I called your attention to Rule No. 10, in Appendix A. to the 19th Report, page 7. Will you read it?

"If any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners."

486. You told the Committee that, in point of fact, that rule has been a dead letter, and that no such lists are furnished?

That has been so.

487. And yet I find there is this clause in the lease made to the Commissioners of National Education in their corporate capacity: "And further, that if any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, be employed in communicating religious instruction, then and in such case the title of each such book or books shall be made known to the said Commissioners." Your answer yesterday showed that this rule, so enforced by this clause in the lease, binding the party to observe it, has become a dead letter. What proof is there that the other, with reference to setting apart a day or part of a day for religious instruction, may not have become so?

The Inspectors, since my connexion with the Board as one of the Secretaries, have never been called on to answer any question with reference to the former clause in the lease now read, but they are required to answer the question relating to the arrangements made in the national schools for religious instruction, whether vested or not vested.

488. That is, the Board retain the rule, but it is a dead letter?

With regard to the provision in the lease as to particular standard religious books, the clause has not been complied with.

489. You said that there was a further security, that it is embodied in the queries which are to be answered by the Head Inspectors when they visit the schools?

Not in reference to the religious books I have alluded to. There is no query on the subject. What I said had reference to the rule as to setting apart a day or part of a day for separate religious instruction.

490. The arrangements for religious instruction are to be reported by the Head Inspectors?

Yes.

M. Cross, Esq.
—
3d March 1854.

491. I asked you whether their report was to be made generally with respect to their district, or individually with respect to each school they visit?
I answered, that they send up a report as to each school they visit.

492. I have looked over a great many of their returns, and I cannot myself, in the great majority of them, discover whether there are any arrangements made for religious instruction or not. In the 17th Report, there are returns from 86 schools visited in 1850 by the Head Inspectors. If it were the duty of the Head Inspectors to report to the Board the arrangements made for religious instruction in every school they visited, ought not that information to appear in these reports?
That is not absolutely required. I have called your attention to the exact phraseology in which the two questions are put to the Head and District Inspectors. My answer had reference to the latter. In the form of report by the District Inspector, the question is much more explicit: "What are the arrangements?" The question in the Head Inspector's report is, "Arrangements as to religious instruction;" and the Head Inspector may or may not state the precise arrangements, which would be superfluous, because the Commissioners have it already in every report which they receive from the District Inspectors. The attention of the Head Inspector is particularly confined to whether there is a violation of the rules. If there is, it is his duty to report it.

493. Will you read the query which the Head Inspector has to answer?
"Observance of rules and regulations of the Commissioners;" showing precisely the answers which he is expected to give. "Arrangements for religious instruction;" obviously meaning, Have the arrangements already adopted in that particular school been strictly observed, or have they been violated? I am not surprised, therefore, that your Lordship does not find the information you want in the Head Inspector's reports, because it proves, that if the District Inspectors have done their duty, there have been no violations of the rule as to religious instruction.

494. I understood, from your previous answer, that it was their duty to report the arrangements made, in each school they visited, for religious instruction?
That is not my meaning; such a duty, as I have already remarked, would be quite superfluous. The Head Inspectors are only required to inform the Board, in every instance, whether its rules, so far as their observation extends, have been complied with or not.

495. Earl of *Harrowby.*] You consider that they would only inform the Board upon that subject when they had reason to believe that a violation of the rules had taken place?
That is the explanation I intended to convey. I can only account for the absence of the information to which particular reference has been made by the statement which I have given.

496. Lord Bishop of *Down.*] The absence of any statement in their report would rather prove that there had been no violation of the rule?
That is the inference which I should draw. The Head Inspectors are not however precluded, by any regulation, from stating what the arrangements are for religious instruction in each school they visit.

497. Lord Bishop of *Ossory.*] The Inspector is to report as to the general tone and aspect of the school; the average time the pupils attend, and so on; then, "Observance of rules and regulations of Commissioners;" "Inscription." If for instance the inscription is up over the school, according to your statement, there is no report as to that?
That inscription refers to quite a different matter; it merely refers to the inscription "National School."

498. Earl of *Derby.*] If they found that the inscription was up, they would not report upon it?
Certainly not.

499. Lord Bishop of *Ossory.*] Secondly, "Arrangements for religious instruction." If there is no deviation from the rules, there is no report?

No;

No; but, as I stated in a former answer, they are not precluded, if they wish, from specifying the arrangements. It may be found, on looking over a certain number of reports, that some of them do state the arrangements. The Head Inspectors, I repeat, are not necessarily to report upon the nature of the arrangements, or the time set apart, but they may do so, if they choose.

500. The third is, "Use of books in religious instruction;" is that answered or not?

The Inspectors have only to report if the use of religious books is confined to the hours set apart for such purpose, so as to prevent religious books being used during the hours of combined instruction.

501. *Chairman.*] The object of these visits of the Inspectors, you have already stated, is not so much to give the ordinary statistical information as to the school which is being inspected, but to check the degree of care with which the District Inspector has already performed his duty; and the construction which is put upon these instructions, both by the Board and the Inspector, is understood by both to be, that the Head Inspectors are not to fill up those heads to which you have just referred, except when they find that something contrary to the regulations has been carried on?

That is the exact meaning of the instructions which they receive: and permit me to add, that the check which the Commissioners intend that the Head Inspectors should have in their hands, in regard to all matters connected with the management of the schools, would apply to any violations of the rule if permitted by the patrons, as well as to the conduct of the District Inspectors.

502. Marquess of *Salisbury.*] In the paper which you have put in as No. 2, under the head of "Observance of Rules and Regulations of the Commissioners," I see, "Arrangements for religious instruction." Is it understood that under that head the Inspectors are to return the arrangements for religious instruction?

It is not necessary (as I have already explained); but if any of those arrangements are broken, the Head Inspectors are to report the fact. At the same time, they are not precluded from describing the arrangements if they think necessary. It is not imperative that they should do so, because that information has been previously communicated to the Board in every report of the ordinary Inspectors.

503. Are they bound to make an answer to the third query, "Use of book of religious instruction?"

Not necessarily, unless there has been a violation of the rule.

504. Earl of *Desart.*] Do you believe that the efficiency of the Inspectors is practically such as to ensure the fulfilment of obligations similar to the one in question, namely, the appropriation of a certain time to religious instruction?

My answer to that question may not be so conclusive as your Lordship might wish. It is impossible for me to say what may be the conduct of every Inspector under the National Board. It is impossible for me to state positively whether all the Inspectors perform their duties with sufficient vigilance and rigid impartiality or not; but I may reply, generally, that in my opinion they are efficient and impartial.

505. Is it your belief that they are so efficient as practically to ensure the observance of this obligation?

No; the number of our Inspectors is very limited compared with the magnitude and extent of their labours; and the inspection of the schools, therefore, is not so frequent as it ought to be, until a quarterly inspection at least be secured, which I hope will be carried out, by having a much larger staff of Inspectors. Many irregularities and violations of the rules may take place in the intervals between their successive visits, of which the Board may not hear till a period long after they occur.

506. Then you believe it to be possible, that in many cases the obligation of setting apart a certain portion of time for religious instruction may not be practically observed?

It may not, and for the reasons I have assigned in a previous part of my examination.

507. You stated that one of the queries respecting the vested schools was, "Is the school attached to any convent or religious establishment?" What rules

M. Cross, Esq.

3d March 1854.

guide the Commissioners in their proceedings with reference to the answer which they may receive to that query?

The object of the information asked for is merely to ascertain whether the school is in connexion with a conventual establishment; the Commissioners are aware, in the first instance, what schools are connected with such establishments; but if they found that a non-vested school had been removed in the interval from its original site, and had become connected with a conventual or any other religious institution, they would inquire under what circumstances the change took place; if it were a vested school, there would be no necessity for such an inquiry, unless the vested school had been closed.

508. What practical rule do the Commissioners apply to that connexion; how far would they allow a school to be connected with a conventual or religious establishment?

The Commissioners are already empowered (I do not mean by the letter of Lord Stanley), but they have long since had permission to take convent schools into connexion with their Board, and to make grants to them of salaries, books, and requisites.

509. Earl of *Derby*.] Since when has that power been vested in the Commissioners?

Immediately after the formation of the Board, and with your Lordships' consent. The Commissioners took schools under convents into connexion very soon after they began to discharge their official functions.

510. *Chairman*.] Is this the paragraph to which you refer: "The pamphlet objects to our giving aid to schools in connexion with nunneries, monasteries, or other religious bodies. Upon this point we had a communication with Lord Stanley, when he was Chief Secretary for Ireland; he thought it desirable, as we did, that such schools should be brought under our superintendence, and therefore that we should grant aid to them; we have accordingly done so?"

That is the paragraph to which I allude; and I have a document with me which also shows that the same permission was given to take schools into connexion with the Board under the management of monks.

511. Viscount *Hutchinson*.] If you refer to the 19th Report, you will find at page 25 there are two forms of leases; the second form, the form B., is the one to which you have already called our attention; can you state what is the distinction between the two forms?

The distinction refers merely to whether a school is under one or more patrons, which requires a slight alteration to be made in the body of the lease.

512. It is a mere legal distinction?

Yes.

513. Allow me to call your attention to the second volume of the 19th Report, page 731; am I correct in supposing that the 245 schools in the first column of that table are leased to the Commissioners by leases in either of those forms, either form A. or form B.?

No; that number applies to all the leases; but some of those leases are vested in trustees. They are not all of them vested in the Board under the form of the lease to which I called your attention to-day, and for this obvious reason, that there is a particular form of lease used when the school is vested in the Board in its corporate capacity, instead of in trustees; in all other respects the lease is substantially the same, unless there have been any alterations in the new form of leases which there may have been.

514. Am I to understand, that though the leases may not be identically the same, they all of them contain similar clauses, binding the parties to an observance of the rule with respect to religious instruction?

Yes.

515. Let me call your attention to the next column in the same page, which is, "Schools assigned to Commissioners." Are the Committee to understand that those schools are assigned by the document which appears at page 31 of Appendix A.?

Those schools are assigned by managers and trustees who were desirous of coming

coming under the new regulation of the Board, releasing them from the responsibility and expense of repairing the schools.

516. Will you have the goodness to refer to the form of assignment in page 31 of the first volume. I do not find in that form of assignment any clause which binds the parties to the observance of the rule for religious instruction?

And for the very obvious reason, that the parties had bound themselves before in the original lease, which still remains in force.

517. Can you produce the original form of lease to the trustees under which the trustees originally held those schools?

I will furnish the Committee with copies.

518. Lord Bishop of *Down*.] This assignment simply refers to the assignment of the original lease?

That is all.

519. Viscount *Hutchinson*.] Am I to understand that the original leases to the trustees uniformly contain a similar clause, binding the parties to the observance of the rule respecting religious instruction?

Yes.

520. In the next column, are the schools which you stated yesterday to be principally under the patronage of the Roman Catholic clergy?

Yes.

521. They having an objection to assign their leases to the Commissioners?

The Roman Catholic clergy generally have found it necessary to comply with the instructions of the superior ecclesiastics of their Church, who are opposed to the new regulation of the Commissioners, requiring schools to be vested in them, and that arises, I conceive, principally from peremptory instructions from Rome to that effect. At the same time there are many cases in which schools have been put under the Board in its corporate capacity, ever since that interdict was made.

522. Schools under the patronage of the Roman Catholic clergy?

Yes; at the same time I wish it to be understood by the Committee that there is a strong feeling of opposition to that rule, particularly amongst the higher order of the Roman Catholic clergy.

523. In the leases by which this class of schools is held, that is, the class of schools mentioned in the third column of this return, there is always a clause binding the parties to the observance of the rule with respect to religious instruction?

Uniformly.

524. There is a column here containing a small number of schools held by bonds; I do not find in any paper before the Committee the form of that bond?

I do not think there is; but I can produce the form to the Committee. My recollection is that in that, also, the clause referred to is embodied.

525. Earl of *Harrowby*.] Will you explain what is the objection on the part of the Roman Catholic clergy to putting the schools under their patronage into corporate connexion with the Commission?

Some time after the rule was adopted by the Commissioners, which was introduced solely for the purpose of securing that the school-houses should be kept in proper repair, and not with any reference whatsoever to the general rules of the Board, a misapprehension, as I conceive, arose among the Roman Catholic clergy upon this particular point. It was their opinion, that there would be some danger in vesting the school-houses in the Board under such a rule, and on this ground, that if at any future period a new Board of Education should be appointed, or the fundamental principles of the national system should be materially altered, they would thus be bound by or become parties to a system of which they conscientiously disapproved, and that, too, after they had contributed, with great difficulty, to provide the necessary local funds for erecting those schools. It seemed, in the opinion of such Roman Catholic clergymen, to lessen the authority that they ought to have over the schools which had been partly built by the money of their own congregations.

 526. *Chairman*.]

M. Cross, Esq.

3d March 1854.

526. *Chairman.*] I presume that that apprehension is unfounded, and that in fact, by this deed, they only bind themselves to observe the existing rules?

The apprehension is quite unfounded; and in order to lessen it, if possible, or to remove it altogether, the Commissioners, some time after this new rule was adopted, sent a circular to the managers of the vested schools, explaining the nature of the rule, and the object of it, and that all their rights as patrons and managers were fully secured; still the misapprehension has not been entirely removed.

527. Earl of *Harrowby.*] The aversion arises from an apprehension of some change in the existing system, and not from an opposition to any thing in the existing system of the National Board?

Certainly not from any opposition to the principles of the system as at present constituted and embodied in the rules.

528. Viscount *Clancarty.*] Suppose a new rule were established by which the Holy Scriptures were admitted as a book of general instruction for all the children attending the school, would the trustees be bound to comply with that change in the system?

I presume I am to understand by that question, whether, if there were a rule introduced which rendered it compulsory upon all the children attending such school to read the Holy Scriptures as a condition of receiving secular instruction, the trustees would consider that they were bound to observe such rule; if such a rule as your Lordship has explained were introduced, rendering it necessary that all the children should read the Holy Scriptures during the hours of general instruction in order to receive literary instruction, the Commissioners of education could not be a party to any regulations of the kind, as it would involve a direct violation of their fundamental rules; therefore they are not bound to require the trustees to do a thing which they themselves would not carry out.

529. The question is not what they would feel themselves disposed to do, but whether, if they did make such an alteration in their rules as to admit the Holy Scriptures as a book of general instruction for all the children attending the schools, they would have the power of enforcing such a rule?

My answer is, certainly not; the Commissioners have no power to require the trustees to do a thing, or to be a party to an arrangement contrary to the conditions expressly set forth in the lease which those trustees have signed.

530. Where are you to draw the line in respect to an alteration in the terms of the trust deed; is the line to exclude the Holy Scriptures specially, or where is it to be drawn?

I should say it would expressly exclude any arrangement at variance with the fundamental principles of the Board.

531. *Chairman.*] Is not it the fact that any hypothesis of the kind supposed in the question which has been addressed to you depends upon this, whether the rules which the Commissioners try to enforce under the trust deed are rules which were in existence at the time that deed was entered into, or whether they involve an alteration of the rules to which they have subscribed; be the alteration good or bad, you think the observance of it only binding upon the persons who entered into that trust deed, if the rule was existing at the time the trust deed was signed?

The trustees would not be required, and could not be compelled, in my opinion, to be parties to any arrangement at variance with what the trust deed contains.

532. Viscount *Clancarty.*] The Commissioners would have no power of altering those rules which were in being at the time the trust deed was signed?

Certainly; the Commissioners have no such power; if the Government required them to do it, it would be for them to consider what could be done; and the Government must be prepared, I suspect, to refund all the money which has been contributed by parties for the erection of those schools; this, however, involves a question of law.

533. Lord *Beaumont.*] In fact, the trustees are only bound by the rules which were in existence at the time they signed the trust deed?

That is my opinion.

534. Viscount *Clancarty.*] If the Commissioners changed those rules which are embodied in the trust deed, would they be able to enforce such modified rules?

I think not.

535. Those schools which are in trust must remain always under the same rules, but other schools may be placed under different rules?

The non-vested schools are placed upon an entirely different footing. With regard to those schools, if the Commissioners ascertain that any violation of the rules has taken place, and that the manager refuses to comply with the rules, they have the alternative of withdrawing their grant in aid of the salary and the books. If, on the other hand, the patrons of any non-vested schools find that they cannot work the system to their own satisfaction, or that they do not intend to work it in accordance with those rules, they have only to notify their intention of withdrawing the schools from the Board.

536. Viscount *Hutchinson.*] I suppose there are cases in which clergymen of the Established Church, at the commencement of the system, became patrons of vested schools?

There are several cases.

537. At the time that the system was established originally, that is before 1839, there were certain religious books, Scripture Extracts, and books of Sacred Poetry, and subsequently the Archbishop of Dublin's Book, which might be used at the time of combined instruction, if the patron thought fit?

Yes.

538. That was altered in 1839, and it has been more materially altered by the last variation in the rules of the Board?

Yes.

539. What do you conceive to be the condition of a clergyman of the Established Church who is the patron of a vested school, which vested school was placed in the hands of trustees, or of the Commissioners, upon the understanding that religious books might be used at the time of combined instruction? How does the alteration of the rule affect the patron of that school? Is he justified in carrying on the school according to the original trust deed, and according to the rules which were in force at the time the school was vested in the Commissioners or is he bound to obey the rule in its altered form as it now exists?

Since the alteration of Rule 8, to which the question has particular reference, communications have been received by the Commissioners from two or three clergymen of the Established Church, who have schools under the Board upon the non-vested principle, and they have asked the question distinctly of the Commissioners, Are they bound to the observance of Rule 8 as now explained? and also, Can they use the "Lessons on the Truth of Christianity" during the hours of combined instruction? An answer has been sent to those correspondents to state that they have no such power. That they are bound by the altered rule. I do not recollect that any inquiry of this nature has been made by the patron of a vested school, but if such a communication should be received, I merely give the Committee my opinion, and for which I am alone responsible, that I think the Commissioners would require the patron of a vested school to be bound by the rule as now altered.

540. *Chairman.*] Would the condition of the observance of such a direction of the Commissioners be the withdrawal of the annual grant, or any legal proceeding against the parties for the non-fulfilment of the covenant into which they had previously entered?

It is impossible for me to say what might be the ulterior proceedings of the Commissioners in such a case; in the instance of a vested school, the Commissioners cannot, strictly speaking, withdraw their aid; they may cause the school to be shut. In all schools where parties refused to comply with the altered rule under which one book has been withdrawn, and other books are not to be used during the hours of school business, if any child object, the Commissioners would insist, in my opinion, upon the regulations lately adopted by them being complied with, both in the vested and non-vested schools.

541. Earl of *Derby.*] You stated some time ago, that supposing after the

M. Cross, Esq.
3d March 1854.

schools had been vested in the Commissioners such an alteration of the rule was to be made as that the Bible was compelled to be read as an ordinary school book, the persons who had vested their schools would not be bound by that alteration; you now state that in cases in which parties had vested schools upon the condition that the Scripture Lessons should be read, they would be bound by an alteration which excluded those Scripture Lessons; how do you draw the distinction between those two cases?

The observations which I made were merely the expression of my opinion as to the course I thought the Board would pursue under the circumstances referred to. Possibly I have formed an erroneous conjecture. The Commissioners might make the distinction I have drawn. I did not intend to give any answer that would bind them. I was going on to explain, in reference to the Scripture Lessons and the other two religious books, that if parties accepted aid from the Board towards the building of a school, upon the understanding that those books were to form a part of the general instruction of the school, though such an agreement was not expressly defined in the body of the lease, the patrons of such school might very naturally and justly consider that by the withdrawal of such books, or any one of them, their compact with the Board was violated. The meaning of my former answer was this: judging from what has been done in particular cases by a majority of the Board in non-vested schools, I stated it as my opinion that the Commissioners would probably act in a similar way with regard to the three books alluded to in the vested schools, in the event of any patrons signifying their intention not to comply with the late rule.

542. Do you not consider the exclusion of a book specified to be admitted, and the admission of a book specified to be excluded, are equally violations of the original contract, and equally binding upon both parties, or equally not binding upon both parties?

It is impossible for me to answer for the Commissioners, as to the view they might take of the point involved in that question. I think it probable that they would not make a distinction between the two classes of schools. I may remark that, in reference to the lease, there are no particular books mentioned, nor are there in the original rules of the Board; but parties putting schools under the Board are perfectly aware of the books which are used and sanctioned in the schools, and they select those which they prefer. I have no doubt of the fact, that a considerable number of patrons have put their schools, whether vested or non-vested, under the Board, upon the express understanding that the "Scripture Lessons," "Sacred Poetry," and the "Lessons on the Truth of Christianity," were to be used in the schools.

543. At the time that such schools were vested, were they not vested, that being the rule of the Board?

Certainly.

544. Then if that rule be subsequently altered, in what position do the managers of those schools stand?

I cannot, of course, as I have already said, answer for the Commissioners. I repeat, as my own opinion, that they might not, probably, make any distinction in their application of the rule. Whether they should or should not do so is a question which is not for me to decide. I have stated, in a previous answer, that I think the parties would have strong grounds for complaint and remonstrance.

545. Earl of *Harrowby.*] The question appears to arise under this passage in the form of lease: "And further, that no books shall be used in the ordinary school business save and except those which shall be reported to and sanctioned by the said Commissioners." The question would arise upon the interpretation to be given to the words "sanctioned by the said Commissioners;" whether by that expression was meant the books sanctioned at the time of the compact between the parties, or those which should from time to time be sanctioned by the Commissioners thereafter?

It might apply to both. The manager may introduce books into a school for the purpose of combined instruction which the Commissioners may deem improper for such a purpose; therefore I conceive that the clause now read would naturally apply to the books which were used at the time the party put the school

school under the Board, though it may apply to books which he may seek to introduce hereafter which the Board would prohibit.

546. The question would arise upon the interpretation of those words?
It would.

547. Whether those words imply books at that time sanctioned by the Commissioners, or those which should be from time to time sanctioned by the Commissioners?
Yes, I think so.

548. Lord *Ardrossan.*] Are you cognizant of the circumstances which resulted in the secession from the Board of three Commissioners last year?
I am.

549. Will you state in what manner the "Evidences of the Truth of Christianity" was expunged from the list of books sanctioned by the Board, and also in what manner the construction now given to the 8th Rule was decided on by the Commissioners?
I can state generally what took place. It might, perhaps, be considered by the Committee a more convenient course, if, instead of my entering into a long narrative of all the circumstances which have taken place, questions were put to me on particular points.

550. When did the Archbishop of Dublin first make his complaint respecting the non-reading of the "Evidences of the Truth of Christianity" in the Clonmel school, and in what manner did he make that complaint?
The first written and official document laid before the Board with reference to the question now put to me was a memorandum from the Archbishop of Dublin, dated the 1st of July 1852. That memorandum is before me.

551. Will you state the general purport of it?
The general purport of it was, that the "Scripture Extracts," and the "Lessons on the Truth of Christianity," were not used in the Clonmel district model school.

552. Was that school a purely agricultural school, or was it a school on the principle of all the other model schools?
It is not connected with an agricultural department; it is a district model school, comprising a male, female, and infant school, and accommodation for a limited number of pupil teachers.

553. When was that complaint first considered by the Board?
It was laid before the Board immediately after it was received; I cannot state the precise day.

554. There were considerable delays, were not there, in disposing of that complaint?
The delays were, according to my recollection, very protracted.

555. In the course of the consideration of the complaint, did Mr. Blackburne, then Lord Chancellor, propose any resolutions, and were those resolutions carried?
He did.

556. Will you state what they were?
The resolution proposed by the Right honourable F. Blackburne was passed at a meeting of the Board on the 14th of January 1853; it is to this effect: "The Board, having read and re-considered the resolution of the 3d December 1852, think it right to declare, that whenever a district model school shall be opened, the Commissioners will themselves decide and declare, by a formal resolution, whether any and which of the books recommended by them to be used shall be used therein or not."

557. What was the resolution of December the 3d, which is there referred to?
It was the following resolution, proposed by Sir Thomas Redington, which was passed at a previous meeting of the Board, namely, on the 3d of December 1852: "The Commissioners, in paragraph 8, section 2, of their rules, declare that they do not insist on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,'

M. Cross, Esq.

3d March 1854.

Christianity,' or 'Book of Sacred Poetry,' being read in any national school; and the Commissioners having fully considered the memorandums now brought before them, decline to direct that the above books shall be introduced generally into all the district model schools, or other schools under the exclusive control of the Board."

558. After that resolution of Sir Thomas Redington, the resolution which you have previously read of Mr. Blackburne was carried?
It was.

559. I think the next resolution proposed at the Board on that subject was one proposed by Mr. Blackburne with respect to the opening of the new model school at Gormanstown; will you explain what that resolution was?
My recollection of it is this: that at the period when the Commissioners were engaged in considering and discussing the memorandums of the Archbishop, comprising a period of several months, the Gormanstown school, which is a model agricultural school, was ready to be opeaed. The question as to what books should be introduced into that school was delayed, pending the discussion on this unfortunate difference of opinion between the Archbishop and the Commissioners; but before those discussions had terminated (I cannot now give you the precise date) a resolution was passed, that all the books of the Board which had been compiled for use during the hours of combined instruction should be sent down as a matter of course, and if any objection were afterwards made by any of the children, when the rule was altered the school would come under Rule 8, as now modified. All the books were accordingly sent down to the Gormanstown school. Whether this took place on the motion of Mr. Blackburne or not I cannot from recollection state, but I think it was.

560. What was the resolution proposed by Baron Greene?
The resolution proposed by Baron Greene was at a special meeting of the Board, held on the 17th of June 1853, with reference to Rule 8, section 2, as to the use of the "Scripture Extracts," the "Lessons on the Truth of Christianity," and the "Book of Sacred Poetry."

561. Will you read the resolution?
"The Commissioners do not insist on the 'Scripture Extracts,' 'Lessons on the Truth of Christianity,' or 'Book of Sacred Poetry' being read in any of the national schools, nor do they allow them to be read as part of the ordinary school business (during which all children, of whatever denomination they may be, are required to attend) in any school attended by children whose parents or guardians object to their being read by their children. In such case, the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business, and under the following conditions: 1st. That no child whose parent or guardian objects shall be required, directly or indirectly, to be present at such reading. 2dly. That in order that no child whose parent or guardian objects may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the 'Time Table' of the school; that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teachers shall, immediately before its commencement, announce distinctly to the pupils, that any child whose parent or guardian so desires may then retire. 3dly. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the school-room."

562. Was that not a concession to the feelings of the Roman Catholics beyond what was originally intended at the foundation of the system?
It was. No complaint came from any party that I am aware of, except from the Roman Catholics, and of course such Protestant members of the Board as concurred with them in their view upon this subject.

563. Was not that to a certain extent a departure from the original intention with regard to the reading of those religious books?
It was a departure, not only from the original regulation, but it is a deviation from Rule 8, as it was originally understood by a majority of the Commissioners.

564. It

564. It was very much founded upon the answer which had been given to Mr. Tottenham in 1840?

Yes; the letter from Mr. Tottenham and the answer to it were not laid before the Commissioners till at a late period of the discussions on the Archbishop's memorandums respecting the irregular proceedings adopted in the Clonmel district school. The letter was in the archives of the office, and a minute thereon upon our records; and it was only from the circumstance of my having been examining the early minutes of the Board that I discovered what proceedings had been adopted upon that occasion; that such a letter had been received from Mr. Tottenham, which bore immediately upon the questions under consideration; and that another interpretation had been put upon the meaning of Rule 8 by three of the Commissioners. I, of course, felt it my duty immediately to remind the Commissioners that the important letter in question had been received from Mr. Tottenham, and of the answer given. It was dated 27th of August 1850, and had escaped my recollection.

565. About the same time that Baron Greene proposed this resolution, was not there one resolution, or more than one, proposed on the subject of the "Evidences of the Truth of Christianity" by Master Murphy, and other of the Commissioners?

Yes.

566. Will you state the nature of that resolution or those resolutions?

Master Murphy's amendments are these: "That the 'Lessons on the Truth of Christianity' be omitted from the foregoing resolution;" that is, from the resolution proposed by Baron Greene, which I have just read. Secondly, "That the 'Lessons on Christian Evidences' be omitted from the list of books not published, but sanctioned by the Commissioners of National Education." After some discussion, Master Murphy withdraws his first amendment, and substitutes the following: "That the 'Lessons on the Truth of Christianity' be omitted from the list of books published by the Board."

567. When were those resolutions of Baron Greene and Master Murphy finally decided on?

I think the final settlement of the whole question took place on the 8th of July 1853, page 16. It was then decided, "That in accordance with the opinions expressed" by the Commissioners at a previous meeting on the 17th of June "by seven members out of eleven present, the 'Lessons on the Truth of Christianity' be withdrawn from the list of books published by the direction of the Commissioners; secondly, that in accordance with the opinions expressed by 10 members, the 'Introductory Lessons on Christian Evidences' be also withdrawn from the list of books not published, but sanctioned by the Commissioners; third, that in accordance with the opinions expressed by seven members, the Rule 8, section 2, be rescinded," and that the other shall be substituted for it, which I have already read.

568. Did that resolution, as then passed, put a construction on the 8th Rule, by which the fact of any one parent objecting to the reading of a book would prevent that book being read in the school by any children belonging to other parents?

No; it alters the construction originally put upon that rule by a majority of the Board in a material point of view. I will explain how: after the rule was passed in this modified or altered form, if any child or children should object, by the direction of their parents, to the reading of the "Scripture Lessons or the book of Sacred Poetry," they are then not to be, as under the old rule, relegated to the time of separate religious instruction, but may be used, as stated in what I have already read, at a specified time before or after the ordinary school business, by those children who do not object to read them. Under the old rule, a single child objecting practically excluded those books, even though Protestant children of different persuasions were willing to read them. The Archbishop of Dublin, as I have stated repeatedly during my examination, never understood Rule 8 to mean what it literally expresses.

569. What has been the result of this construction which has been put upon that rule; have those "Scripture Lessons" been vetoed in any of the schools since?

 Yes;

M Cross, Esq.
3d March 1854.

Yes; in the model schools in Dublin the "Scripture Lessons," "Sacred Poetry" and "Truth of Christianity" had been read, since the introduction of those books up to the period of this resolution, by a vast number of children daily, without any objection having been made, except in the single instance to which I have adverted in my previous evidence. An authentic document, however, which I have brought with me, entitled "A Pastoral Address of the Bishops of the Province of Dublin, assembled in Synod, to the Catholic Clergy and Laity of the Province," appeared just before the alteration of this rule, giving Archbishop Cullen's opinion of the dangerous tendency of the Archbishop of Dublin's work on the "Truth of Christianity;" and expressing the strong repugnance entertained by him towards the "Scripture Lessons," particularly if used for the instruction of Roman Catholic children by Protestant teachers. Immediately after the publication of this address, a considerable number of the children in the model schools intimated to their teachers, that their parents objected that they should read any longer the Scripture Lessons. The consequence of that was, that directions were given by the Commissioners to ascertain whether the parents had come to the school, or notified in writing, intimating their objection. It appeared that, in many instances, they had. The Board then introduced into the Central Model School the altered rule, and the state of things now is, that those lessons which were read there by hundreds of children, without the slightest objection, are now used only by a limited number of the pupils of Protestants, and that for half-an-hour before the school roll is called, and the general business commences.

570. You have alluded to the difficulty of continuing the reading of the "Scripture Extracts" in the Marlborough-street School, in consequence of a pastoral address of Archbishop Cullen. What is the passage in that address to which you allude?

The passage is contained in a pastoral address to the Catholic clergy and laity of the province of Dublin, published, I believe, some time in the month of July 1853: "Whilst instructing and exhorting you to provide for the religious education of your children, we need scarcely admonish you of the obligation you are under of exercising the strictest vigilance over the books which are placed in their hands. All books of an irreligious, immoral and seditious tendency, or calculated in any way to corrupt the heart and mind, are to be carefully avoided. All books to be used in the public schools should be free from every contagion of error, and those which are destined for religious instruction should be approved of by your legitimate pastors. There are two little works which have been sometimes, though rarely, used by Catholic children, which we now wish to see banished from their hands. The first is a little treatise on the 'Evidences of Christianity,' composed by a Protestant dignitary, who has lately distinguished himself by his unprovoked attack on our conventual institutions, under the hypocritical pretence of protecting personal liberty. We need scarcely state that this treatise, coming from the pen of such an author, is Protestant in its principles and tendencies, and that it is not fit for the instruction of Catholic children in the important question of the truth of their religion. The other work is entitled 'Scripture Lessons.' It contains most difficult passages from the New and Old Testament, and there are questions proposed at the end of each chapter which would open the way to the teaching of false doctrines, and which the unlearned and unwary might wrest to their own destruction. This little work appears to have been compiled for the purpose of giving a united religious instruction to Catholic and non-Catholic children in the same class; we reprobate such a project; doubtless if the teacher were a Catholic he would endeavour to give a Catholic interpretation to the texts of Scripture submitted to him, and Catholic answers to the questions proposed; but a Protestant or Presbyterian would act in the same way, and under them a Catholic child would not be safe. Separate religious instruction, as it was laid down by the statesman who first introduced the national system into Ireland, is the only protection for Catholics. It is contrary to the spirit and practice of our Holy Church to sanction united religious instruction, or to sanction any instruction on matters connected with religion given to Catholics by persons who themselves reject the teaching of the Catholic church. In addition to the catechetical works, scriptural histories, and extracts already within your reach, and with which our schools

schools abound, it will be our care to provide Scriptural Lessons that may be safely placed in the hands of our children, which will be adapted to their tender minds, and which will contribute to build up their faith instead of undermining it; to foster their piety instead of exposing it to perish amidst the doubts, difficulties and conflicting errors that are sure to spring from unauthorized interpretation. The injunction we now give you to remove the two little works just mentioned from the hands of your children will be the more easily carried into effect, as the rules of the National Board do not at all require the use of them."

571. So far as the model school in Marlborough-street is concerned, there is no religious book read during the hours of combined education?

There is no book used now but books for ordinary instruction, from 10 till 3 o'clock; the Scripture Lessons, from half-past 9 to 10 o'clock; and the religious books, selected by the different clergymen, at the time appropriated to separate religious instruction, which is given on two days in the week.

572. Are those separate hours taken from the hours which would otherwise be devoted to general secular education?

Yes; from 10 to half-past 12 o'clock. In point of fact, the general business of the school does not commence till 10, but the children are there at half-past 9. The schools are open, though no general business commences till 10, when the roll of the school is called; therefore, any pupils wishing to read the Scripture Lessons may and do read them during the half-hour preceding.

573. Which is an additional half-hour of teaching to what was supplied before?

The children come, for particular purposes, at half-past 9; but the general instruction never commences till 10; therefore they have from 10 o'clock to 3 for general instruction, as they had before, except on the two days in each week allotted to separate religious instruction.

574. They have half-an-hour before the time of general instruction, the time of general instruction remaining as before?

The time for general instruction is 10.

575. Earl of *Wicklow.*] Are the masters there at that time?

No, not necessarily, for giving instruction in the Scripture Lessons; only one teacher attends at the proper time for this purpose.

576. Lord *Ardrossan.*] Has the same course been pursued in many other model schools?

Those books were introduced into some of the model schools without any objection on the part of the parents. For example—my recollection is, that some time after the Athy district model schools were opened, those books were sent down, and read for a short time under the old rule; but an objection has been since made in several of the schools, and directions have been given to have the Scripture Lessons used under the modified rule.

577. Are about the same number of children admitted during each half of the year?

The number may fluctuate considerably.

578. Is the fluctuation often very large?

No, I think not.

579. Can you tell the Committee how many Protestant children were admitted in the first half-year of 1852?

I cannot answer that question without reference to documents in charge of the Professors, whose duty it is to watch over and keep a record of all those proceedings.

580. Can you state to the Committee on a future day the total number of Protestant children of all denominations admitted in 1852, specifying the number admitted in the first half-year, and the number admitted in the second; and the same for the year 1853, distinguishing the half-years?

I will furnish the information required.

581. Earl of *Derby.*] Were the "Scripture Extracts" at any time read in the model school of Clonmel from the period of its institution?

No.

M. Cross, Esq.

3d March 1854.

582. When was the fact of the "Scripture Extracts" not being read in that school first brought to the notice of the Commissioners?

It was officially made known immediately after the Archbishop visited the Clonmel school, and objected to the practice that had been adopted.

583. I believe the district model schools are all under the direct superintendence and management of the Commissioners themselves?

They are.

584. Who is entitled to give that authority for dispensing with any of the books ordinarily read in the schools under the direction of the Commissioners?

The use of the books in question in the different model schools, or some of them, was dispensed with, without any instruction from the Commissioners, without any minute directing what should take place, and without any special discussion at the Board. Several of the Commissioners, however, were previously aware that those books were not introduced except into some of their model schools. In Clonmel there was no minute permitting the Inspector or any other officer to omit any particular book of the three.

585. By whose authority were those books omitted, either in the Clonmel or any other school?

By the Head Inspector of those schools exercising a discretionary power on the subject.

586. Does the Head Inspector, without the knowledge or the authority of the Commissioners, exercise a power of dispensing with or recommending the introduction of any particular books into the schools under the immediate superintendence of the Commissioners themselves?

With reference to the district model schools, when they were first opened, the Clonmel school included, such discretionary power was exercised by the Head Inspectors; but as I was about to mention before, they took upon themselves to exclude any one of those books. Some of the Commissioners were aware that they had done so in some of the model schools, for example, in the Newry school.

587. How came some of the Commissioners to be aware of such an exercise or such a usurpation of authority on the part of the Inspectors, the Board in general not having the subject brought before them?

The first of the district model schools opened was Newry, in 1849; my recollection is, that a discussion or conversation took place at the Board, at which several members were present, whose names I cannot now recollect.

588. Can you furnish the names of those Commissioners?

No, I cannot remember the precise date; no minute was taken thereon; a conversation took place after the school came into operation, with reference to the introduction of the "Scripture Lessons," and I believe the other two books, into the school; and it was thought advisable by the Commissioners who were then present, that the decision should be left to the Head Inspector, Mr. Edward Butler, to determine whether it would be prudent or expedient to introduce such books or not; the Inspectors, previous to the opening of the model schools, had received instructions in regard to the general arrangements of them on various points. It might perhaps be advisable that I should produce the letter of instructions, which will show whether they had authority in reference to the question now under consideration.

589. Before you go further, do you mean to say that an authority was given to an Inspector by a certain number of the Commissioners present, and that the matter was not considered of sufficient importance to have it recorded upon the minutes of the Board?

No specific instructions on the subject were ever given to the Head Inspectors; it was the subject of conversation rather than of deliberate discussion with the Commissioners then present. It is right also to state, that some of the Commissioners who were afterwards present acquiesced in that act being done; but, as I have already mentioned, there is no minute on the subject, nor any official instructions to each Head Inspector, as each model school was opened, in regard to the course which should be pursued with regard to those books.

590. By whose authority was the letter of instruction to the Head Inspectors issued to which you have just referred?

It was a letter written before any of those schools were opened, and by the authority of the Board. It contains instructions to the Head Inspectors to communicate with the clergy of various persuasions as to the most convenient arrangements that could be adopted for giving special religious instruction in those schools; but it is important to observe that the meaning of that letter certainly was not to convey any directions or authority whatever with regard to the particular religious books which should be used, or not used.

591. Are the Committee to understand, that in sanctioning the omission of those books the Inspector exceeded his powers, or that powers were conferred upon him by a certain number of the Commissioners without the cognizance or sanction of the General Board?

The power was not actually conferred by any instruction from the Board whatever; the Head Inspectors were left to act upon their own discretion and responsibility in the matter.

592. Lord Bishop of *Down.*] The Archbishop of Dublin states, that all the books published by the Board were not used in the Clonmel model school?

Certainly.

593. Is it customary in all the model schools to use all the books which are published by the Board?

The return I have in my hand is the best answer which I can give to that question. In consequence of leaving this discretionary power in the hands of the Head Inspectors, the practice, as regards the Scripture Lessons and the two other books, has varied in almost every model school.

594. This omission which the Archbishop noticed did not occur for the first time in that model school?

No; the case of the Clonmel school was not the first one; this discretionary power had been exercised in other model schools previously.

595. Do you think it desirable that the same description of secular information should be conveyed to the pupils who attend a school in an agricultural district, as in a school situated in a mercantile or commercial district?

I consider it is absolutely necessary that the secular or literary instruction of the school should embrace all that the Board requires to be brought in the ordinary schools, with the addition of agricultural education.

596. Was Mr. Blackburne's resolution carried unanimously?

I believe it was; I am not quite sure.

597. Does not that prove that the Commissioners considered that there should be this discretionary power vested in them, of selecting what books they thought it desirable to use in the different model schools?

I understood the meaning of Mr. Blackburne's resolution to be this: first, that he disapproved of the power exercised by the Head Inspectors in introducing such of those books, or none, as they thought proper. But he appears also to have considered, that when a model school was opened, it would be quite right for the Commissioners to deliberate and declare whether it was expedient to deviate, in any particular case, from the practice of introducing all the books which the Board adopted in their own schools, as they had done in Marlborough-street.

598. Does not that show that the Commissioners considered that a discretionary power should be vested in the Head Inspectors in reference to the introduction of books in different localities?

I think that it was the opinion of the majority of the Commissioners then present, that they should decide, not the Head Inspectors, when any model school was opened, what books should be introduced.

599. With regard to the Clonmel school, has not the Board, by various reports from time to time, received information what books were read and what books were not read?

In every one of the reports of the Head Inspectors, which are generally weekly, on the model schools, is contained a list of the books used in each particular school. The statement in those reports with regard to this point was not given

M. Cross, Esq.

3d March 1854.

to the Board by me, before whom these reports come, and for the obvious reason, that in the Newry, Ballymena and Clonmel model schools, when they were opened, a certain line of practice had been adopted by the Head Inspector, which was permitted to continue.

600. Are those reports which you state come up weekly laid on the table of the Commissioners at their ordinary meetings?
Yes, every week.

601. Every Commissioner present would have an opportunity of knowing what books were used, and what were not used?
Yes, if he thought fit to ask that question.

602. Could you furnish us with the number of Boards held from January 1852 to the time when those three parties seceded from the Board, and the number of times each Commissioner attended?
I have directed such a return to be furnished.

603. In reference to the alteration in the 8th Rule, proposed by Baron Greene, who were the parties who objected to it, and who were in the minority?
Against Baron Greene's resolution, the Right Reverend Dr. Denvir, the Very Reverend Dean Meyler, Sir Thomas T. N. Redington, and J. J. Murphy, Esquire.

604. Are not they all members of the Roman Catholic Church?
They are.

605. Does not that appear to corroborate what Lord St. Germans stated in his reply to the Archbishop of Dublin, that it was held by many Roman Catholics to be a safeguard against any attempt that might be made to use those books as a means of converting the children of their communion?
Certainly.

606. Who proposed that certain books should be withdrawn from the list of books published and the list of books sanctioned?
Master Murphy, as I have already stated, proposed that the "Lessons on the Truth of Christianity" be omitted from the list, and also the other work, "Introductory Lessons on Christian Evidences."

607. Did not Master Murphy also distinctly state, when he proposed that certain books should be withdrawn, that if the 8th Rule were allowed to remain unaltered he would withdraw his proposition; of so much importance did he deem the 8th Rule, interpreted according to its literal interpretation?
He made that statement, and evidently from the conviction that the 8th Rule, according to its original construction, was so stringent and so exclusive that those books could not be used, except when separate religious instruction took place.

608. If Baron Greene's resolution had not been carried, those books would not have been withdrawn?
If Baron Greene's resolution had not been carried, there might have been other resolutions proposed. That was merely Master Murphy's individual opinion.

609. Lord *Ardrossan.*] I believe that the Archbishop of Dublin did not attend the meetings of the Board during the consideration of his complaint?
He did not when the subject came to be formally discussed.

610. But previously to the consideration of his complaint; previously, therefore, to 1852, he was a very constant attendant at meetings of the Board?
The Archbishop was very seldom absent from the meetings of the Board.

611. Lord Bishop of *Ossory.*] Will you refer to page 10 of the Parliamentary Papers, and take the trouble of reading the passage beginning "At the opening of the Dunmanway model school"?
This is the Report of J. W. Kavanagh, Esquire, the Head Inspector, dated the 30th of July 1852: "At the opening of the Dunmanway model school in August 1849, Dr. Patten and I, to whom were intrusted the duty of making the preliminary arrangements for putting the schools into operation, found that no objection would be made by the Roman Catholic parents, or by their clergy,

to

to the use of the Scripture Lessons, and accordingly we directed the teachers to have these books form a portion of the combined secular instruction in the schools; I say Roman Catholic parents and their clergy, because one of the Protestant clergymen, the Rev. M. L. Connor, made some vague and indefinite objection to these lessons, impugning them as containing on some points an incorrect and partial translation, but nevertheless he wished their use to be made *compulsory* on Catholic children. The Scripture Extracts continued to be read up to the close of last year, when the Rev. J. Kelleher, P. P., gave notice to the head master and to the District Inspectors, that he desired the use of these books to be given up by the Roman Catholic pupils, and intimation was given to me by the teachers and by Mr. Simpson of Mr. Kelleher's wishes. I at once wrote to the head master, calling his attention to the rules of the Commissioners on the subject, and directing him to give up the use of these books, should he receive assurance from some of the parents that they desired that their children should not use them, informing him that the books would then be *prohibited as a portion of secular or combined instruction.* By the same post I forwarded a *confidential letter* to the Rev. Mr. Kelleher, informing him that the *letter* of the rules does not warrant the Teacher or Inspector in acting on his request, but that it is perfectly open to him to advise or direct the parents to instruct the teachers to have their children not included in the classes who read the Scripture Lessons, and that the teachers are then bound to act on the instructions of the *parents.*"

612. What answer were you directed by the Board to return to that letter, and particularly to the part of it which you have read?

No reply was sent to Mr. Kavanagh's letter, or to the other three. In answering that question, however, it may be necessary to state, that the letters to the Head Inspectors contained in this return, of which Mr. Kavanagh's letter forms a part, were addressed to them on the 27th of July 1852; those communications forming the first that were addressed to the Head Inspectors with reference to the use of the three books under consideration in the district model schools.

613. You received no direction to return an answer to the letter a portion of which you have just read?

No.

614. The Head Inspector communicated to the Board, that in a school in which there was no objection by Roman Catholic parents to the use of certain books, those books were commanded by the priest to be disused; the master was proceeding to obey the mandate of the priest when the Inspector interposed, and told the master that if he received directions from the parent he was to obey them, but not from the priest, and at the same time sent a confidential letter to the priest, to tell him that the letter of the rules of the Commissioners was against his direct interference, but it was open for him to instruct the parents to communicate the objections to the master, and the master was bound to act upon those objections; that communication from the Head Inspector was brought before the Board, and the Board suffered it to pass without any observation or comment?

I received no instructions on the subject.

615. Do you collect, from the manner in which this communication is made to the Board, that the Inspector believed that in what he did, and in what he told them he did, he was acting in perfect conformity with their principle?

I do not know what he thought upon the subject; I cannot answer for Mr. Kavanagh.

616. At all events, up to this hour he has had no communication from the Board, telling him that he acted in any respect improperly?

None.

617. Viscount *Hutchinson.*] Did the fact of a similar communication being made by any of your Inspectors to Roman Catholic priests ever come to your knowledge?

I cannot at this moment recollect; there may have been; I cannot state positively whether or not.

618. Earl of *Desart.*] Was Mr. Kavanagh a Roman Catholic or a Protestant?

He is a Roman Catholic.

M. Cross, Esq.

3d March 1854.

619. *Chairman.*] The next paragraph of Lord Stanley's letter is, "They will at various times, either by themselves or by their Inspectors, visit and examine into the state of each school, and report their observations to the Board." I presume there has been no alteration with respect to this rule?
No.

620. Lord Bishop of *Ossory.*] Of course the Inspectors are very important agents of the Board?
Most important.

621. It is through them, in point of fact, the Commissioners know everything they do know of the schools which are under them, except with respect to a few individual schools?
Yes.

622. What means have the Inspectors themselves of knowing the state of the schools?
By their periodical visits to those schools.

623. Upon those periodical visits they report to the Board the average attendance, the observance of the rules, and also the state of education in the schools?
Yes.

624. On the last day you said, that though the rule appears to be that they should visit the schools three times a year, yet, in point of fact, from the number of the Inspectors being too small for the work they have to do, they are only able to visit twice?
Many of them only twice.

625. With respect to one of those visits, there is a rule which obliges them to give notice of it?
That rule refers particularly to one period of the year.

626. So that of one visit the parties always have notice?
Yes.

627. And with respect to the other visit, I suppose there is no possibility of keeping it secret, except in the case of a very few of the schools. When their tour of inspection begins, it may be unknown; but after it has begun, I suppose all the other schools are in a state of preparation for them?
I do not know whether such is the fact, but I think it very likely that in many of the districts it is known, though the intention of the Commissioners is, that there should be no previous notification or knowledge of the Inspector's visit, with the exception stated.

628. In point of fact, they visit the schools twice a year; once with a direct preparation for their visit, and on the other occasion with a probability that they are expected?
They may be expected; I am unable to state positively that it is so.

629. You think it is probable?
I think it is probable that circumstances may occur when the teachers will know of their coming; but the Inspectors understand thoroughly the meaning of the rule, that they are not themselves to give any intimation of the time of their visit. The teachers have it in their power, no doubt, to communicate the fact, knowing the geographical description of the district, and the position of every school.

630. What mode of checking the returns which they receive, under those circumstances, have you?
Those returns are abstracted into particular books, adapted to the purpose, in the inspection department of our office. They are examined by particular officers, appointed for the purpose, and if there is any violation of a rule, or any irregularity noticed in those reports, which requires the intervention or consideration of the Board, they are referred to the secretaries.

631. How do the Inspectors possess the means of giving this information to the Commissioners. They will of course inspect the register, but the register may have been irregularly kept, either through accident or design. What means have they of correcting those irregularities?

They

They examine the report books of the school containing the attendance, and if they suspect that there has been any irregularity, and many such have occurred, they instantly report to the Board, and the teachers are either fined, dismissed, or admonished. They also ask questions regarding the observance of the rules generally. They watch the time table, and they may probably, in some cases, inquire of the children at what time the religious instruction takes place.

632. I suppose the Board would hardly wish that they should receive information from the children on deviations from the rules on the part of the masters?
It is not likely that the masters would confess that there had been any irregularity; but there are various other means of finding that out. At all events the Commissioners have so many communications from parties who think they have discovered violations of rules, that there is really some check upon the teachers, as well as the Inspectors themselves.

633. However, I suppose there must be a great uncertainty, both as to the average attendance, and the observance of the rules?
It is probable that there may be some.

634. There ought to be much more certain information available to the Inspectors with respect to the state of education in the schools, and probably there is?
With regard to the state of education, the queries which the Committee have now before them will at once convey the nature and extent of the information which the Inspectors are required to give.

635. The persons to whom the Board look for information have better means of obtaining it than the Board itself, because they obtain it by examination?
Exactly.

636. So that the Inspectors being competent persons, the Board ought to be fully in possession of the state of education in the different schools?
Yes, making due allowance for the difficulties I have stated.

637. It is the duty of the Head Inspectors to go over those districts and examine the schools which had been previously examined by the District Inspectors, and make their reports?
Yes.

638. The Head Inspectors, I presume, are very trusted servants of the Board?
They are the highest officers of the Board connected with the Inspection Department, both as to qualification, and, so far as the Commissioners believe, they are gentlemen of perfect integrity of character.

639. Are they chosen generally from among the District Inspectors?
Yes. The Commissioners would not consider any officer qualified to hold such an important situation if he had not been selected from the staff of District Inspectors.

640. I suppose it is to their revision of the reports of the District Inspectors that the Board principally look for authentic information with respect to the state of education in the schools?
Yes; the Head Inspectors give as much time as they can to the examination of every thing connected with the state of education in the schools which they visit.

641. What is your impression, as a person having access to all the information upon the subject, and interested in it, of the state of secular education in the schools under the Board?
I can only answer from my impression, not having the practical experience which other officers have, whose special duty it is to inquire and report upon the subject. I should say that there is considerable difference with regard to the state of literary education in the national schools. In many of them it is very imperfect, from various causes. In others the amount of literary instruction is considerable; and in my humble judgment, I believe that, on a comparison of many of the national schools with the schools under other educational bodies, they would exhibit, at all events, a very large amount of useful instruction. I cannot speak of the majority of the schools. If your Lordships examine the Head

M. Cross, Esq.
3d March 1854.

Inspectors upon that subject, you will find that they can give you full and correct information.

642. What I take for granted is, that through the Inspectors the Board hav informed themselves with respect to the state of the schools?
Yes.

643. Will you read from Appendix B. in the 18th Report, page 212, the passage which I now show to you?
"This, as regards the first three important subjects, looks pretty fair, but it is an appearance only; for the truth is, that teachers often take credit to themselves for instructing in things on which they very seldom touch, and then only in the most cursory way, as is soon discovered by the Inspector when he comes to test, by actual examination conducted by himself, the correctness of the returns submitted to him. Thus, of the above 40 schools returned by their teachers as including grammar in their course, there were 11, or more than a fourth, in which, on examination, not a child present could be said to know the 'parts of speech'; and it was even worse in the case of geography, there being no less than one-third of the above 36 schools, in not one of which could a single child be returned, with truth, as possessed of any, even the simplest and most elementary knowledge of the subject. By comparing the preceding table with the scale of proficiency returned by me for the schools reported on in 1850, it will be seen that in every branch there is a startling falling off, more particularly in grammar, writing from dictation, geography and penmanship. The explanation of this most striking difference is, perhaps, to be sought in great measure in the different local circumstances of the two sets of schools. Of the 42 schools included in the last year's returns, all, except nine, situated in Donegal, belonged to the counties of Antrim, Derry, and Down; while, of the 46 comprised in the present report, 42 are placed in Donegal, and many of them in very poor and neglected parts of it."

644. From whom is that report?
It is from one of the ablest and most zealous of our Head Inspectors, Mr. M'Creedy. That report does not surprise me in the least. You find statements of the same character in many educational reports connected with other educational societies. Here are localities where many of the teachers are of the lowest grade—I mean, as to their literary qualifications. There is a great fluctuation in the condition of their schools, very often occasioned by teachers removing from one place to another. There is the irregular attendance of children, owing to numerous causes, and many other drawbacks, which will satisfactorily account for a very low standard of literary education; but more particularly the fact, that the children in the national schools, as in others under all educational institutions for the poor, do not attend the school a sufficient length of time to enable them to exhibit any considerable amount of intellectual progress.

645. You appear to think that the question is, whether the Board is to blame, or whether the system is to blame for it or not. Those may be subsequent questions; at present the question is as to the amount of secular education which is given in the schools. Here from a Head Inspector, to whom you give no doubt a deservedly high character, there is an account of not a very high state of education in the schools referred to. Will you read the next paragraph?
"Low, however, as in my eyes appears the average proficiency of the pupils included in the preceding table, I have been not a little surprised, and at the same time greatly pained, to find that, on the whole, it is higher than any yet returned by any of my colleagues. I say, I have been both surprised and pained at this discovery. Surprised, for I had thought that worse schools—I speak generally with reference to the greater number only, not all—than those I visited last year could hardly anywhere be met with; pained, to think that these same schools that I had looked on as altogether exceptional in character, and as I had hoped, unparalleled in their inferiority, yield results, as regards the proficiency of their pupils, superior in many points to those set forth by my brother Head Inspectors, for some two hundred schools scattered over every part of the country."

646. He says that, from the circumstances in which his district is situated, he thought

thought the schools he examined were exceptional in character, and inferior to any others which could be found, but he finds that those examined by his three brother Head Inspectors are of a still inferior character?

He states so.

647. Will you read the passage at page 214, which is also from the report of Mr. M'Creedy?

"This certainly exhibits no very flattering condition of things; and when it is further considered that the schools to which these details refer, far from being what one would willingly believe, those of mere probationers, or others of inferior classification only, are the two-fifths of them under first and second class teachers, of whom again more than the one-half are of the former class, and therefore necessarily trained, it becomes at once evident, I think, that there is much reason to apprehend that there are large numbers of our schools in whose state generally, as regards the instruction imparted in them, there would be found on examination much to blame, and little to commend—many things suggestive of doubt and despondency, and few of encouragement and hope."

648. *Chairman.*] Are those two passages fair specimens of the reports of the Inspectors, which have been received within the last few years?

I cannot recollect precisely the substance of what is contained in those reports. It is certainly a fact that Mr. M'Creedy's reports, from which I have read extracts, refer not only to his own but to other districts. Perhaps, however, it may be found that in some other parts of Ireland the reports are not so unfavourable. Mr. M'Creedy is an officer who wishes to tell the whole truth, and nothing but the truth, and I think the Committee may rely upon the truthfulness of his reports; but there is no doubt that, in the report, portions of which have now been read, he has sketched the picture in the darkest colours.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Tuesday next, One o'clock.

Die Martis, 7° Martii 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Salisbury.	Viscount Canning.
Earl of Carnarvon.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Fingall.
Viscount Hutchinson.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

M. Cross, Esq.

7th March 1854.

MAURICE CROSS, Esquire, is called in, and further examined as follows:

649. *Chairman.*] HAVE you some documents that you wish to lay before the Committee?

I have. The first is the Correspondence of the Commissioners of National Education with Mr. Ness, District Inspector, and with the manager of the Shanballymore National School, with particular reference to a report of the Inspector as to the use of the Scripture Lessons in that school—[*The same is delivered in: vide* Appendix B.]—The second is a Return showing the number of Meetings of the Board of National Education from the 1st of January 1852 to the 8th of July 1853, together with the number of times each Commissioner attended during the same period—[*The same is delivered in: vide* Appendix E.]—The third is a copy of a Letter of Instructions addressed to Messrs. Butler and M'Creedy, Head Inspectors, on the 8th of March 1849, when the Ballymena and Newry district model schools were about to be opened—[*The same is delivered in: vide* Appendix F.]—The fourth paper is an extract from the Minutes of the Board, containing the names of the Commissioners who, at different times, attended the meetings of the Committee appointed in 1843 to revise the Rules of the Board. I stated in my former evidence that I did not remember whether the names of the members who attended that Committee were recorded on the minutes; but I find on subsequent reference to them tha the names are given.

Appendix B.

Appendix E.

Appendix F.

The same is read, as follows:

"Rules and Regulations Committee,

"Consisting of the Right Honourable A. R. Blake, Robert Holmes, John R. Corballis and Alexander Macdonnell, Esquires, appointed to revise the Rules, 23 March 1843.

"27 March 1843. The Committee met this day. Members present: Robert Holmes, Esquire, Alexander Macdonnell, Esquire, and J. R. Corballis, Esquire. The Rules were considered, certain alterations suggested, and the Committee adjourned to Saturday, 1 April.

"Adjourned meeting of Committee. Saturday, 1 April. Present: Right Honourable A. R. Blake, Robert Holmes, Esquire, Alexander Macdonnell, Esquire, J. R. Corballis, Esquire.

"Rules considered. Further alterations suggested. Adjourned to Tuesday, 4 April.

"Tuesday, 4 April 1843. Adjourned meeting of the Committee. Members present: Right Honourable A. R. Blake, Robert Holmes, Esquire, Alexander Macdonnell, Esquire, J. R. Corballis, Esquire.

M. Cross, Esq.

7th March 1854.

The proposed alterations having been considered, the Committee directed that a special meeting of the Board be summoned for the 18th April, to consider those alterations.

A special Board met accordingly, on the 18th April, when the Rules, as revised, were submitted to the Commissioners present, who approved of them, and directed that a proof copy be sent to each Commissioner before being printed.

"The following members of the Board were present at this meeting: The Archbishop of Dublin, Most Reverend Doctor Murray, The Provost, Right Honourable A. R. Blake, Robert Holmes, Esquire, Reverend P. S. Henry, Alexander Macdonnell, Esquire.

"The Commissioners absent were Sir P. Bellew, now Lord Bellew; Richard B. Greene, Esquire, now Baron Greene; John R. Corballis, Esquire, The Marquess of Kildare.

"27 April 1843. The secretary submits for consideration a proof of the Rules, as revised, with certain verbal alterations. Ordered, That they be approved. Commissioners present: Most Reverend Doctor Murray, The Provost, Right Honourable A. R. Blake, Marquess of Kildare,* Alexander Macdonnell, Esquire, J. R. Corballis, Esquire.*

"10 May 1843. A revised copy of the Rules was read. Ordered, That the Rule with reference to teachers of national schools attending political meetings be altered in accordance with the Board's Minute of 12 November 1840, which renders any teacher of a national school liable to dismissal who violates the Rule referred to. The following Commissioners were present at this meeting: The Provost, Right Honourable A. R. Blake, J. R. Corballis, Esquire, R. B. Greene, Esquire,† Alexander Macdonnell, Esquire."

It appears from the foregoing, that every member of the Board was present at some meeting when the Rules were discussed, with the exception of Lord Bellew, and there is no record on the minutes of his having expressed his disapproval of any of the alterations made.

650. Lord *Monteagle* of Brandon.] With respect to the minutes of those meetings at which some members of the Commission did not attend, was it the habit to communicate to them the proceedings of the committee in their absence?

No, it was not.

651. Lord Bishop of *Ossory*.] Was it not done in some particular cases?

It may have been done in particular cases, but I do not recollect that was at the general meetings of the committee. If the committee had proposed any essential alteration in the rules, I apprehend that it would have been discussed formally at the Board.

652. Lord *Monteagle* of Brandon.] But not necessarily communicated to the members who were absent?

No, I do not remember any such communication. The next paper I have to lay before the Committee is a copy of the lease to trustees.

Appendix C.

653. Viscount *Hutchinson*.] What is the date of it?

I have taken it from one of the Reports of the Commissioners. This form has been in existence a long time.

654. Can you state when it was first introduced?

No; I believe it is the form of trust in use from the very beginning.

655. Are you aware that the form was ever changed?

I am aware that in one clause of the form of lease there have been some slight alterations. "One day, or part of a day," for religious instruction are now the words inserted.

656. Lord *Monteagle* of Brandon.] In the trust deed, as it now exists, is there not an express clause reciting the original principles upon which the schools were founded, and pledging the party to the deed of trust to a conformity to that original intention?

Yes; that clause is in all the leases and trust deeds. Besides the lease to the trustees, I lay before the Committee the present form of lease to the Commissioners in their corporate capacity, and the form of lease required where there are two patrons instead of one; also the form of assignment of conveyance of national school premises by trustees to the Commissioners of National Education in their corporate capacity. The form of bond I do not happen to have with me, but I have sent to Dublin for it. It will be observed, that in all these forms, with the exception of the assignment, an express clause with regard to setting apart a day

* Were not present at the former meeting.

† Mr. Greene was not present at the meeting of the 18th of April.

a day or part of a day for religious instruction is inserted. These forms I will deliver in.—[*The same are delivered in: vide* Appendix L.]—I will also hand in a Return, showing the number of children of the various denominations on the rolls of the 4,704 national schools, embraced in the Return called for by the Earl of Clancarty, distinguishing the vested from the non-vested schools.—[*The same is delivered in: vide* Appendix G.]

M. Cross, Esq.
7th March 1854.
Appendix L.
Appendix G.

657. *Chairman.*] The next paragraph of Lord Stanley's letter to which I wish to call your attention is this: "They will allow to the individuals or bodies applying for aid the appointment of their own teacher, subject to the following restrictions and regulations: 1st. He (or she) shall be liable to be fined, suspended, or removed altogether, by the authority of the Commissioners, who shall, however, record their reasons. 2d. He shall have received previous instruction in a model school in Dublin, to be sanctioned by the Board. *N.B.*—It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, who may be approved of by the Commissioners. 3d. He shall have received testimonials of good conduct and of general fitness for the situation from the Board." Is that regulation still complied with?

That regulation continues to be generally complied with. It does not follow, however, from the rule which your Lordship has read, that teachers may not be appointed to vested or non-vested schools who have not been previously trained, though they are admissible afterwards if recommended by the Inspectors. I wish the Committee to understand, that in many schools of both descriptions, there are teachers who are sufficiently qualified who have not been trained at a model school.

658. Lord Bishop of *Ossory.*] Do the Board take any means, except the report of the Inspector, of satisfying themselves of the competency of the teachers?

It is on the report of the Inspector that the qualifications of the teachers are tested; it is on his report that their appointment is sanctioned.

659. Is there not a rule of the Board by which in all cases an actual examination must take place?

An actual examination does take place before the Inspector.

660. The Inspector's report is made upon examination?

Yes; and upon that report the teachers are approved, or not.

661. Is it not felt to be a very great object to have trained masters and mistresses that have gone through the training school?

The Commissioners would prefer that all the teachers should be trained.

662. They are very carefully trained in the training school?

Considerable attention is paid to their literary, moral, and religious instruction.

663. Are not they subject to examination?

They are subject to an examination before the professors.

664. And by those examinations they are classed?

Yes.

665. Can you state how many masters have been trained in the training schools of Dublin since they were founded, down to the year 1851?

3,122.

666. Will you state the respective numbers of males and females?

2,397 males, and 725 females; total 3,122.

667. Of those there were employed in the national schools in 1851, how many?

1,399 males, 553 females; total 1,952.

668. Have you any idea what has become of the large residue forming the difference between 3,122 and 1,952?

There are no official documents showing, in each case, the causes of these teachers having left their schools.

669. As the number is very large, being the difference between 1,952 and 3,122, has it not attracted some attention?

Yes;

M. Cross, Esq.

7th March 1854.

Yes; the Commissioners have no accurate records of the causes why so many trained teachers have left their schools.

670. Have you any means of knowing what are the principal causes?
I do not recollect, except any general statements which may have been made from time to time in the Head Inspectors' reports, which I do not at this moment distinctly remember. There has been, no doubt, a considerable emigration on the part of teachers, especially since 1849.

671. Lord *Monteagle* of Brandon.] Have you not known instances yourself of masters and mistresses of schools emigrating?
Many.

672. After saving money enough to pay their passage?
Yes.

673. Have you known cases also where masters and mistresses have found it more advantageous to their worldly condition to quit their prospects in the school, and to secure a livelihood elsewhere?
I have.

674. Lord Bishop of *Ossory.*] That is to say, some of them are accounted for by emigration, and some by giving up their situations; is that the only account you can give of them?
There have been other causes: I might add, that a considerable number of them have emigrated to the colonies, where they have procured more lucrative situations in their profession; others, for the same reasons, have gone to Scotland and England; in all of which places there is a considerable demand for Irish national teachers, in preference to any others.

675. Earl of *Wicklow.*] Have many been dismissed for impropriety of conduct?
There have been many instances; this must have naturally occurred in the course of 21 years.

676. Lord Bishop of *Ossory.*] What number of untrained masters are there now in charge of national schools?
In the return down to 1851 there were 1,948 males, and 1,058 females; total, 3,006.

677. Have you any means of knowing the average cost to the Board of training a master?
I should say, that for mere food, it varies from 4*s.* to 5*s.* a week; perhaps a little more.

678. Earl of *Harrowby.*] How long are they in training?
Between four and five months. The precise amount of the cost of their board must, of course, vary according to circumstances. I think the average may be taken at the sum I have stated.

679. That is for diet only, without a share of the expenses of the establishment?
Yes; my answer is confined to the dietary. There are, of course, many other sources of expense in keeping up the training establishments.

680. Lord Bishop of *Ossory.*] How are the masters paid?
The salaries of the teachers are paid quarterly.

681. Are there fixed salaries for each class?
Yes, there are fixed salaries for each class. But before they are paid, a query sheet is sent down to the manager of each school, which he is required to answer. I do not think I have a copy of that query sheet here; but one of the questions put to the manager is, "Have the rules of the Commissioners been complied with?"

682. Have you reason to think, from the reports of the Inspectors, that the managers are diligent in their attendance upon the school, so as to be able to answer such questions as that?
I am afraid not, generally. With reference to the particular query sheet I have adverted to, the manager has to affix his signature to it, and he has to state that

that he has examined the rolls of the school, and that, so far as his information extends, no violation of rule has taken place.

683. Lord *Monteagle* of Brandon.] In the event of the absence of the manager, by reason of his being resident in England, or some conflict of duty, are there not cases in which the manager, with the approval of the Board, appoints a person who executes these functions for him, and by whom, in the absence of the manager, the inspection in question takes place?

There are many instances of that kind.

684. Lord Bishop of *Ossory.*] Of course the manager, in signing such a document as that, is supposed to speak from frequent inspections. Can you state whether the reports of the Inspectors have given the Board reason to suppose that the managers generally throughout the country are diligent in their superintendence of the schools?

I regret to say, that there is a considerable number of instances in which they do not visit the schools so frequently as might be desired.

685. Is not the indifference of the managers of the schools a frequent subject of complaint from your Inspectors, and one of the causes to which they trace the want of success in many of the schools?

It is.

686. Do not you think that, so far as it goes, the indifference and want of regular superintendence of the schools by the managers detracts very much from the value of their testimony to the observance of the rules in the schools?

It is very clear that if the manager of a national school does not visit the school frequently, serious deviations from the rules of the Board may take place without his knowledge; and that in consequence of the Inspector, as I stated in my previous examination, not being able to visit the school so frequently as is necessary, such infringements of the rules may occur without coming to the knowledge of the Commissioners.

687. Is there not a visiting book kept at the schools?

There is.

688. Lord Monteagle of *Brandon.*] What is that book called?

The daily report book. Every visitor going to the school may examine that book if he thinks fit, and make remarks in it if he chooses.

689. Lord Bishop of *Ossory.*] Would the visits of the manager to the school appear in that book?

Generally they are entered in it, and frequently accompanied by observations.

690. Lord Monteagle of *Brandon.*] But you have no rule requiring that?

I think not.

691. Lord Bishop of *Ossory.*] The first rule is, "He (or she) shall be liable to be fined, suspended, or removed altogether, by the authority of the Commissioners." Though the teacher's salary is fixed, it may be diminished by a fine?

It may be diminished or withdrawn. In non-vested schools, when the Commissioners find it necessary to require a change of teacher, they withdraw the salary, which is tantamount to a dismissal. In vested schools the rule is different; there the Commissioners absolutely demand the dismissal of the teacher, because the manager in a non-vested school may refuse; in which case the school is struck off the roll.

692. In the ordinary way of managing a school, is it not the fact that, unless some occasion arises, from its being very ill-conducted, to fine or to proceed to the extremity of suspending the teacher, no part of the salary of the master depends upon the state of the school?

Only so far as this, that if one Inspector reports that a school is in a very discreditable state, the teacher may be admonished; and he frequently is, and fined if deemed necessary.

693. Of course they have the motive of avoiding this fine; but they have not, in ordinary cases, the stimulus of any increase of salary arising solely from the good conduct of the school?

M. Cross, Esq.
7th March 1854.

When teachers are promoted to a higher class, the state of the school is an important element, which is taken into consideration by the Head Inspectors, upon whose recommendation advancement is sanctioned by the Board. And I should add that it is the practice of the Commissioners, in many cases, to depress a teacher from one class to a lower, if reported upon for inefficiency or misconduct.

694. But there is no regular addition to the salary of the teacher arising from the progress of the school?

Not arising from the progress only, but from the superior qualifications of the teacher, and also the state of the school. The teacher is not promoted solely on the ground of the school being well conducted; it is necessary that he should be able to answer questions put to him on the subjects embraced in the programme of his studies. I have brought a copy of that document with me, which I should like to lay before the Committee.

695. The promotion of a teacher depends partly upon the result of an examination, and partly upon the report of the Inspector with respect to the conduct of his school?

Yes.

696. But that of course is a stimulant only to those teachers who can expect promotion as the result of the examination. Is it not the case that the large majority of the teachers can have no such expectation?

The large majority of the teachers are in what is termed the probation class, which is the lowest step. The programme to which I have adverted will show the Committee very clearly the standard of acquirements to which the teachers should attain in the different classes in which they are placed. It is important that this should appear, because it proves that the standard in the first and second classes is very high, and that therefore those teachers who succeed in being placed in them must necessarily be persons of very superior literary and scientific qualifications.

697. Do not you think, speaking generally with respect to ordinary schools, that it would be a great stimulus to the exertions of the master if a part of his emolument depended upon the progress of his scholars?

I think it would. I beg to submit to the Committee a programme of examination and course of study intended for teachers of normal schools.—[*The same is delivered in*: *vide* Appendix D.]

Appendix D.

698. Lord *Monteagle* of Brandon.] At what period was your system of paid monitors introduced?

It was some years ago. It is stated in the reports of the Commissioners, but I cannot from recollection specify the precise period.

699. Do you consider that your system of providing for the future masters of the establishment can be complete as you wish it to be, so as to work generally for the advancement of the schools, until you have that system fully developed?

Of course the system will not be fully developed until the Commissioners shall train a considerable number of those monitors, who will become teachers hereafter, and who, from the extensive course of instruction they have previously gone through, will necessarily be the most efficient and the best qualified.

700. Again, will you tell the Committee whether you think that your system for training teachers will be complete until your system of district normal schools is fully established?

The system of training will not be fully developed until that be done, and until the teachers are required to remain in the central establishment for one year, instead of four or five months, which is at present under the consideration of the Board.

701. Do not you consider that, first, the system of paid monitors, and next, the system of district schools supplying candidates to the central school for teachers, will have a great tendency to improve the character of the teachers?

There cannot be any doubt of it.

702. Is there not this difficulty sometimes felt, arising out of the regulations of the Commissioners, that you are constrained to refuse admission into your central

central school to any teacher until he has obtained either an appointment or the promise of an appointment to a national school?

Yes; the rule is, to receive those who have been previously in charge of national schools.

703. You stated, that it is now a course of four or five months' instruction, but that it is your impression, that a year's course of instruction would be much better if you had the means of bestowing it upon the teacher?

Yes; I am convinced of it.

704. If he is now actually named to a national school before he is qualified to be received into the model school in Dublin, how is the national school to be carried on during the interval that the master or female teacher who has been so named is pursuing his or her course of instruction in Dublin?

No definite plan, at present, has been laid down for removing that difficulty, but it will be fully considered when the Commissioners are in a position to make it imperative that teachers shall remain for a much longer period in the training establishment than they now do.

705. Is not that difficulty at the present time met after this fashion, that in the interval pending the instruction of the teacher, a temporary master is inevitably appointed?

That is the rule at present.

706. From what you learn from your Inspectors, or from that which has been communicated to you by your correspondents, the managers, or the patrons of schools, has it not come to your knowledge that this interval of time when a school is so carried on by a mere temporary teacher is usually a period that tends to diminish the efficiency of the school, and to disorganize its administration?

The temporary teachers who conduct schools during the interval alluded to, are not generally fully competent, nor have they sufficient experience.

707. Supposing the course of instruction of a particular pupil to have been this: that he has been educated as a boy in one of your national schools, and has been, upon the report of the Inspector, appointed as a pupil teacher, and that from the national school where he has been a pupil teacher he has passed to a district school, where he has profited by a larger and better course of education, and that from thence he has been transferred to the central model school in Dublin; do you then think that a less time than the 12 months which you propose for his residence in Dublin would be adequate to test his acquirements?

Less time, of course, would be required under the monitorial system, when it is sufficiently extended over the country, and when a large and efficient staff has been trained, which would, however, necessarily take many years.

708. And that lessening of the time would limit the period during which a mere temporary teacher was employed, which you have already stated to be an objectionable system, and one tending to diminish the efficiency of the school?

Yes.

709. You have been asked to compare the number of teachers whom you have trained with the number who are actually in your employment, and to account for the great difference between the number who have been trained and the number now employed, and you have assigned certain reasons for that difference. Taking into account the amount of remuneration which a teacher has in a rural national school in the country, with the acquirements which he possesses, if he has been well instructed, have you any doubt that the general market for skilled intellect is such as in itself to account for a great proportion of the difference between the two numbers?

No doubt.

710. Have you known many cases in which the reward offered to an individual in the general labour market, as a junior clerk or book-keeper in a commercial establishment, is greater than the reward that he would obtain in a rural school in a remote part of the country?

I am aware that many such cases have occurred.

711. Are not those cases likely to increase as the number of well-qualified

M. Cross, Esq.
7th March 1854.

teachers becomes greater, and their capacity and their principles are well known and relied upon?
Yes.

712. Therefore, the better your school is, and the higher the character of your teacher is, if the reward for his services is less than the amount that he can earn in the labour-market for skilled labour, the more will this disproportion be likely to augment?
Yes. The only effectual remedy for an evil of that kind is, that national teachers should be paid at a much more liberal rate than they are now.

713. In the early period of your establishment, were you not necessarily obliged, in many instances, to take as teachers persons advanced in life, who had been connected with some of the older schools, and who put themselves under instruction and guidance, so as to qualify for the new schools?
The Commissioners were obliged to sanction the appointment of many such teachers, in consequence of their not being able to procure others better qualified.

714. In the case, then, of appointment taking place into the younger class to be regularly trained, according to the system which now prevails, while teachers are left at an advanced period of life, must there not be a considerable disproportion between the numbers that you have trained and appointed and the numbers that are actually in your service?
Necessarily so.

715. Have you known many cases yourself of the emigration of school teachers to the colonies?
I have.

716. Your books are now widely known and distributed, and cordially appreciated in many of the British colonies?
They are circulated in all of them.

717. In our American colonies especially?
There is a very large demand for them, from Canada particularly.

718. Is there any demand for the same books in the United States?
I think not so generally.

719. Are you aware whether they are reprinted there?
They have been reprinted by various publishers, and therefore they do not procure them direct from the Commissioners, because the people can buy them at moderate rates from their own booksellers.

720. Do you connect with that wide distribution and use and appreciation of the books of the National Board a demand for teachers who have been educated by the National Board?
There is a considerably increasing demand for the national teachers of Ireland to accept schools in various parts where they are paid much higher salaries than awarded in Ireland by the Board. It will, perhaps, be gratifying to the Committee to know that, at this moment, the Commissioners are about sending out two teachers, a gentleman and his wife, eminently qualified for the purpose of conducting model normal schools in progress of erection at Melbourne, in Australia. In Canada, also, the model and normal schools are conducted by one of the most accomplished and ablest of the Inspectors, for many years in the service of the Commissioners. The Commissioners have also supplied teachers to conduct normal and other schools in the West Indies.

721. Earl of *Harrowby*.] Do you happen to know whether, practically, any considerable number of the middle classes attend the national schools in Ireland in country places, such as the children of farmers and shopkeepers?
Yes, they do, particularly in the district model schools, and in the model schools in Dublin.

722. So that they in some degree supply middle-class education?
In some degree, but not to the extent necessary.

723. Is not the want of good middle-class education in Ireland one of the wants most keenly felt?

Yes,

Yes, it is one of the most serious wants in a large number of the towns in Ireland; if a plan could be introduced for establishing schools for the middle classes, it would be of inestimable advantage. The Commissioners themselves were extremely desirous some years ago of opening an establishment of that kind by way of experiment, but they declined doing so, lest it might be supposed that they were travelling out of their proper sphere by giving good education to any others than the children of the poor.

724. Some link is much wanted between the national schools and the Queen's colleges, as feeders for the Queen's colleges?

There is no doubt of it. A plan has been proposed by a distinguished professor of the Queen's College in Belfast, not merely showing the necessity for middle-class education, but pointing out in what way and to what extent the author thinks the Board might be instrumental in carrying out that great object. I allude to an able pamphlet recently published by Professor M'Cosh.

725. Lord *Monteagle* of Brandon.] You have put in the present programme of training of the teachers; considering the objects of national schools above all in the rural districts, is it your opinion that the course of study for the teacher, subject to which he is examined by your Inspector, is or is not too high, intellectually speaking, for the objects of instruction in a rural school?

That seems to be an opinion generally entertained, I think, by many of the patrons of schools, particularly in poor country districts.

726. Assuming for the moment that the course of study is somewhat too high, as the promotion and classification of the teacher depends upon his acquirements so tested by that examination, may not the consequence be, and is it not likely to be, that you divert the attention of the teacher from the simple instruction which may be most required in a rural school, in order to apply himself to higher subjects, upon which his intellectual distinction and his personal profit depend?

It may have that effect; but as I stated in answer to a previous question put to me to-day, the state of his school is an important element to be considered when the Inspector recommends him for promotion; and though his qualifications were very high, yet if his school were neglected, if it were in a filthy or inefficient state, if due attention were not paid to the improvement of the children, organization and the general discipline of the school, the Inspector would not recommend him to so high a division of his class, as if in all other respects matters were going on satisfactorily.

727. Choosing between the two qualifications, namely, high intellectual acquirement on the part of the teacher on the one hand, or on the other great intelligence, and a great capacity for teaching, and a benevolent activity in the work, which of the two would you prefer in a rural school in Ireland?

I should prefer myself a teacher who understood thoroughly the art of teaching (which is one of the rarest qualifications to be met with), for it has been often found that some of our teachers of the most superior intellectual endowments were not practically the best schoolmasters.

728. Viscount *Clancarty*.] But such a teacher as that would not, under the regulations under which you act, obtain promotion in consequence of his efficiency as a teacher in a rural school?

Not solely; he would not rise to the same position in the scale of promotion.

729. Have you any scale of proficiency which includes the teaching a class of boys that would learn the utmost that they can learn from a teacher?

If the question means whether there are any boys in the national schools who really can answer questions in the higher branches which the Inspectors may put to them, there are such boys, though not in the great majority of the schools.

730. Are there any regulations by which paid monitors are appointed?

Paid monitors are appointed on the recommendation of the District Inspectors.

731. Are they children that have been brought up in a school, or are they children taken from any of the schools?

They are children selected from the pupils in national schools, but not neces-

sarily from the national school in which such monitor is to be employed. There is only a limited number of paid monitors permitted in each district. If there is a vacancy, a pupil is selected from a school, though not necessarily, or always, from the school where such monitor may be employed; it frequently happens that it may be from the very same school, or an adjoining one.

732. Earl of *Wicklow.*] Are paid monitors employed by the Board in non-vested schools?
There is no distinction in that respect.

733. Viscount *Clancarty.*] What is the principle upon which the fixed salaries of teachers are regulated; does it depend in any manner upon the number of children in the school in which they are employed?
Not upon the number of pupils.

734. Then, the teacher of a school containing a very large number of children, say 1,000, would not have a more highly paid salary on account of that number than the teacher of a school of only 100?
No.

735. I understand you to say, that in no case is the salary of the teacher governed by a per-centage on the number of the children in the school?
The regulation of paying salaries by a per-centage upon the average daily number of children in attendance applies exclusively to convent schools.

736. But it does apply to convent schools?
It does, and not to any others.

737. Have you any return of the number of convent schools?
There were 104 convent schools on the 31st December 1853 in connexion with the Board.

738. Lord Bishop of *Down.*] Will you explain what convent schools are?
A convent school means of course a school in connexion with a convent.

739. Earl of *Wicklow.*] But not necessarily forming part of the convent?
Not necessarily. A convent school may be established adjacent to a convent.

740. It may be established at a distance from a convent in the same town or village?
Yes, but under the management of the ladies of the convent.

741. Lord *Fingall.*] By convent schools, do you mean schools attached only to female convents?
Entirely female convents.

742. Viscount *Hutchinson.*] Are there not some schools in connexion with monasteries?
There are some schools in connexion with monasteries. I am speaking now only of convents having schools in connexion with them for female children. A more correct way to express it would be, a female school under the direction and management of nuns. I do not include in the number I have given the few monk schools which receive aid from the funds at the disposal of the Commissioners.

743. Lord *Monteagle* of Brandon.] Do you include in that return the schools under the Sisters of Mercy?
Yes.

744. Lord Bishop of *Ossory.*] Is the mode of paying, in the case of the monk schools, the same as in others?
The monk schools are not paid according to salaries, because the monks themselves are the teachers.

745. Earl of *Harrowby.*] Are the ladies of the convents the teachers in the nuns' schools?
They are.

746. In all cases?
There may be one or two exceptions; they are almost all of them under the ladies of the convent. The total amount of salaries paid to those schools by

by such per-centage, for the same period of time, was 4,232 *l.* 15 *s.*; the average, therefore, of salaries paid to that class of schools I have computed at a little more than 40 *l.* to each; and the average amount paid, taking into consideration the number of children attending those schools (which are much the largest schools under the Board), does not much exceed 4 *s.* for the instruction of a child per annum. If your Lordships permit me, I will read a Circular, which contains the present rates of salary paid to the nunnery schools, according to the daily average number of children in attendance.

The same is delivered in, and is as follows:

CIRCULAR.

SCHOOLS in connexion with Religious Bodies.

MANAGERS of schools of the above description are informed, that the Commissioners of National Education, having had under consideration the scale of salaries adopted from 1st April 1851, have sanctioned the following:

		£.	
For	50, daily average attendance -	10	
„	100 „ „ -	20	Increase per cent. 20 *l.* per annum.
„	200 „ „ -	40	
„	300 „ „ -	60	
„	400 „ „ -	77	„ „ 17 *l.* „
„	500 „ „ -	94	
„	600 „ „ -	111	
Above	600 „ „ -	-	„ „ 15 *l.* „

Where the daily average attendance amounts to 30 above the 100, salary for 50 will be allowed; and when it amounts to 50, and does not exceed 75 above the 100, 15 *l.* salary will be allowed; and when it exceeds 75, salary for 100 will be allowed.

In cases where the average attendance does not amount to 100, salary to be paid thus:

For 30 children, and not exceeding 50, 10 *l.* per annum.

When the attendance amounts to 50, and does not exceed 75, 15 *l.* per annum will be paid.

When it exceeds 75, to be paid at 20 *l.*

In consequence of the augmented rate of salaries, the Commissioners have decided on recognizing only one roll number to each convent, the salaries to be paid on the average attendance returned quarterly.

As the amount of salary will, in all cases, depend upon the average attendance of pupils, managers are to be prepared for augmentation or diminution accordingly.

By order,

Education Office,
April 1853.

MAURICE CROSS,
JAMES KELLY, } Secretaries.

747. Lord *Monteagle* of Brandon.] That circular applies to convent schools alone?

Yes.

748. Viscount *Clancarty*.] What is the largest number of children that you have returned from any one convent school?

Speaking from recollection, I should say that in a few of them there are from 800 to 1,000 on the rolls.

749. Lord *Beaumont*.] Have you the gross number of children in those schools?

No; I have not brought any statement with me giving that information; but the returns furnished periodically to the office show the numbers. If your Lordships desire that a return of that kind should be prepared, I could procure it without any difficulty. It would exhibit the number in each convent school on the rolls, and the average daily attendance.

750. Earl of *Wicklow*.] Have you any means of knowing the proportionate number of Roman Catholics and Protestants in convent schools?

My impression is that, with scarcely an exception, they are all Roman Catholics. There may be exceptions in particular instances.

751. Lord *Monteagle* of Brandon.] With respect to convent schools, does it not come within your actual knowledge, that industrial education is frequently

M. Cross, Esq.
7th March 1854.

given in them, especially in the finer descriptions of work, many of which are imported from foreign countries, thus adding necessarily to the expense of the convent schools, as compared with the expense of schools in which such industrial training is not given?

Where such training is given it is an additional expense.

752. Is it given, or is it not given more particularly in those religious schools of the convents, than it is in the ordinary schools under the Board?

Yes. There is a strong and increasing desire on the part of the nuns to obtain special aid from the Board for industrial instruction; there are several schools where such instruction is given, and the Commissioners assist in defraying the expense by contributing a certain amount of salary under prescribed conditions.

753. Viscount *Clancarty*.] Are the rules of the Commissioners strictly observed in those convent schools?

Several instances have occurred in which complaints have been made. Perhaps it may be necessary to state the nature of those complaints. They have been made, not unfrequently, by persons writing to the Board, stating that a violation of the regulations has taken place, and in many instances by the Inspectors reporting to the same effect. Those complaints principally refer to the practice in convent schools, that a particular prayer, entitled the "Angelus," shall be said by the children at twelve o'clock every day. It has been frequently represented to the Board, that in several of those schools that prayer has been repeated frequently during the day. The Commissioners have, therefore, found it necessary to limit the repetition of that prayer to the time set apart for religious instruction, which is usually, in convent schools, at twelve o'clock in the day. I do not recollect any case in which the ladies who conduct those schools have ever been charged with interfering in the slightest degree with the religious tenets of the few Protestant pupils who may have been in attendance.

754. Is there in convent schools the same system of inspection as in other schools?

There is.

755. Are there the same facilities of access provided for the public to those schools as in the case of other schools under the Board?

Yes; they come under the rule of the Board which requires that all national schools must be open to visitors and children of all denominations if they choose to go there.

756. Do you believe it to be the fact, that they are open to the public to go into them and inspect them?

I have no reason to suppose otherwise.

757. Have you not heard that the business is sometimes conducted with doors closed against the admission of visitors?

If such a statement were to be communicated to the Commissioners, they would immediately interfere, and require their rule, in this respect, to be observed.

758. Lord *Monteagle* of Brandon.] No such statement has come to the Board?

Not that I am aware of. I speak, of course, from memory.

759. Viscount *Clancarty*.] What is the highest amount of money that is given to any one of those convent institutions?

It is according to the per-centage. If there were 1,000 children in attendance, it would be 150*l.* a year, being at the rate of 15 per cent. on every 100 pupils, according to scale I have laid before the Committee.

760. Is there any one of those institutions in which the payment reaches as high as 180*l.* a year?

I cannot state from recollection. It would, perhaps, be satisfactory, as I have already suggested, that the Committee should have a return of what is paid to each.

761. You have stated, that the payment in those establishments is in proportion to the number of pupils; who returns the number of pupils?

The

The number of pupils is returned quarterly, before the payment of the salary is made, by the ladies who conduct the schools. It is generally the superioress of the convent who signs the return; sometimes the priest of the parish, or the Roman Catholic chaplain of the community.

762. What means have you of knowing the correctness of those numbers: is implicit confidence exercised in the return that is given by the lady superioress, or is there any check exercised over it?

The class rolls and the daily report book contain the average daily attendance and the number of children upon the rolls, and those books are open to the inspection of visitors as well as to the officers of the Board, whose duty it is to examine them carefully.

763. You say that the convent schools are open to the admission of visitors; and that the same inspection is exercised over them as over any other schools?

Yes.

764. Lord *Monteagle* of Brandon.] Of course you do not include in that the period set apart for separate religious instruction?

Certainly not. Our Inspectors have no authority to inquire into what takes place during the hours of separate religious instruction in any school whatever.

765. Lord Bishop of *Ossory*.] As in other schools, there ought to be but one hour in the day of religious instruction, and there ought to be four hours employed in secular instruction?

Yes, four hours of literary and moral instruction. Religious instruction may be given on one day, or part of a day in every week, or every day.

766. *Chairman*.] What is the machinery that you use for making the quarterly payments to the schools under your control?

Query sheets are, in the first instance, sent down to all the managers of the national schools which are open. Those queries must be filled up and signed by the patron of each school, who states that he has examined the rolls of the school, and that he believes the statements to be correct as given in such returns. There are many other queries, as to whether the rules have been observed in all other respects.

767. Lord *Monteagle* of Brandon.] Will you state what is the next step taken upon your receiving the query sheets returned with the answers filled up?

They are examined by a particular officer appointed for that purpose. If the answers are not satisfactory; if, for example, any reply should be vague instead of definite, or if the manager should speak somewhat doubtfully as to whether the rules have been strictly carried out, those query sheets are then returned to the manager for full and more explicit information. When that has been obtained, the money is then transmitted, on certain other forms being gone through.

768. When that information is obtained, is not the next step to send down a receipt to the party for him to sign?

Yes; I am now assuming that the information given is satisfactory. A receipt is then sent down to the manager, who signs it, and the teacher.

769. And that is returned to Dublin?

Yes; and upon those receipts being returned a remittance is made.

770. In half-notes?

In post bills, or in Post-office orders.

771. On an acknowledgment of the first half-note being received, the second half-note is sent?

The remaining halves of the post bills are then sent.

772. So that, supposing no interruption in the slightest degree to happen, but that everything passes smoothly, there are four letters and four answers required for the payment of every quarterly salary of every teacher, and a voucher for every payment?

Yes.

773. Viscount *Clancarty*.] Are the industrial schools in connexion with the nunneries under the government of the Commissioners in any way?

M. Cross, Esq.

7th March 1854.

Yes; the Commissioners require that in the industrial schools connected with nunneries, certain regulations should be observed. The children who attend the industrial class must belong to the national school itself. The Commissioners, however, do not prevent a limited number of adults from attending during that time for the purpose of learning the higher branches of work executed in those schools. The Commissioners also require that a fixed number of hours shall be given for the literary instruction of the children, who are thus taken for a time from the national school into a separate room. The number of hours employed for that purpose, in particular cases, in those schools is not four hours; it is less.

774. Do the Commissioners take cognizance what those hours are; are there any specified hours?

The form of application to the Board states the hours at which the industrial class is conducted, and the extent of time set apart for secular instruction.

775. Subject to the approval of the Commissioners?

Yes.

776. I see in Appendix E. of the 18th Report, p. 766, that the secular teaching of the pupils in the St. Munchin's lace school, embraces Sundays as well as other days. It is stated here, that "The pupils sing at intervals during work. They do not commence work in winter until daylight. On Sunday they are taught writing and arithmetic from one till three o'clock." Will you state whether that has the sanction of the Commissioners?

The Commissioners sanction Sunday schools, but they do not interfere with the management of them. There is nothing in the rules prohibiting literary instruction from being given in Sunday schools.

777. Then, in fact, this is consistent with the regulations of the Commissioners?

It is not incompatible with any regulation. The Inspectors are not required to visit Sunday schools. The Commissioners permit the school-houses to be used for that purpose, but they do not usually interfere with the management of them, unless they were to receive a communication from any party, stating that something had taken place in those schools of a highly objectionable character.

778. In this St. Munchin lace school under the Sisters of Mercy in Limerick are not the teachers salaried by the Commissioners?

If it is under the Sisters of Mercy, or the ladies of a convent; it must be a female school; and the salaries are paid by a per-centage upon the number of children.

779. If the Inspector goes into the school, and takes cognizance of what is done, and reports to the Commissioners what is done, is not that report of what they are doing subject to the regulations of the Commissioners?

Yes; the particular report (I think) to which my attention is now returned was not laid before the Commissioners. The report from which an extract has been now read is one of the reports which the Commissioners require from the Inspectors, and which are sent up upon those schools every year for the purpose of being published in the annual report. I am not aware whether the report on the St. Munchin school was read by the Commissioners; I should rather think not.

780. Do not the Commissioners take cognizance of the reports sent up by the Inspectors?

Yes; the reports are all read by one of the secretaries, or other officers selected for that particular duty; and if there is anything which appears to them, from their intimate knowledge of the rules, to be a violation of them, such reports are brought before the Commissioners for their consideration and inspection.

781. Then you took the responsibility of this upon yourself?

I take the responsibility with respect to any reports laid before me, determining whether they shall be submitted to the Board or not. It would be impossible for the Commissioners to deal with the many thousands of reports which are received, examined and disposed of. It is a responsibility resting with the officers who read those reports, to bring before the Commissioners such as require their consideration and directions; but the particular passage which has been read

did

did not appear to me of sufficient moment, at the time when I read it, to bring under the notice of the Board. I see nothing incompatible with the rules, that in a Sunday school the teachers should instruct the children to read. They may read the Bible or any other religious book in Sunday schools.

782. But it appears that they teach also writing and arithmetic on the Sunday?

Writing and arithmetic are not, I believe, taught in the majority of Sunday schools.

783. Lord *Monteagle* of Brandon.] Are not you aware that in many Sunday schools those branches of education are taught?

They are, and in my opinion the writing exercises might be made instrumental in imparting religious instruction itself, and be very valuable in its effects.

784. *Chairman.*] When you state that the Commissioners sanction those schools, do you mean that they allow that such schools should be held on the Sunday in the school-houses under their control?

That is all.

785. Lord Bishop of *Ossory.*] It would seem from the answers which you have given that the Commissioners have no concern with those Sunday schools, except that they give permission for their being held in the school-houses, but that they take no further concern about them?

Yes; there is no query put to the Inspectors upon the subject with reference to Sunday schools, it is therefore only quite accidentally that such schools are mentioned in their reports.

786. But supposing it was reported that in some of those Sunday schools children whose parents were unwilling that they should do so were compelled to read the Bible, do you think that the Commissioners would interfere?

I cannot answer that question; no such case, that I recollect, has ever arisen. I know that in the great majority of Sunday schools, particularly in the North of Ireland, the Bible is read by all, and that there is no such rule as that embraced in the question, namely, compelling children to read the Scriptures.

787. *Chairman.*] Is there any limit as to the age at which paid monitors are admitted?

Yes; I forget, at this moment, the minimum which is fixed; it is stated in the reports of the Commissioners. I think about 14 or 15 is the usual minimum age; there may be one or two instances where they are younger.

788. After they have served their time as monitors, do they often go into the training schools?

They go into the district model schools as pupil teachers, and sometimes for training in the central model school. Many, having completed their course of training, and arrived at the proper age, have been afterwards employed as national teachers.

789. Viscount *Hutchinson.*] The object, of course, is to raise up gradually a class of teachers?

That is the primary object.

790. Lord *Monteagle* of Brandon.] In the education of masters in Dublin, do not you combine with the instruction which they receive in Marlborough-street certain elementary instruction in agriculture also at Glasnevin?

Yes.

791. Does not that render it necessary to have a longer time for the instruction of your teachers than if such a separate course were not imposed upon you?

It does.

792. Have you reason to believe that that system of instruction under their master, Mr. Donaghy, and under the inspection of Dr. Kirkpatrick, has tended to promote the establishment in the country of agricultural schools?

It has.

793. Has it also led to the introduction into the rural schools of Ireland of examinations in agricultural chemistry, and the knowledge of soils, and the application of manures?

M. Cross, Esq.

7th March 1854.

It has. The Agricultural Class-book published by the Board, containing information of the nature alluded to, is used in a large number of national schools, and the children are questioned on the various chapters in that book, as well as in other treatises of an agricultural nature.

794. Have you reason to know, from the reports of your Inspectors, whether the instruction so given is *bonâ fide* practical and useful instruction, or whether it is more of a decorative addition to the ordinary instruction in letters?

Whether in the agricultural department or in the ordinary national schools, there is no doubt that the information given is of a practical nature. The children in many instances work on the land attached to ordinary and model agricultural schools.

795. Viscount *Hutchinson.*] With respect to those 104 convent schools, are those all non-vested schools?

Yes, nearly all. From a return lately furnished, I shall be able, upon referring to it, to answer that question more in detail. I stated that salaries and books are now the only aid given to convent schools; but my recollection is, that before I became connected with the Board, there were a few cases in which grants were made to erect, fit up or alter those schools. My impression is, that the Return recently made to an Order of the House of Commons bears out my present statement. For many years past the Commissioners have made no grants to convent schools, except by way of salaries and books.

796. You stated, in a previous examination, that in a vested school the Commissioners would object to the use of the school-house on Sunday for any public religious service?

The rule of the Commissioners is distinct and clear upon the subject. All school-houses under them, whether vested or non-vested, must not be used for public worship; by which I mean, open without restriction to persons of every description, adults as well as children.

797. Suppose the case of a Protestant clergyman, a patron of a national school; it appears, from what you have stated, that if he used the school-house on Sunday for religious worship, he would incur the censure of the Board; if he used it for the purpose of holding a Sunday school, he would not incur the censure of the Board?

I stated in my previous answers with regard to Sunday schools, that the Commissioners do not generally exercise any control over them; but I have no doubt of this, that if a report were made to the Commissioners, that there was a school held on Sunday in a national school-house under the Board, and that public worship was celebrated in that school, and attended by all persons indiscriminately, the Board would immediately interpose to prevent it.

798. Earl of *Desart.*] Are the reports of the Inspectors relating to these different classes of schools generally more or less satisfactory with respect to one class as compared with others?

A great many of them are unsatisfactory on various points, and the consequence is, that a correspondence is perpetually going on with the managers of schools relative to defects or irregularities in their management.

799. Are the reports of the Inspectors more or less satisfactory as relating to the different classes of schools, conventual, monastic, clerical or lay; that is to say, is there any one class of schools respecting which the reports are generally more or less satisfactory than they are respecting the other classes?

No, I cannot say from recollection that there is.

800. In the conventual and monastic schools, is the education strictly confined to Roman Catholic children, or is there mixed education?

The convent schools, like all others under the Board, must be *bonâ fide* open to children of all religious denominations; but on account of the peculiar and distinctive character of those schools, Protestants of course do not generally attend them; there may be a case or two in which a very few Protestant children do attend; but, practically, they are exclusive schools, subject to the rules of the Board, both as regards religious as well as secular instruction.

801. In

801. In fact, the system is such as to make them practically and exclusively confined to Roman Catholics?

I think so; though not necessarily by any rule of the Commissioners.

802. Lord *Monteagle* of Brandon.] Do you mean by "the system," any particular course of study, or that the fact of those schools being under the guidance of Roman Catholics professing religious vows naturally indisposes Protestants from attending them, and creates the exclusiveness to which you have adverted?

Your Lordship's words express precisely the answer I should give.

803. Earl of *Desart.*] You stated on a former day that the regulations of the Board are such as to afford sufficient latitude for any peculiar section of religionists making the schools so exclusive, religiously considered, that the education can scarcely be shared by persons of other religious denominations?

The schools must be *bonâ fide* open to all; but as the great bulk of them are under clergymen of some particular denomination, the practical effect is, that those schools are more generally attended by children belonging to the religious denomination of the patron.

804. Do not you imagine, that the system that can be pursued under the rules of the Board may be such as would of itself prevent children of other religious persuasions than that of the patron from coming to the school?

I think, for example, that it is quite natural for Protestants to feel and entertain an objection to sending their children to schools under the management of Roman Catholic clergymen, and *vice versâ*.

805. *Chairman.*] You mean that that is a natural result, apart from the question of the system sanctioned by the Commissioners, being such as to deter children from attending those schools?

Yes.

806. Earl of *Desart.*] But there is sufficient latitude in the system allowed to make it adapted for giving such an education as would not be consistent with the opinions professed by persons of different religious persuasions?

The literary and moral education in the national schools is uniformly the same; it is only the religious instruction given that can be objected to by the parents or guardians of the children.

807. Do you think there is any difference between the educational attainments of the children in different districts of Ireland, or in those different classes of schools?

I have heard some of the Inspectors remark, with reference to that point, that the children in some provinces in Ireland were naturally quicker than in others.

808. But a distinction has not been drawn as to the pupils in those different classes of schools receiving a higher system of education in the one than in the other?

No.

809. In fact, the literary education you consider to be the same in all those classes of schools, whether monastic, conventual, clerical or lay?

Yes; the system of literary instruction is much the same, generally speaking; but I am quite persuaded, that in the conventual schools the literary instruction is conducted with even greater advantage and success than in many of the ordinary schools. That is caused by the fact of the convent schools being conducted by a number of ladies of superior acquirements, whose vow and duty it is, according to their religious order, to attend particularly to the education of the poor, and who take the greatest pains in promoting their literary, moral and religious instruction. Their schools are models with regard to discipline, neatness and cleanliness; in fact, the convent schools present, generally, the best specimens of secular education that Ireland can produce. This favourable state of things arises from the circumstance, as I have before remarked, that there are several ladies employed in each school for this special purpose, and who are generally well qualified to give literary instruction, and who pay the greatest attention, not merely to the secular, but to the social and domestic education of the children.

M. Cross, Esq.
7th March 1854.

810. With respect to the schools in the North of Ireland, which are almost entirely under Presbyterian and Protestant clergymen, do you find that they are generally well managed, and that the attainments of the pupils are generally of a high order in those schools?
Not of a higher order than others.

811. Not of a higher order than those in the South?
No; I should say not; of course, I answer these questions, not from any personal knowledge of the facts, but from my general impression.

812. Earl of *Wicklow.*] You have stated that the convent schools are under the superintendence of Sisters of Charity. Are you aware of any schools in Ireland held under Sisters of Charity of the Church of England?
No; I have not heard of any such instance in Ireland.

813. Viscount *Clancarty.*] What evidence have you of the superiority of the convent schools to which you have referred?
In some of the reports of the Head Inspectors, strong testimony is, I think, borne to the fact I have stated. I have seen some of those schools myself, and was very much struck with their superiority, in the respects to which I have alluded, to the ordinary class of national schools.

814. Marquess of *Salisbury.*] You stated that in the conventional schools the tuition is carried on by the nuns. Does any appointment take place, on the part of the Board, of the person who acts as schoolmistress in those schools?
No; in the great majority of those schools there is no other teacher than the ladies themselves.

815. Then to whom is any remittance on the part of the Board made?
The remittance is usually made to the lady who conducts the convent, or perhaps to one of the ladies who acts as correspondent of the convent school, and sometimes to the Roman Catholic clergyman who gives spiritual instruction in the convent. There are no lay teachers in those schools generally, and therefore it is usually the principal lady of the convent who signs the return.

816. The remittance is made to the community, and it is so entered in your books?
It is, in almost all cases, to the superiors.

817. Earl of *Harrowby.*] Are the convent schools at all training schools for female teachers?
I do not at this moment recollect the schools in which they may, themselves, have trained teachers; but the Board does not recognize them as training institutions.

818. Do you understand that they are, in fact, nurseries of teachers?
Many excellent teachers have been trained by the ladies themselves in those schools, and sent out to conduct other schools under the Board.

819. Lord *Monteagle* of Brandon.] In many instances have not those who have been trained in convent schools in works of industry, such as fine needlework, obtained employment elsewhere?
There are such instances.

820. Lord Bishop of *Down.*] You stated that there was an additional payment made to those convent schools in cases where they taught the foreign lace-work; does that apply in any instance in the North of Ireland to the teaching of the sown muslin trade?
Yes.

821. Do you find a growing amount of applications for such aid?
The number of such applications is increasing considerably.

822. Are the Commissioners desirous to encourage local industry of that description?
They are; at the same time taking care that the industrial teaching shall not interfere in any way with the principles which regulate the operations of legitimate trade.

823. Does this gratuity given for a particular branch of industry exercise any influence upon the amount of attendance of the pupils, that is to say, have the pupils increased in those schools after such a gratuity for teaching a particular branch of industry has been given?

I believe the effect has been such as your Lordship has described, though I cannot from recollection give any statement of facts.

824. Viscount *Hutchinson.*] Will the Commissioners grant aid to a party applying for aid for industrial instruction in lace-work, or what they call sprigging, if that person be not a patron of a national school already, or in any way connected with a national school?

It is only to the patrons of national schools that such grants are made.

825. Then an individual who had a conscientious objection against the system of the Board, and who therefore was not connected with any national school, but who was desirous of assisting in instructing his poor neighbours in some useful industry, would be unable to avail himself of the assistance of the Board for an industrial school?

The Commissioners are precluded by their regulations from making any grant for industrial purposes, except to national schools.

826. Lord *Monteagle* of Brandon.] Have you not known instances in which the patrons of schools have obtained, either from the North of Ireland, or from Scotland, the means of teaching industrial work in a school without requiring any help at all on the part of the National Board?

There are many convents as well as other national schools in which there is an industrial department carried on without any aid from the Board.

827. Lord *Beaumont.*] During the last two or three years have vested or non-vested schools increased in the greatest proportion?

Non-vested.

828. Judging from the Inspectors' reports, do you consider that the vested schools or the non-vested schools are the most efficient?

I cannot, from any knowledge I may have of the working of the system, answer that question; the reports of the Inspectors are of a general character as to the two classes of schools; they merely state whether the school is vested or not, but give no information which would enable me to express a correct opinion whether vested schools are more efficiently conducted than the other class.

829. There has been no general opinion upon that subject expressed by the Inspectors?

I think not.

830. Have any vested schools been closed?

Several of them have been, and remain closed.

831. What are the chief reasons why those vested schools became closed?

A number of the vested schools were closed (some of them many years ago), principally, I think, in consequence of the opposition then made to them by Archbishop M'Hale.

832. In whom does the property of those schools remain?

The property is still vested in trustees, and in the hands of the Commissioners.

833. Is it producing any return now?

The number of those schools, as your Lordships will see by the reports, is not great; the Commissioners have felt a very strong reluctance to take legal proceedings against the proper parties; some of the trustees are dead, others have left the country, so that there would be many legal difficulties in the way. In one instance, the Commissioners did take legal proceedings, and, I believe, recovered possession of the premises; but, in other cases, they have been disinclined to adopt the rigorous course of compelling the trustees to re-open the few schools which have been from various causes closed.

834. They have been closed by the trustees without the sanction of the Board?

Yes.

 835. That

M. Cross, Esq.

7th March 1854.

835. That is a violation of the covenant, is not it?

Undoubtedly. If the Board thought fit to take legal proceedings, they could no doubt compel the trustees, or their representatives, to re-open those schools. The subject has been very recently before them as to what steps they should now take.

836. Have you found lately much reluctance to making non-vested schools vested schools?

There is a reluctance on the part of the Roman Catholic clergy, for the reasons which I stated in my previous examination; but I mentioned at the same time that some of the Roman Catholic clergymen continue to apply to the Board for building grants, and to vest schools in the Commissioners in their corporate capacity; but not so generally as they did previously to the change of rule which now requires such schools to be vested in them.

837. Marquess of *Salisbury.*] You have stated that the Board have the power to enforce the re-opening of vested schools; have they the power to force the parties practically to furnish funds for keeping them open?

There would be no funds necessary, except for repairs; they are already built partly by aid from the Board; the only thing necessary to be done would be to put them into a proper state; if those schools are vested in trustees, the Board would have the power to compel the trustees to do this, to appoint competent teachers, and to pay them a proportion of their salaries out of the weekly fees of the children.

838. Earl of *Wicklow.*] What means are taken to prevent the dilapidation of vested school-houses which have been closed?

In the leases of the schools vested in trustees, there is a clause requiring the patrons to put them into a proper state of repair. So great has been the difficulty in carrying out that provision in the lease, that the Commissioners deemed it necessary to obtain a charter of incorporation. The schools now vested in the Board itself are kept in repair out of the public funds.

839. In the case of those vested schools that have been closed, to which you have alluded, is any person put by the Board in charge of those school-houses to prevent their dilapidation?

No, not generally.

840. Then those school-houses are left in a closed state without any protection?

They are.

841. Marquess of *Salisbury.*] Do the trustees of a vested school give any security for keeping those school-houses in repair?

The security is what I explained in a previous examination. The patrons of vested schools undertake, by a covenant in the lease which I read, to keep those schools in repair, and to conduct them in all respects according to the rules of the Board as set forth in the body of the lease.

842. Is there any means of recovering the expense of necessary repair?

By a suit in Chancery.

843. Lord *Beaumont.*] Have there been lately many instances in which there have been transfers of school-houses from the trustees to the Commissioners, releasing the trustees from their liability, and transferring the trust to the Commissioners?

There have; the number does not, I think, much exceed 100.

844. Is that a process which the Commissioners have much encouraged?

They wish to encourage it, under certain restrictions.

845. Lord *Monteagle* of Brandon.] Previously to such transfer from the trustees, who by the obligations of the trust are bound to keep the school in repair, to the Commissioners, who then undertake the repair, is there not a preliminary inquiry, to ascertain the state of repair in which the house is that is proposed to be transferred?

There is; and if the amount necessary for repairing the school be very considerable, the patrons are required, in the first instance, to put the school into a proper

a proper state before the assignment is accepted, and when that condition is complied with, then ever afterwards the Commissioners are bound to defray the expense of repairs.

846. Lord *Beaumont.*] Has there been any instance in which a school vested in the Commissioners has been closed?

I think not. I cannot state positively without inquiry.

847. Lord Bishop of *Ossory.*] Have not the Commissioners been restrained, by legal advice, from expending any money in the repair of a school-house which is not actually vested in themselves?

They have. Upon consulting, however, the records of the Commissioners, it appears that, for some time after the formation of the Board, grants were made to fit up and repair schools which were not vested in trustees. Soon after I entered the service of the Commissioners, they ceased to make grants for such purposes to schools on the non-vested principle; and the rule now is to grant no aid, except for salaries and books.

848. Do they not conceive themselves restrained by law from employing any portion of their funds for such an object?

They do now; but, as I have just stated, for some time after the formation of the Board, they followed a different practice.

849. Then, unless they go to law with the trustees, the state of those schools now closed appears to be irremediable?

Certainly. My answers refer only to the schools on the vested principle which have been for some time closed.

850. Lord *Monteagle* of Brandon.] In point of fact, in the more remote parts of Ireland, where the means of local contribution are but slight, as local contribution is an essential condition to your grant, is there not very great difficulty found in obtaining means of inclosing the yard; and is it not the case, practically speaking, that in many cases school-houses are built in exposed positions, sometimes in a field, without any external protection whatever?

They are.

851. Does not that contribute greatly to the state of dilapidation of the school-houses in those particular instances?

It does.

852. Viscount *Hutchinson.*] You were understood to state that since the alteration of the rule of the Board with respect to religious instruction, some of the Roman Catholic clergy have come forward and have requested that their schools might be vested in the Commissioners, and that the unwillingness of the Catholic clergy to vest their schools in the Commissioners has decreased since that alteration of the rule?

What I intended to state was this: that many of the Roman Catholic clergy strongly disapprove of the rule which now requires the schools to be vested in the Commissioners, and that the effect of it has been to diminish the number of applications for aid to erect schools of that class.

853. Is it not the fact that latterly some of the Roman Catholic clergy have applied?

Yes; I did not mean to state that there were none. Several of them have applied both to assign their schools to the Commissioners and to build new schools; but the number of such has not been so great during the last three or four years.

854. Do you remember the date of the last application?

No, I do not.

855. Earl of *Desart.*] Have not many of the Roman Catholic clergy applied since the year 1851 to place their schools under the Board?

Many of them have; but the number of applications of that kind (I mean, for grants towards the erection of schools) is not so great as it was previously to the adoption of the rule in 1845.

856. Viscount *Hutchinson.*] Are you aware that such an application is in direct contravention of the statute of Thurles?

M. Cross, Esq.

7th March 1854.

I am; I am aware that long before the publication of the statutes of Thurles (the perusal of which has caused me much pain), the Pope had interfered to prevent the clergy of the Roman Catholic Church in Ireland from putting schools under the Board in their corporate capacity; but now there is a positive and authoritative announcement to that effect in the statutes to which the last question alludes.

857. Lord *Beaumont.*] But in spite both of the interference of the Pope and of the statute of Thurles, clergymen of the Church of Rome have applied to the Board?

Some have, but not any considerable number.

858. Earl of *Desart.*] Have fewer applied since 1851 than applied before that?

I cannot answer that question without having documentary evidence before me; but your Lordships can have a return of the number of Roman Catholic clergymen who have applied to the Board both before and since the adoption of the new rule, if such a return is required.

859. Lord Bishop of *Ossory.*] Will you turn to page 346 of the 19th Report; you will observe that there is a remarkable difference between this and the other Inspectors' returns, there being no explanatory matter in the shape of a report connected with this; do you know whether any accompanied it?

I think there was; my present recollection is that there was.

860. Then it can be produced?

It can be obtained.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 9° Martii 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Salisbury.	Viscount Canning.
Earl of Derby.	Lord Bishop of Down, &c.
Earl Graham.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Right Hon. F. Blackburne.

9th March 1854.

The Right Honourable FRANCIS BLACKBURNE is called in, and examined as follows:

861. *Chairman.*] WILL you be so good as to state what offices you have held under the Crown?

I was twice Attorney-general for Ireland, first in the year 1831 to the year 1835; then in the years 1841 and 1842; in 1842 I was appointed Master of the Rolls; in January 1846 I was appointed Chief Justice; and in March 1852, Lord Chancellor of Ireland.

862. Will you be so good as to state to the Committee at what time you joined the Education Commission?

I think in April 1852.

863. And you left it last year?

In July last year.

864. Lord *Ardrossan.*] Had you generally approved of the system previously to joining the Board?

I had.

865. Should you have approved of it without its combined religious element?

Certainly not.

866. Have you made yourself aware of the manner in which the religious element was introduced, and the proceedings with regard to it from the commencement?

I can better answer that question by referring to a petition, the accuracy of whose statements I have ascertained, which describes the foundation and origin of the introduction of those rules of the Board which form the code of religious instruction; it is a petition to the House of Lords by certain patrons and managers of national schools in Ireland.

867. Of what date?

It was presented, I understand, early in the Session. I propose to read, as the very best evidence that I have been able to collect upon the subject, and which I believe to be perfectly accurate, a passage or two from this petition. It states, "That in the first draft of the letter" (from Mr. Stanley, who was then Secretary for Ireland) "the plan projected by Government was described as one of 'combined literary and separate religious education,' each department altogether to exclude the other; but when that was submitted by Mr. Stanley

The Right Hon. F. Blackburne.

9th March 1854.

to the intended Commissioners (considered respectively as fair representatives of such communion), it appears that some of them, before they accepted the office, objected to administer a system which was designed to exclude all religious teaching from the combined education. That, accordingly, after mature deliberation between Mr. Stanley and the several members of the Board, as to the possibility of introducing into the united education such scriptural teaching as might involve no matter of controversy among Christians, the first draft of the letter was altered, with the full consent of the Government and the Commissioners, by describing the system to be established as one for 'combined moral and literary, and separate religious instruction,' and by adding to that description the following proviso, that is to say, 'it is not designed to exclude from the list of books for the combined instruction such portions of Sacred History or of religious or moral teaching as may be approved of by the Board.'" Then, in pursuance of that clause which I have just read, I apprehend that the three books of a strictly religious character were afterwards compiled and introduced, and used in the schools.

868. Were you aware when you joined the Board that those three religious books which constituted the combined religious education were not read in some of the model schools?

No.

869. Do you consider that the Commissioners are bound to carry out the system in all its integrity in the model schools, of which they are the patrons, however much they may agree to modify the rule to which you have referred, with regard to schools of which they are not the patrons?

I think the Commissioners are bound to carry out the system in their own schools, with the power, however, in any particular instance, and upon special circumstances, to except from the course of instruction, in any particular school, any of the books which they may think proper to except.

870. When did you first hear that those books were not to be read in some of the model schools?

The first I heard of it was upon a complaint of the Archbishop of Dublin, with reference to the Clonmel model school; that was in July 1852.

871. Did you coincide with the Archbishop in his disapproval of that course?

I did.

872. Will you be good enough to explain your reasons?

That complaint of the Archbishop to the Board is in a written document, the 1st of July 1852, and it complains of the omission, I think, of two works, Scripture Lessons, and Lessons on the Truth of Christianity. That complaint was laid before the Board. I was not before aware that any of the books recommended or sanctioned by the Board were excluded from use in any of the model schools.

873. And your reasons for disapproving of their being left out in some of the model schools coincided with those expressed by the Archbishop?

Yes; as I have before said, though there is no written rule with respect to the use of books in the model schools, yet I considered that the Board, as the patrons of those schools, ought in consistency to have used in their schools the books recommended to be used in other schools.

874. What steps were taken in consequence of that protest entered by the Archbishop?

The matter underwent very considerable discussion, but no actual proceeding took place; and I remember suggesting that it would be right to inquire under what circumstances the omission of those books had taken place. That I early suggested; but I do not think there was any written report upon the subject, nor do I think the subject was resumed, with a view to a decision upon the Archbishop's complaint, until the month of November or December following; and then, at a meeting of the Board, I think on the 3d of December, I understood that one or two of the Commissioners had been made aware that the books were not to be used, and that they had sanctioned the non-use of them; and it appeared that, during the three years that this model school had been in operation, there were regular returns made to the Commissioners; from which,

if

if they had been accurately inspected, it would have appeared that, *ab initio*, neither of those books had been used in this school; and it was under these circumstances that at a full meeting of the Board, on the 3d of December, a resolution was passed, proposed by Sir Thomas Redington, one of the Commissioners.

875. Will you state what the purport of the motion, proposed by Sir Thomas Redington, and passed by the Board, was?

I have here the words of the resolution proposed by Sir Thomas Redington, and passed by the Board. I had myself intimated that I thought there should be some act of the Board disapproving of what had been done in the Clonmel model school; but I found that two of the Commissioners having sanctioned the omission, and the Board having had, if not actual, what we call in law constructive notice of the non-use of the books for so many years, the passing of any resolution, by way of censure, would not have been fair. There had been a sort of acquiescence upon the part of the Board, and it was in vain, at that time, either to remedy what had been done, or to censure what the Board had acquiesced in. Sir Thomas Redington, after a great deal of discussion, proposed, and the Board approved of, the following resolution: "The Commissioners, in paragraph 8, section 11, of their rules, declare that they do not insist on the Scripture Lessons, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any national school; and the Commissioners, having fully considered the memorandum now brought before them, decline to direct that the above books shall be introduced generally in all their district model schools."

876. Were you present when that resolution was passed?

I was.

877. Did you dissent from it?

I did not dissent from it; I have already stated that I thought it impossible, on account of the circumstances which I have mentioned, to go back and to unsettle what had been done.

878. Did you afterwards move a resolution to the effect, that whenever any new model school should be opened, it should be a subject for the Board to consider whether these religious books should be used during the time of combined education?

I did; and a resolution of that sort was passed upon my motion on the 14th of January 1853.

879. Will you give the Committee the terms of that resolution?

The terms of that resolution are these: "The Board, having read and reconsidered the resolution of the 3d day of December 1852, think it right to declare, that whenever a district model school shall be opened, the Commissioners will themselves, by a formal resolution, decide and declare whether any of the books recommended by them to be used shall be used therein or not." I was induced, indeed I may say obliged, to propose a resolution to that effect by the position in which the resolution of the 3d of December (Sir Thomas Redington's) had placed the Board. For by the resolution of the 3d of December the Board declined to direct that the above books, or any of them, should be read generally in the model schools; and as a model school in the South of Ireland was just then about to be opened, the resolution placed the Board in a state of actual inertness upon this subject; it became necessary to know what we should do with this model school: and being of opinion that the Board possessed the right to exclude a book in general use in the schools, on account of special facts and circumstances relating to any particular school, I introduced that resolution in order to enable the Board to act when the model school was about to open, so as to decide whether these books should be read in it or not, and to give an opportunity of bringing forward objections, for the purpose of showing that in this there should be an exception to what we considered the general rule, if there were grounds for doing so.

880. Was the school to which you allude as being about to be opened, the school at Gormanstown?

Yes.

The Right Hon. F. Blackburne.

9th March 1854.

881. On that occasion, previously to the opening of the school, did you move that these religious books should be used in that school?

Yes.

882. But that resolution was not carried?

That resolution was moved by me in May, and it was withdrawn to make way for Baron Greene's motion, which was of a more general character, and which, in fact, was a substitution for mine, which I then withdrew.

883. Will you be kind enough to state to the Committee what the purport of Baron Greene's motion was?

Baron Greene's motion is stated in the Appendix to the printed Charge of the Archbishop of Dublin.

884. Will you be good enough to state the proceedings which took place subsequently to that period?

After the resolution of the 14th of January had passed, we had an intimation that the Gormanstown school was ready to be opened, and I gave notice of a motion, that the three religious books should be all read in the school. I did so for the purpose (if there were grounds for making that case an exception) of having them brought before the Board. That motion of mine consisted of two parts: first, that the three books should be all used; and the second was, a saving of the right of any parent to object to having the books, or any of them, read by his child or children in the school. The first time that my attention was called to the latter part of that proposed resolution as objectionable was upon my showing it to Mr. James O'Ferrall, who was one of the Commissioners, and I was surprised that he pointed it out as objectionable, for I thought up to that time that that principle was the great protection against the compulsory use of any of those books. His objection led me to examine the 8th Rule (which had been adverted to generally in Sir Thomas Redington's motion) more particularly, and I found it framed with singular ambiguity. The original 8th Rule is in these words: "The Commissioners do not insist on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,' or 'Book of Sacred Poetry,' being read in any of the national schools; nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read; in such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not as they think proper." I confess that, upon the first reading of that rule, and indeed until Mr. O'Ferrall made an objection to the terms of my motion, it never occurred to me that its meaning was anything but to excuse a child from the reading of the books objected to. But when I came to look at the language of the rule, in consequence of that objection, I found expressed in these words: "in such case the Commissioners prohibit the use of them." Now, in what case? In the case of "any school attended by children whose parents or guardians object to their being so read." Does that mean in case all the parents or guardians object? That construction of it would lead to this, that unless all concurred, the book could be retained, and the objection would go for nothing; it would be followed by no prohibition. Then is it to be read thus: "in any school attended by children, *any* of whose parents object?" The consequence of that would be, no doubt, that not only would the child be excused, but the book would be thrust out from the school, and the children who were willing to read it would not be allowed to read it as part of their school instruction. Between those two constructions, leading to those consequences, it struck me, and it strikes me still, that the more natural one, whatever might be the result, would be, to give to the veto of the parent the effect of excluding the book altogether. But ambiguous as the rule was, I naturally inquired how it had been acted upon, and I then found that the uniform practice in the construction and operation of the rule had been to consider that the child objecting was exempted, not that the book was to be excluded; and I therefore adhered to the terms of my resolution, which was that the three books should be read, reserving to the parent the right to have his child excused, if he thought proper to object to his being instructed in any or all of those books; and so the matter rested. The next step in the history of the transaction (I cannot give the exact dates) was a remonstrance by Archbishop Cullen against my motion, in a letter addressed

addressed to Lord St. Germans, and handed to him by Mr. Moore O'Ferrall; Lord St. Germans gave me, and gave the Archbishop of Dublin, an opportunity of reading the letter. This was about the 18th or 20th of March. I was not authorized to take a copy of the letter, and I am reluctant to speak as to its contents; but I am pretty sure, generally, that the Archbishop's book of Lessons on the Truth of Christianity was objected to, and that my motion, so far as it regarded the mere exemption of the child, and not the exclusion of the book, was characterized as an innovation upon the whole system.

885. Lord Monteagle of *Brandon.*] Assuming the proper construction of the 8th Rule to be a perfect power on the part of the individual child or his parent to object to the book, without carrying the exclusion beyond the case of the child who objected, was not that strictly in conformity with the principle laid down by Lord Stanley's letter, which, whilst it contemplated the use of these books, reserved to individual children or their parents the power of objecting to them?

I think so.

886. Was not the other construction, namely, that of giving to a single child a species of *liberum* veto against the use of the book by others as well as himself, wholly at variance with the plain and obvious meaning of Lord Stanley's letter?

Clearly, in my opinion. In confirmation of that, I may refer here to a recital introduced into the grant of land for the building of schools, which is as follows: "Whereas the education of the poor of Ireland has been heretofore, and is now, carried on by the said Commissioners, on the principle of avoiding all interference whatsoever with conscientious scruples on the score of religion, and accordingly the schools under their control are open alike to children of all religious denominations; and no child is required to be present at any religious instruction or exercise of which his parents or guardians may disapprove." And further on, in the granting part of the instrument declaring the trusts, there are these words: "And it is hereby expressed and declared, and it is the true intent and meaning of these presents, and of the several and respective parties hereto, that each and every school to be kept and established on the premises hereby demised, shall be kept open for a competent number of hours in each day, at the discretion of the said Commissioners, and shall, during said hours, be used for moral and literary education only; and that one day in each week, or part of a day in the week, independently of Sunday, shall be set apart for the religious instruction of the children, on which day or part of a day, such pastors or other persons as may be approved of by the parents or guardians of the children respectively, shall have access to them in the school-room for that purpose, whether those pastors or persons shall have signed the original application or not. And also, that convenient opportunity be afforded to them for the same purpose on other days of the week, and that where any course of religious instruction is to be pursued in any such school as aforesaid, during school hours, to which the parents or guardians of any of the children attending such school shall object, an arrangement shall be made for having such instruction given to those who are to receive it at a stated time, or in a separate place, so that no children whose parents or guardians object to their being so, be compelled to receive or to be present at it."

887. Can you give the date of the introduction of those clauses into the trust deeds?

I quote this now from a publication of Her Majesty's Printers in 1851, but it was long anterior to 1851. I am pretty sure that it was in 1844, or before that.

888. Lord *Ardrossan.*] I understand you to say, that though you might have felt yourself obliged, if asked to put a literal construction upon the 8th Rule, to have put the construction which is now put upon it, yet that, looking to all that had passed with reference to it previously, you would not have put that construction on it, as one of the Commissioners?

I never would have put that construction upon it; and further, I consider that power to be so totally subversive of the legitimate authority of the Board, that if it had been practically carried into effect, I would not have remained a member of the Board.

The Right Hon. F. Blackburne.

9th March 1854.

889. Do you consider that if that construction is for the future to be put upon the 8th Rule, it becomes a rule which ought not to remain on the statutes?

Your Lordship's question presumes, that the rule is still in force; but the truth is, though I cannot explain very well how or by what means, that rule has been rescinded.

890. Will you explain what passed with respect to Baron Greene's motion and Mr. Murphy's amendments; and further, what you have just stated respecting the change made in the 8th Rule?

In order to explain Mr. Murphy's amendments, I must go back to the 19th of March. Mr. Murphy sent to Lord St. Germans amendments which he proposed to move to my resolution, and one of those amendments was, that no teacher in a school should be obliged to teach any of those books of which he disapproved. I had several meetings with Lord St. Germans about the 19th of March; I think the Archbishop of Dublin and I, at different times, waited upon his Excellency, and we were all exceedingly anxious that the matter should not lead to any schism; and in order that my proposed motion should be put, as we supposed, above exception, it was proposed and agreed, Lord St. Germans concurring both with the Archbishop and me, that I should add to that motion a clause, that whenever an objection was made, the objection should have the effect of obliging the master of the school to appropriate a peculiar portion of the day, either immediately after the usual school hours, or immediately before its breaking up, for the teaching of those books.

891. Lord *Monteagle* of Brandon.] The separate hour which it was then proposed to assign to the reading of those books was not to be considered as belonging to the category of separate religious instruction, but as belonging to the category of mixed moral and literary instruction?

Precisely.

892. Lord Bishop of *Ossory*.] And it was to be confined altogether to the reading of those books?

Yes, to the reading of the books objected to. There is in a letter of the Archbishop of Dublin to me on the 19th March 1853, this passage: "I have been conversing with his Excellency, whom I fully concur with in thinking it most desirable that you should add to your proposed resolution, that the books in question shall be read either before the beginning or after the close of the more secular instruction, or both." These words I transcribed into my resolution. This was a vast concession, because it was yielding to the objection by saying, that if the objection is made, the child shall be removed from the possibility of being taught the book.

893. Earl of *Derby*.] The result of it was, that whereas the separate religious instruction involved, as a general rule, the separation of the different denominations, this description of instruction involved, as a general rule, the admission of different denominations, but with permission to individuals to absent themselves from it?

Precisely.

894. That which was the rule in the one case was the exception in the other?

Just so. The Archbishop further writes, "This would completely obviate any inconvenience that might arise from some of the children's parents objecting." And Lord St. Germans' letter the same day says, "The Archbishop entirely approves of the proposed restriction of the use of the books to the half-hour which immediately precedes, or to that which immediately follows the time of secular instruction; and he thinks that it should be moved by you rather than by any other Commissioner." Accordingly, I amended my notice, and my motion was to come on upon the 1st of April.

895. Earl of *Desart*.] What has been generally the plan with regard to reading those religious books in the combined education; have they generally been read either before or after the secular portion of instruction?

I am not able to answer what the practice has been, but I should think that at this time, when those books were used, there was no particular hour at which they were read by the children, but that they were taught in classes in the order which was most convenient.

The Right Hon. F. Blackburne.

9th March 1854.

896. Lord *Ardrossan.*] Will you be kind enough to state the proceedings which took place with respect to your motion so amended, and with respect to Baron Greene's motion, and Master Murphy's amendment upon it?

I have already stated that my motion was to come on on the 1st of April. I received a letter from Lord St. Germans, requesting me to meet him and Master Murphy and Sir John Young. I accordingly met them at the Castle, I think, on the 31st of March, and there was a very long communication, Master Murphy acting, as it appeared to me, by the authority of the Roman Catholic clergy, and as authorized to speak their sentiments; and I am quite positive when I say that the two main topics upon which he dwelt were—first, the construction of the 8th Rule, as to which he stated that the clergy of his communion relied upon the power which that rule in its literal construction gave, by which the exclusion of a book could be effected by the exercise of a single veto; and in the next place, he objected to the use of the work entitled, "Lessons upon the Truth of Christianity." Now, with respect to that book, perhaps your Lordships are already aware that there are two editions of it. The one edition was printed and published by the Board, and is in their Parliamentary Return stated to be amongst the books printed and sanctioned by them. The other edition, which I may call Parker's edition, and is entitled, "Lessons on the Evidences of Christianity," is in the same list, but under the head of books not published but sanctioned by the Board. I do not mean, of course, to undertake to detail the nature of Master Murphy's objections, but he objected particularly to this work upon the Evidences of Christianity. I think he pointed out a particular part of the work which he considered objectionable. I had had very little experience in the proceedings of the Board. I had been a very short time a Commissioner. A great deal of what he said I heard then for the first time, and I was neither prepared to answer nor to controvert it; but Master Murphy most fairly and candidly, a day or two afterwards, finding that in some particulars he might have misled me and the Lord Lieutenant, wrote me a letter, which I have here; the letter is dated the 2d of April.

897. Will you be kind enough to read that letter?

I would premise that just at that time a notice had been given of a motion, I think for some inquiry into the proceedings of the Commissioners in the House of Commons. The subject was a very unpleasant one to us all; and I was very glad indeed to have the opportunity of making that a pretext for tiding the thing over for a month. My motion was accordingly, on the 1st, adjourned for a month; and on the day after, the 2d of April, I got this letter from Master Murphy: "At the meeting of the Board yesterday, Mr. Cross very properly brought under our notice two important documents, bearing out the construction of the 8th Rule, contended for by his Grace the Archbishop of Dublin. I send you a copy of one, and the substance of the other. The original draft of the first is in Mr. Blake's handwriting; and upon the occasion which gave rise to both, the only Commissioners present were his Grace, Mr. Blake and Mr. Corballis; I deem it right to apprize you of this as soon as possible. The reading of those documents occasioned much surprise to every member present, except Mr. M'Donnell, who saw them before the meeting; and to none more than myself. Even Dr. Henry, who has been long a member of the Board, says he never heard of them. It would appear they were not adverted to upon the revision of the rules, which took place in 1848, or on any former occasion; and I can say for myself with perfect truth, that until yesterday, I never had the slightest intimation of their existence. I beg leave to suggest that it would be but right that his Excellency, and perhaps Sir J. Young, should at once be informed of the existence of those documents. This I should do myself, did I consider that I was authorized in my position to intrude further upon his Excellency's kindness, apart from its expediency. I will, as regards myself, deem it a personal favour if you will be so good as to do so, and further, from me to assure his Excellency that I was until yesterday afternoon wholly ignorant of their existence. To this I pledge myself in truth and honour" (and nobody can doubt that for a moment after that assurance). "I should moreover mention, that yesterday I *for the first time* ascertained that there were two copies of 'the Evidences' amongst the books furnished by the Board; one published by other parties" (that is by Parker), "and put, as such books are, merely on the recommended list; another approved of and published by the

The Right Hon. F. Blackburne.

9th March 1854.

Board itself. The former was the only one I saw, and upon reference to it you will find it does contain the matter to which I stated my objection. The latter, which was revised by Dr. Murray, differs materially from the other. I procured it at the Board yesterday, and upon examining it, I find that as far as I can judge, it is free from any objection I have ever heard urged against the book, except one, to which I did not consider it necessary to advert on last Thursday. This, I make no doubt, was the one you read." (The truth is, I had read both.) "P. S.—I greatly fear that these documents, inconsistent with the rules as published in every report, will not raise the character of the Board." The two papers which Master Murphy copied are, I believe, both before the Committee already. The following, No. 1, was written in reply to a letter from Mr. N. L. Tottenham, dated the 27th of August 1840, complaining that an Inspector, in consequence of some objection made to the books "Scripture Extracts" and "Sacred Poetry," directed them not to be used during the hours of secular instruction. The reply to that was, "Sir,—We have laid before the Commissioners of Education your letter of the 27th ultimo, respecting the use of the 'Scripture Extracts' and 'Sacred Poetry' in the national schools. In reply, we are directed to state that the Commissioners do not insist upon having them read by any children whose parents or guardians object to them, nor can they sanction any compulsion for the purpose. But the patrons of any school who think proper may have them read on the opening or immediately before the closing of the school, provided no children shall be required then to attend against the will of their parents or guardians." No. 2 is a minute in September 1848. This is an abridgment, not a full note of it: "Patrons of any school have the power of requiring the books to be read." "Note.—This is the substance, though perhaps not the very words of this minute. And a letter of the 23d September 1843 was written, in pursuance of this minute, but its effect is not fully explained without reference to the minute itself." I suppose Mr. Cross can furnish that; but I have not a copy of it.

898. Earl of *Harrowby.*] Were those minutes signed by the secretary of the Board at the time?

I presume they were; they were regular acts of the Board.

899. Lord *Ardrossan.*] What happened after you received this letter from Master Murphy?

Master Murphy then, or a little before, gave notice of his amendments to my motion, which were in these terms, that both copies of the work, that published by Parker, and the work published by the Board, should be excluded from the lists of the Board.

900. I understood you to say, that eventually you withdrew your motion in favour of Baron Greene's?

Your Lordship will remember that my motion was limited altogether to books to be used in the Gormanstown school. There was no written rule with respect to the books to be used in model schools; and the rule with respect to them was rather a rule by implication from the practice in other schools than a positive rule of the Board. In fact, there was no written rule with respect to books to be used in model schools at all.

901. But you never did submit your motion to the consideration of the Board?

There never was a vote taken upon it, but there was a proceeding upon it. I do not know whether the minutes of the Board make any reference to it, but I can undertake positively to say that there was a meeting and a discussion upon it in May. It consisted of three parts: that the three books should be read in the school; that this should be subject to the right of the parent to have his child excused from reading any of the books to which he thought proper to object; and that, where any objection or veto was interposed, a certain portion of the day, either immediately at the commencement or before the closing of the school, should be appropriated for that purpose. I made this motion in May. I thought it of great importance to myself that the grounds on which I made the motion should be distinctly understood by the Board, and I have the reasons, which I read and submitted to the Board, as follow:—"I have thought it right to commit to paper my reasons for submitting this

The Right Hon. F. Blackburne.

9th March 1854.

this resolution to the consideration of the Board, and I shall now read them. It is necessary to premise that, shortly after I became a Commissioner, the Archbishop of Dublin preferred a complaint, that two of the books I have mentioned in the proposed resolution were not used in the Clonmel district model school, which had been opened for above three years. The subject of this complaint underwent frequent discussions. To these I need not refer further, than to say that they led to the adoption of a resolution on the 3d December 1852, proposed by Sir Thomas Redington in these terms" (and I then read the resolution of the 3d of December): "Apprehending that this resolution, and the omission to decide on the Archbishop's complaint, might hereafter be misconceived and treated as sanctioning the exclusion of those books in our model schools, I moved, and the Board adopted, the following resolution on the 14th of January 1853. It was, as I have said, with a view to prevent the recurrence of what had taken place in the Clonmel model school that I moved this resolution" (I am speaking now of the resolution of the 14th of January). "In terms it asserts the right of selecting and excluding, which we allow to the patrons of schools in connexion with the Board; but it is obvious, that in the exercise of such a right there is a marked and all-important difference between the Board and a patron. First, the patron may arbitrarily, and without having or assigning any reason, exclude any of our books; but the Board cannot, or at least ought not, unless on adequate and assignable grounds, to exclude as a part of secular instruction the books printed and published by them for that very purpose. In the next place, the Board has not such information as is accessible to patrons to vindicate the exclusion of any of these books. As connected with this topic, I take leave to read the communication of the Archbishop of Dublin made to the Board on the 19th of February." I have that here; it has been printed; it is No. 7, in the Appendix to the Archbishop's Charge: "In addition to the intrinsic weight of these arguments" (speaking of the Archbishop's Charge), "and to the high authority from whence they have proceeded, I would add, that the exclusion of any of our own books by a previous order cannot be rested on the plea of necessity, because the use of the books is no more imperative in a model than in any other school. In all our schools, without exception, our rule allows the veto of parents and guardians entertaining these views. I think we are bound in fairness and consistency to order all our books, including of course those specified, to be sent to and used in the Gormanstown model school. I have, perhaps unnecessarily, but in caution, expressly referred to and preserved the veto of parents and guardians; indeed, I have gone further, and prevented the possibility of those books being even heard by the children of parents and guardians who object to their use. It may be said that, in referring to the veto allowed by the 8th of our Rules, I depart from its literal construction; but I cannot admit that it was or could have been intended to give any other effect to its exercise than that of prohibiting the reading by or teaching of the child or children on whose behalf the objection should be made. The practical effect and construction of the rule has been uniformly at variance with that which is contended for as its literal construction. It will be observed, that in treating these three books as books for united secular instruction, I take them as I found them, and do not feel that I am at liberty to treat them as fit only for separate religious instruction. I have not, in my resolution proposed, adverted to the other books sanctioned by the Board, as I do not understand the introduction and use of any of them to be a matter of any difference of opinion." Those papers were laid before the Board. It had been previously intimated by the Archbishop, that a resolution confined to that single specific school, and to the particular case of model schools, was not adapted to the occasion or the necessity of the case. In a letter to me, addressed so long before as the 6th of April, he had suggested to me that there ought to be an enlargement of the motion, and I withdrew my motion to make way for Baron Greene's, which was general in its terms, and which was drawn up by Mr. Macdonnell with technical precision, he being more master of the subject than any of us. Baron Greene's motion was as follows: "The Commissioners do not insist on the Scripture Extracts, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any of the national schools; nor do they allow them to be read as part of the ordinary school business, during which all children, of whatever denomination they may be, are required to attend. In any school attended by children whose parents

The Right Hon. F. Blackburne.

9th March 1854.

or guardians object to their being so read by their children, in such case the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business, and under the following conditions: First. That no child, whose parent or guardian objects, shall be required, directly or indirectly, to be present at such reading. Second. That in order that no child, whose parent or guardian objects, may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time table of the school; that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teacher shall, immediately before its commencement, announce distinctly to the pupils that any child whose parent or guardian so desires may then retire. Third. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the school-room." Now, to that motion there were Master Murphy's amendments, and I may preface them by saying, that Master Murphy, upon the discussion upon the 17th of June, represented his amendments as the consequence of my motions interfering with the literal construction of the 8th Rule. Master Murphy's amendments were, first, "That the Lessons on the Truth of Christianity be omitted from the foregoing resolution;" second, "That the Lessons on Christian Evidences be omitted from the list of books not published but sanctioned by the Commissioners of National Education."

902. Lord *Ardrossan.*] Will you state how that motion and those amendments were dealt with by the Commissioners?

The 17th of June, I think, was fixed upon to dispose of them. Baron Greene was not in attendance, nor the Archbishop, because the Archbishop never attended, I think, from the time he made his objection to the present hour, more than once or twice. The Archbishop had, doubtless, and I dare say will lay before the Committee his reasons for absenting himself; but the fact was so, that Baron Greene seldom attended, and that the Archbishop never took part in those discussions, and his communications with the Board were always in writing; and, in fact, as it turned out, I was, I may say, the conductor of the whole matter very involuntarily.

903. Earl of *Wicklow.*] Did not Baron Greene attend when his own motion was proposed to the Board?

No, he did not.

904. Then who proposed it for him?

I do not know who moved it; it was upon the book, and written; the proceeding upon the 17th of June was of this kind; it was intimated that it was the desire of the Lord Lieutenant that the opinions of the Board, of whom there were 11 present, should be taken without having acts or entries formally recording them, and accordingly the opinions of the Board were taken upon the three questions.

905. Lord *Ardrossan.*] That is to say, Baron Greene's motion and Master Murphy's two amendments?

Yes. The amendments were disposed of first, and Parker's edition of the Lessons on the Christian Evidences was erased by a majority of 10 to 1.

906. Lord Bishop of *Down.*] That is the book which was sanctioned, not published by the Board?

The book sanctioned. The Lessons on the Truth of Christianity, which was the book published and sanctioned, was, as I recollect, negatived by a majority of 7 to 4.

907. Lord *Ardrossan.*] Those were only opinions given, not regular votes?

Those were only opinions given. As a consequence of the exclusion of one of those books, which was the subject of Baron Greene's motion, my impression was, that his motion was necessarily negatived; for there was no motion that his resolution should be adopted as to two of the three books, and it was necessarily negatived by the rejection of one of them; but so the matter rested on the 17th of

of June. Some days elapsed, and I think before Baron Greene went the circuit I met him, and it was agreed between us that there ought to be formal acts or entries made, as sufficient time had elapsed since the communication was made to the Archbishop and to the Lord Lieutenant, and no communication had come from them, and accordingly the 8th of July was the day fixed for recording acts pursuant to those resolutions. I am very sorry to say that I cannot give a full account of the transactions which occurred on the 8th of July. I went there on that day, and Mr. Cross read most correctly what had been done with respect to the rejection of those two works. The effect of rejecting one of them, that is the one included in the 8th Rule, was, that of course as to that, the 8th Rule ceased to be operative.

908. Lord *Ardrossan.*] How did you consider that the matter stood as regarded those three religious books at the time of your resignation?

The two works on the Evidences of Christianity, the one sanctioned, and the other sanctioned and published by the Board, were entirely excluded from our list. The one which had been published and sanctioned by the Board was no longer to be a book either published or sanctioned by the Board.

909. Earl of *Harrowby.*] So that it could not thenceforward be used at the time of mixed instruction?

Certainly; that is just the effect of it; and with regard to the other, that of course stood in the same predicament; it could not be used.

910. Lord *Ardrossan.*] What was the case with regard to the other two religious books?

They remained just as they were.

911. Subject to the veto under the 8th Rule?

Yes.

912. How did you consider that the veto stood with respect to them at the time of your resignation?

After the veto of the 17th of June, the view I took of it was this, that the 8th Rule remained in full operation, save and except that one of the three books was excluded from it, and that it remained, in respect of its construction, just in the state in which I found it; but when the entry was afterwards made of the proceeding of the 8th of July, I found that an entry was made rescinding the 8th Rule; and the 8th Rule is now rescinded.

913. What is the effect of that?

The effect of that plainly is, that Baron Greene's motion not having been carried, and the 8th Rule having been rescinded, the veto of the parent is as to the two other books, now a veto only authorizing personal exemption from reading them, and not justifying the exclusion of the book.

914. Lord Bishop of *Down.*] That is as it now stands?

Yes, on those acts of the Board.

915. Lord *Monteagle* of Brandon.] Then the effect of the rule, as it stands now, as compared with the propositions that you yourself were inclined to approve of originally, consists in the absolute exclusion of those two religious books; but in respect to the Scripture Lessons, it stands precisely as you wished it to stand?

Precisely; I never admitted or thought that it was possible that the 8th Rule could bear the other construction.

916. Lord *Ardrossan.*] Will you state the precise reasons which caused you to leave the Board?

I joined the Board under the conviction, that it would afford a large and valuable amount of religious combined with secular instruction. That was my reason for joining the Board, and it was my justification with many who required a reason for it; but having done so, when there was subtracted from that course of religious instruction a most substantial and valuable part, I consider that faith was broken with me, and that I ought no longer, either with consistency or regard to my own character, to remain a member of the Board.

917. Do you suppose that the Commissioners had a right to alter or strike out any of the books sanctioned by the Board?

The Right Hon. F. Blackburne.

9th March 1854.

As far as regards the schools in connexion with the Board under local patrons, they did not interfere; but as far as regards the model schools, I have always said that they had that right. I think that the rule of the Board should be, that all their books should be read in the model schools. But if a state of facts or circumstances preparatory to the opening of a model school were laid before the Board, sufficient in its judgment to justify an exception, I am clearly of opinion, that the Board possess the right to make such case an exception to the general rule; but I must further say this, that that right is liable to this consideration, that great regard ought to be paid to the conditions upon which gentlemen have become members of the Board. I speak particularly of myself; and having, when I became a member of the Board, done so in reliance upon the maintenance of that principle, I think it ought not to have been violated, except upon the most substantial grounds; and I further think that it ought not to have been departed from, except upon some fact or circumstance brought before the Board, constituting a particular justifiable case of exception; and I further think, that the Board, in the act which they did, simply reversed without reason, and without fact or proof, the original decision of the Commissioners approving of those works.

918. Then, do you consider that the giving up of the Lessons on the Truth of Christianity was a departure from a most important principle of the system?

I think the exclusion of the Lessons upon the Truth of Christianity were a substantial breach of the condition upon which I became a Commissioner; and if I am asked what the view I took of it was, I have in a few lines addressed to the Archbishop, at his instance, stated very shortly the views which occurred to me. I must say, that I most reluctantly ceased to be a member of the Board. I addressed this letter to the Archbishop on the 3d of September 1852. I had, in a letter to the Lord Lieutenant, conveyed pretty much the same view of it; but I think this is shorter, and perhaps more distinct: "My dear Lord and Archbishop,—Though it may not be necessary, I think, as your Grace has suggested, that it may prevent misrepresentation to state in a few words the grounds on which I most reluctantly resigned the place of Commissioner of National Education. They are, that the recent resolutions of the Board, withdrawing certain books from the course of secular instruction, have been passed in derogation of a principle of the system of education established, when and long before I consented to become a Commissioner. That system, as it existed, ought, I think, to have been maintained in its integrity; and that abundant reasons for this are to be found in the great authority of those who formed and matured it, in its maintenance and extension by so many successive Parliaments and Governments, and in the testimony borne to its merits and success while it remained unchanged. These, with many others, afforded, as I conceive, decisive grounds for resisting the innovation which has been effected, and by which the institution has incurred the risk of losing one of its strongest claims to a large share of the confidence and support which it had previously enjoyed."

919. Earl of *Desart.*] Did Baron Greene, who, you say, was not present on the 8th of July, consent to the modification of his resolutions?

Not all.

920. Do you think that the Board were justified in considering those resolutions adopted, and in consequence the 8th Rule rescinded?

I do not think they were. I have a paper connected with that, which makes it necessary, before I state it, to mention a date or two. The 8th of July was the day on which the meeting took place, and the resolutions bear date the 8th of July. I was not, in point of fact, aware of the way in which they were drawn up until the 18th. I was in the country, and I did not return from the country until the evening of the 18th; and upon reading the memorandum of the 8th of July, I determined immediately to write to Baron Greene, for I had a severe cold, and was not able to come to town to make inquiries, which I was disposed to make on the 19th, which was Tuesday. In the mean time a debate had taken place in the House of Lords on the 18th, and I saw a report of it on the morning of the 20th; and I then found that the resolutions, which I would otherwise have endeavoured to have modified, had been actually transmitted to Lord Aberdeen, and that the transaction was at an end, and that in fact my further interference was of no moment. But before I knew that, namely, on the 19th, I had,

The Right Hon. F. Blackburne.

9th March 1854.

I had, as I believe, actually written or prepared a letter to Baron Greene upon the subject. I thought that Baron Greene had great reason to complain that his motion was dealt with in the way it was. I find that I have not a copy of this; but it was in fact apprizing him of the form in which the resolution had been taken down, stating that there had been an amendment of his motion justifying what had been done, and that it was just as much a surprise to me as I was sure it was to him. But I remember seeing in one of the papers some very strong observations upon Baron Greene's having adopted the motion excluding the work upon the Evidences.

921. In fact, you considered that Baron Greene's resolution was rejected, and Master Murphy's amendments carried?

I did; and Lord Brougham wrote to me that there was a rumour that I was about to resign. His letter I received, I think, on the 2d of July. I replied to it on the 6th, and in my letter to him, I stated that Baron Greene's motion was negatived, one of the books being, in fact, excluded. Here is Mr. Cross's letter, sending me a copy of the resolutions of the 8th. It is dated the 13th of July 1853, and he says: "In accordance with the direction of the Board, I am preparing copies of the proceedings of the 8th instant, for the information of the Commissioners who were not present at the meeting, and I now send a copy to you, in order that you may see how I have drawn it up." I did not receive this until the evening of the 19th, and I wrote on the fold of it (Baron Greene being then upon the circuit) these words: "I did not receive your note of the 13th, and the accompanying copy of the proceedings of the Board of Education on the 8th, until yesterday, on my return from the country. The latter" (that is, the copy of the proceedings) "does not appear to me to be in conformity with the opinions of the majority of the Board on the 17th of June, in this respect: 1st. That it states the Board to have considered that the 8th Rule should be rescinded. 2d. That Baron Greene's motion is stated to have been carried, with the omission from it of the Lessons on the Truth of Christianity; with respect to which, I have to remark, that I understood the Board to have intended merely to reduce to form the result of the opinions delivered on the 17th of June, which was, that the amendments to Baron Greene's motion should be carried, and the motion itself negatived." I did not, however, send that letter to Mr. Cross, because upon the following day, as I have said, I found that the notes of the resolutions entered on the 8th had been forwarded to the Government here, and that they were the subject of a resolution in the House of Lords upon the 18th, so that there was no use in my paying any more attention to it.

922. Earl of *Harrowby.*] In an early part of your evidence you stated, that upon joining the Board, you had an impression that the 8th Rule had uniformly received one interpretation?

I did not mean to say that it was immediately upon my joining the Board that I received that impression, but from the time that it became the subject of inquiry. I did not, till the occasion to which I have referred, suspect that the rule had any other construction than the simple exemption of any child that objected to the reading of the books.

923. Had you an impression that the question had been raised and decided?

Never; I never had the least idea that there had been any controversy about it.

924. You were understood to say that there had been a uniform interpretation put upon the 8th Rule to that effect?

In every instance in which the question had been raised, it had received the same construction. In the year 1853, even pending this discussion, it will be found amongst the papers that an answer was given by the Board, affirming the construction which I think the rule bears; that occurred even during this very discussion.

925. What are the instances which have come to your knowledge, in which an interpretation has been put by the Board upon the 8th Rule, in conformity with the view you have taken?

There is the letter to Mr. Tottenham in the year 1840, and I think there were some

The Right Hon. F. Blackburne.

9th March 1854.

some others; and there is an entry in the year 1853. It may be necessary to remind the Committee, as connected with the passing of the resolutions, that Master Murphy, both upon the 17th of June and the 8th of July, distinctly stated that if Rule 8 underwent no alteration, he was satisfied that the Lessons on the Truth of Christianity and the Lessons on Christian Evidences should remain on the list of works published by the Board.

926. Lord *Monteagle* of Brandon.] The effect of having those books upon the list, and of also having the 8th Rule unaltered, would have been, that though they stood upon the list, the single veto of a single child in any school would have had the practical effect of excluding those books from the whole of the schools?

According to his, Master Murphy's, views of the interpretation of it.

927. Earl of *Harrowby*.] I understand you to say that the only distinct interpretation that you knew of that has ever been put upon the 8th Rule by the Board was in the case of Mr. Tottenham, and in a letter in the year 1853?

Yes.

928. Lord Bishop of *Ossory*.] In page 49 of the second edition of the Archbishop's Address, is there not an extract from the minutes of the Board giving an interpretation of the rule?

Yes, I now see it; that is September 1842; I am not sure that I have seen this before.

929. Is it not confirmatory of that interpretation?

It is. From all the inquiry I made I never had the slightest suspicion, till the time the question arose, that the rule had ever been acted upon so as to give that effect to the veto that is contended for.

930. Earl of *Harrowby*.] By subsequent inquiry what do you understand to have been the practice under the rule?

I am perfectly satisfied that, if a parent ever objected to the use of any book, it had simply the effect of excusing his child from reading it.

931. Lord Bishop of *Down*.] But you do not say of the rule that that is the literal interpretation?

As to the literal interpretation, I have explained that it is perfectly ambiguous.

932. Lord Bishop of *Ossory*.] Will you have the goodness to read the minute quoted by the Archbishop of Dublin in his Address?

This is a "Copy of Minute relative to Superintendent Birmingham's correspondence with Mr. Blackett, patron of Ballygloss National School, in which the patron intends the teacher to instruct the pupils in the Lessons on the Truth of Christianity. 15th September 1842. Read letter from Mr. Birmingham, superintendent of district 20, with respect to suggestions made by him to the patron of Ballygloss N. S., relative to the teachers instructing the children in the Lessons on the Truth of Christianity. Ordered, that Mr. Birmingham be informed that he should have consulted the Commissioners before writing to Mr. Blackett on the subject; that it is not obligatory on the patrons of national schools to use any of the national school books published by the Board. That in this case Mr. Blackett had an undoubted right to require the teacher to use the book if he thought fit, and that the duty of the superintendent was to report to the Commissioners if any of the parents of the children, or of their guardians, objected to their reading it; and that the Lessons on the Truth of Christianity were intended to be used during the hours of combined instruction, and were compiled with the express view of avoiding everything that could be justly considered offensive to Christians of any denomination. The Commissioners further direct that Mr. Birmingham be cautioned to abstain from interfering on the subject of religious instruction given in schools under his care, except in cases when the Rules of the Board are violated."

933. Earl of *Wicklow*.] Having received a letter from Master Murphy, stating that it had only just come to his knowledge that there was a difference between the two editions of the Lessons upon the Truth of Christianity, namely, that published by the Board, and that afterwards sanctioned by the Board; and that he found that the first of those editions did not contain the paragraph which led to his objection to the second; did it not surprise you that he subsequently should

should have proposed the amendments to Baron Greene's resolution, which he did propose, and which were carried?

I do not think that Master Murphy gives an unqualified approbation to the book, but he corrects a mistake into which he had fallen at the interview with the Lord Lieutenant. He says, "The former was the only one I saw, and upon reference to it, you will find that it does contain the matter to which I stated my objection. The latter (which was revised by Dr. Murray) differs materially from the other. I procured it at the Board yesterday, and upon examining it, I find that, as far as I can judge, it is free from any objection I have ever heard urged against the book, except one, to which I did not consider it necessary to advert on last Thursday."

934. Do you conceive that his subsequent amendments were occasioned solely by that latter objection, to which he did not refer in his interview with the Lord Lieutenant?

I cannot say at all.

935. Did Master Murphy never, subsequently in any conversation with you, explain the reasons which induced him to move those amendments to Baron Greene's resolution?

Master Murphy's reason, both recorded and stated verbally, was that the 8th Rule, as he interpreted it, gave protection against the use of all or any of these books; and that as I interpreted it, the protection was taken away.

936. Lord *Monteagle* of Brandon.] The general rule with respect to ordinary schools in connexion with the National Board gives to the patron an unreserved right to use all, or to decline using any of the books of the Board which he objects to?

It does.

937. But in the model schools, of which the Commissioners themselves are the patrons, you consider that they, having originally approved of these books, have placed themselves under the condition of using their own books so approved in those schools?

938. Assuming that distinction to be correct and just, it does not make the slightest difference with respect to the use of the books by individual children, if they or their parents object to the use of them?

Not the least.

939. Do you consider that that interpr etation is strictly in conformity with the original plan of the Board?

I do.

940. You approved of that original plan?

I did.

941. Had you observed the working of the schools during the interval between Lord Stanley's letter and the time when you joined the Board?

I cannot say that I can give explicit evidence upon that subject; but my general impression was that there was a large body of dissentients, and I greatly regretted that there was; but, generally speaking, I thought the institution was well conducted, and doing a great deal of good.

942. I presume that it was upon that conviction (not of course involving the supposition that in every one of the schools everything had been exactly as you approved of), but it was upon the general conviction that the system was working well that you joined the Board?

Undoubtedly.

943. You were acquainted, I believe, with other systems of education which had been introduced into Ireland anteriorly, the Kildare Place and other schools?

Yes; I have been a member of the Kildare Place Society from the very commencement.

944. Will you tell the Committee which of the two systems you approved of most, considering the peculiar circumstances of Ireland?

I should require a little time to consider that; but there can be no doubt that the Kildare Place Society led the way in providing books for instruction of an invaluable character; and there is no doubt that the National Board very greatly

The Right Hon. F. Blackburne.

9th March 1854.

improved upon that; and I should say that, with the exception of the exclusion of the Scriptures, the system, as it is now established in the national schools, was, upon the whole, as perfect as it could be for secular instruction.

945. You have frequently attended at the schools at Marlborough-street?
I have been there; I will not say frequently; but nobody can have seen them without admiring the regulations and everything connected with the establishment.

946. In those schools in Marlborough-street, were not the Scripture Extracts read without an objection during the time of combined education for a number of years?
I believe uniformly.

947. At those schools, was not Archbishop Murray accustomed to attend as a Commissioner?
I take for granted that he must have had a considerable inspection of them.

948. You have seen the reports of those schools, and have probably attended yourself at the annual examinations and distributions of prizes?
Yes.

949. Is it within your recollection, that the Protestant pupils who were under a course of instruction as teachers, were on those occasions addressed generally by the Archbishop of Dublin; and that the Roman Catholic teachers were at the same time addressed by Archbishop Murray, taking leave of them?
I believe it was so.

950. Are you aware whether in those addresses the late Archbishop Murray frequently concluded on his part with delivering to each of those Roman Catholic teachers who were leaving the model schools, to take the charge of instruction in the provinces, a copy of the Douay Testament?
I believe so. Upon the subject of the approbation of the system by the Roman Catholic prelates, I may refer to a very accurate report which I have, published by Dean Bagot, of the proceedings upon laying the foundation of the model school at Newry, and particularly the speech of the Right Rev. Dr. Blake, the Roman Catholic Bishop of Dromore; he attended and made a very excellent speech. He says, "I will now, my Lord, with your permission, apply what I have said to the national system of education. That system, my Lord, provides—First, the great desideratum, a good moral education for the whole community, supplying excellent class-books, excellent teachers, and excellent Inspectors. Secondly, it invites all the youth of the whole country into its schools. Thirdly, it takes care that the great principles of morality and religion, which are suggested by the law of nature, and are admitted by all Christians of every denomination in Ireland, shall be diligently inculcated in its books, and by its teachers."

951. You stated incidentally, in reply to a former question, that you considered it exceedingly unfortunate that a considerable number of the Protestant classes in Ireland should have stood aloof from the National Board?
Yes; entertaining the opinion I do, I very much regret it.

952. Has not the consequence of that been in many instances necessarily and inevitably to put the management of the schools from which the Protestants so stood aloof exclusively into the hands of the Roman Catholics?
Necessarily.

953. And in the more remote quarters of Ireland, is it your opinion, from your knowledge of the absence of a middle class, and the non-residence of proprietors, that if a school of the National Board is thrown into the hands exclusively of the resident Roman Catholics, the strong probability is, that it will fall into the management of the Roman Catholic clergy?
I think so.

954. Do you consider that to be an unfortunate incident arising out of the circumstances of the case, or any necessary consequence resulting from the system itself, as described in Lord Stanley's letter?
It arises from the fixed opinions of those who dissent from, and object to, the system of national education as established.

955. In those cases, where the schools from those circumstances, or any others, fall into the hands and under the direction of the Roman Catholic priesthood, does not that produce a natural disinclination on the part of the Protestant children to attend?

Undoubtedly.

956. Do you, or do you not, think that the case would be just correlative if they fell exclusively into the hands of the Protestant clergy; that is to say, that it would create a disinclination on the part of the Roman Catholics to attend?

I think it would.

957. Earl of *Wicklow.*] Did your resignation take place previously or subsequently to the rescinding of the 8th Resolution by the Board?

It took place after the 8th of July; but I was quite determined from the 17th of June to resign.

958. At the time when you resigned you were aware that the 8th Rule had been rescinded?

I was; I resigned about the 28th of July.

959. If you had been aware that it was the intention of the Board to rescind the 8th Rule, and that that order had been made in conjunction with the passing of Master Murphy's motion for the exclusion of one of the three books, should you have still thought it necessary to resign?

Undoubtedly. I consider that book as a most substantial part of that course of instruction established when I became a member of the Board; and I repeat that, without using the words, breach of faith, at all in an offensive sense, having become a member of the Board upon the faith of the observance of the condition with respect to those books, I found myself bound to resign, and I considered the expunging of the book from the list as a breach of faith with me.

960. Lord *Ardrossan.*] Do not you think that if more of the Protestant clergy of Ireland had adhered to the system at first, fewer of the Roman Catholics would have adhered to it?

It is very hard to tell; if both parties would only endeavour, for the sake of a great public end in view, to co-operate, one would expect that there ought to be no dissent.

961. Viscount *Clancarty.*] Have they practically done so in any parishes that you are aware of; have the Roman Catholic priest and the clergyman of the Established Church united in any instances for this object?

I cannot say that; but I should think there must be many instances of it; I believe there are.

962. Lord *Monteagle* of Brandon.] In the returns before the Committee, it appears that in many instances the great bulk, and in some instances the whole of the children in national schools are of the Roman Catholic persuasion. From your knowledge of the country, are there not very many large districts in remote places in Connaught and Munster in which inevitably such a result must happen without any necessary exclusion of Protestants?

I think there must be some; I will not say there are a great many.

963. Supposing the priest to be the manager and patron of the school, and that that school is in one of the parishes in the South and West, in which, although there may be some Protestants, there are but few; do not you think that the small number of Protestants in such a school would make it a matter of disinclination, on the part of Protestant parents, to send their children to such a school, so managed by the priest?

I think so.

964. Viscount *Clancarty.*] I understood you to say, that your reason for joining the National Board was your belief that there was a considerable amount of combined religious and secular instruction given in the national schools?

Yes.

The Right Hon. F. Blackburne.

9th March 1854.

965. Did you believe that that combined religious and secular instruction extended to the schools generally through the country?

Yes; of course I must believe that in some places, for instance, where the people were nearly exclusively Roman Catholics, there would be no such thing as combined education.

966. You consider that the Commissioners, having the power of regulating the instruction in the schools under their immediate patronage, ought to have so regulated it uniformly in their model schools as to secure in them the use of the books which they had sanctioned and published?

I do, unless there was a special case of exception. For instance, a model school might be established where there may have been several national schools before in the district, which may have been under different management—some Protestant and some Roman Catholic; and if it was found that there had been attempts made to introduce those books, and that the parents had exercised their veto, and that there was therefore no hope of having the books read in the model school, but that, on the contrary, the introduction of them might excite a prejudice against it, and produce an obstruction to its successful working, I should say that the Commissioners, in that case, ought, with a view to the ultimate establishment of the school, to say that, for the present, at all events, they will not call upon them to read those books.

967. But it was on account of the practical departure of the Board from their own views, as originally laid down, that you felt yourself bound to withdraw from the Board?

Undoubtedly.

968. As you attach so much importance to a combined system of education in the schools under the patronage of the Commissioners, do you conceive that those model schools exercise any great influence over the schools generally through the country?

I think they are calculated to exercise a great deal of influence, particularly the model schools in Dublin.

969. Practically, do they exercise any influence over the schools generally through the country?

That must depend upon the diffusion of teachers.

970. Lord *Monteagle* of Brandon.] You have not many model schools as yet?

Not a great number.

971. Viscount *Clancarty*.] Are the model schools really regarded as models by the patrons of other schools through the country?

I cannot form any opinion upon that.

972. Lord *Monteagle* of Brandon.] Are they not called district schools?

Yes.

973. Viscount *Clancarty*.] Was it with the expectation in your mind, that that system of combined religious and secular teaching was to be carried on generally in the national schools through the country that you joined the Board?

Yes.

974. But you are aware that the patrons have an unreserved right of using such books as they please, subject to the approbation of the Board?

Yes; they are not bound to use any of the Board's books; but they cannot use any to which the Board object.

975. I understood you to say, that any system which did not combine religious with secular instruction would not have your approbation?

Yes.

976. If you found that in the great majority of the national schools in Ireland there was not such a system of combined religious and secular teaching for the children, would you consider that system objectionable?

I do not say that that principle must, under no circumstances, be departed from; it might be absolutely necessary, in some cases, to make an exception. Education is a benefit and blessing in itself, and you may not be able, in all cases,

to

to effect combined education; but I think it most desirable, in a system of popular education, as far as possible, to give joint education in matters of religion. I think it tends to promote habits of harmony and good feeling and good-will in the period of youth, when impressions are often indelibly made.

977. Earl of *Carnarvon.*] You said that you thought that in many cases the Protestants, by standing aloof from the system, have thrown the management of the schools into the hands of Roman Catholics?

I think so.

978. But in those particular schools do you not think that the inspectorship of the schools and the receipt of aid from the Board, and the supervision of the Board, does in some degree qualify and control the education that is given in those Roman Catholic schools?

The inspection and the control with respect to the use of books is calculated to produce very great benefits, no matter who is the manager.

979. Lord *Monteagle* of Brandon.] Independently of the "Scripture Extracts," with respect to which you have been examined, are there not most valuable and extensive extracts from Scripture in the ordinary reading books, to which no objection at all has ever been made?

Just so; there are.

980. In that respect alone (not excluding the further consideration of the more important benefits derived from the more complete study of the Scriptures), do you not conceive, comparing the state of these schools with that of the antecedent schools which were distributed over the country, that great practical benefit has been effected, justifying the principle of combined religious and secular education?

I think those are invaluable books, and a course of instruction in them must produce salutary consequences.

981. During the interval of time from your joining the Board to the commencement of this unfortunate difference of opinion respecting the construction of the 8th Rule, had you any opportunities of observing whether the administration of their duties by the Commissioners was fair and impartial?

I had no reason whatever to doubt or question it. The time was very short it must be observed; for I only joined the Board in April, and this controversy began in July.

982. In relation to the objections which have been conscientiously felt by many Protestants to the national system of education, have you been able to observe whether there was a practical desire on the part of the Board to meet those objections if they could do so consistently with their principles?

I do not think that any occasion ever occurred where there was an opportunity of manifesting that.

983. Lord Bishop of *Ossory.*] In speaking of the amendments that were proposed, you said nothing of the remarkable amendment proposed by Mr. O'Ferrall, on the 29th of April 1853, and not withdrawn till the 8th of July 1853; you were aware of that?

Quite.

984. Would it not be as well to include that amongst the amendments?

It would; but as it was withdrawn, and as it was upon the minutes, I thought it unnecessary to mention it. I suppose it is upon the minutes. This is Lord St. Germans' letter to me upon the 19th of March. The first person who proposed that resolution to me was Master Murphy: "Soon after you left me on Friday, I received a packet of papers from Master Murphy; among them is the sketch of an amendment which he means to move to your resolutions. He proposes in it the same restriction as to the time of using the books that we propose; but he also proposes that no teacher objecting to the books shall be compelled to use them."

985. Was that amendment proposed by Master Murphy ever discussed at any of those meetings of which you have been speaking?

I think never.

The Right Hon. F. Blackburne.

9th March 1854.

986. I believe you were the only person present on the 17th of June who voted against the second amendment of Master Murphy, namely, for the withdrawal of the sanction of the Board from the Lessons on the Evidences of Christianity?
The only one.

987. That was supported by the Presbyterian members of the Board?
It was.

988. Do you recollect whether they supported it upon the same grounds that the Roman Catholic members did?
I think there was very little discussion; the thing had been so long under consideration, that they had all made up their minds (at least I had), and I think there was very little discussion upon it that day.

989. In the previous discussions, did it come out what were the objections of the Presbyterians to this particular book?
I do not recollect to have heard them; I do not remember their being stated.

990. It appears that the Presbyterian members of the Board joined you in opposing the first amendment?
Yes.

991. Do you remember whether they joined you upon the same grounds upon which you opposed it?
I do not recollect distinctly any statement of their reasons for joining in it.

992. Were the grounds upon which both the amendments were pressed upon the other side stated at the time?
I think not. I think there was no argument or discussion at all; at least, if there was any, it made so little impression upon my mind that I do not remember it.

993. At any of the previous discussions, had those grounds been stated?
The impression upon my mind was, that these books had become obnoxious to the Roman Catholics.

994. By "the Roman Catholics," do you mean the Roman Catholic members of the Board, or the Roman Catholic body generally, or the Roman Catholic hierarchy?
It is very hard to say, but they were objected to by people of that persuasion.

995. You do not mean to say that all the Roman Catholics, or any great number of them, objected to the use of those books?
I do not mean to say as to that, for I do not know anything about the matter.

996. Was not Archbishop Cullen directly connected with the objection to the interpretation of the rule, which would have had the effect of introducing these books into use in the schools, though not subjecting any child whose parent objected to them to the necessity of reading them?
Yes, as well as I can recollect his letter.

997. Had you any reason to think that he was connected in a similar way with those amendments of Master Murphy's?
No, I cannot say.

998. Were not those amendments described as intended to obviate that construction of the 8th Rule which you held in common with the Board itself for a number of years?
The amendments were to avoid the effects of that construction, and to retain the protection of the construction which they gave to the rule.

999. The construction for which Archbishop Cullen pressed as a necessary protection to Roman Catholics?
Yes.

1000. I understand you to say, that you contended that the question involved in those two amendments was not so much a question whether the Board were right or wrong in thinking well or ill of those books, but rather a question of principle,

principle, and that your objection to them was in part grounded upon their involving a principle?

Yes.

1001. Was that view of the tendency of those amendments, namely, that they involved a principle, at all confirmed by the manner in which those amendments were sustained by either the mover of them, or those who spoke in favour of them?

I should think quite confirmed; because the very struggle for the exclusion of the book showed that it was regarded as essential.

1002. You also thought the exclusion of this book a very important act with respect to its practical effects upon the instruction given in the schools?

Decidedly. I spoke with respect to myself; but undoubtedly with respect to the schools that had put themselves in connexion with the Board; with reference to the existing course of instruction, I thought it unjust to them.

1003. Have you ever considered the legal effect of this resolution, supposing the Board to act upon it, as regards those persons who are connected by legal documents with the Board, the lessees of vested schools?

No, I have never considered that; but the less they go to law about it the better.

1004. With reference to the construction of the 8th Rule, are you aware that, in point of fact, in many of the schools there is separate religious instruction daily, during an hour before or an hour after the secular instruction, but still within what are called the school-hours; are you aware that that is extensively, if not universally, practised in the national schools?

No, I am not aware of that.

1005. Assuming that to be the fact, would it not considerably facilitate the interpretation of the 8th Rule, if there be a recognized time for carrying on the religious instruction daily in all the schools; namely, by not relegating this book to the day when the separate religious instruction is carried on, but by using it during those hours in which religious instruction is given daily in the school?

It might have that effect.

1006. But you were not aware of that fact?

No.

1007. If the effect of that interpretation of the 8th Rule was this, that the book being objected to by some of the children was not made a part of the secular instruction, but was read either during the hour before or the hour after, or the half hour before or the half hour after the hours of secular instruction (that hour or half hour being set apart for religious education), in that way the interpretation of the rule and Baron Greene's resolution would be only affirming and giving a distinct interpretation of the rule upon which the Board has acted?

That is all.

1008. Is it your opinion that, apart from the consideration of the principle involved, the system has undergone a material change for the worse, as a practical system, by the passing of those amendments?

It is my opinion. I think the withdrawal of a very valuable work from the schools is a serious and substantial injury to the system.

1009. Its place might be supplied by another valuable work?

Certainly.

1010. Do you conceive that anything has been done that is not perfectly reparable?

I think if the Board substitute a work of equal value upon the same subject, if they can find one, the injury may be repaired.

1011. Do you think that the grounds upon which those two books were excluded would render it likely that the Board would substitute another work of equal value for either of them?

I think not.

The Right Hon. F. Blackburne.

9th March 1854.

1012. Do you expect that the Board will make any substitution which will repair this injury to the system?
No, I do not.

1013. Earl of *Derby.*] You stated, some time ago, that a letter had been addressed by Archbishop Cullen, expressing strong objections against the use of this particular book; at that time, or at any other time, have any specific objections against it been stated?
I think there was a pastoral, published by Archbishop Cullen, stating specific objections to it.

1014. To which of the two editions of which you have spoken do those objections apply; or do they apply equally to both?
I should say equally to both; but I am speaking now of the contents of a pastoral letter, which I know can be easily had; and I would rather refer to that than undertake to state the contents of it.

1015. Did Archbishop Cullen's objection extend equally to the Scripture Lessons as well as to the work upon the Evidences of Christianity?
I cannot recollect; I should think not.

1016. Were not Archbishop Cullen's objections very much addressed to the principle of giving any instruction in religious matters, under any circumstances, to Roman Catholic and to Protestant children combined?
I should think so; but I am speaking now of a document, of which, having made no copy or extract from it, I am speaking from very general recollection.

1017. Were any specific objections stated in that letter which you speak of as having been addressed by Archbishop Cullen to the Lord Lieutenant, and having been read to you?
I have a distinct recollection that my motion was treated as an innovation upon the system, and as introducing that which would essentially alter the system that then existed.

1018. Your motion had reference not to one of those books only, but to three; placing all the three precisely upon the same footing?
Precisely.

1019. Therefore, do I rightly understand that Archbishop Cullen's objection was, that your motion would, in point of fact, facilitate the introduction of those books, all of which he considered to have been previously practically excluded?
I think that the main objection which his letter dwelt upon was the construction of the 8th Rule; and I have a strong impression that, over and over again, Master Murphy has stated that his construction of the 8th Rule was the great protection upon which his Church relied, as giving them a power over those books.

1020. When you say "a power over those books," you mean the power of excluding them?
The power of excluding them, under the right of the veto of the parent.

1021. Lord *Ardrossan.*] The Lessons upon the Truth of Christianity having been expunged from the list of books published and sanctioned by the Board, do you see any safeguard against the Scripture Lessons being also expunged at some future period?
The same power may do a similar act with respect to another book. I confess I have very little confidence that the system will remain intact after they have taken away so important a part of it.

1022. If the Scripture Lessons were expunged from the list of books sanctioned by the Board, would there then remain anything which you could call combined religious instruction in the schools?
There will remain the book of Sacred Poetry, which is purely religious, and there would remain also the Reading Lessons which are very valuable, and contain a great deal of religious matter.

1023. Earl of *Harrowby.*] Would there be any security that the passages in those

those books which touch upon religion might not hereafter be equally expunged upon the same principle?

Not the least.

1024. Lord *Monteagle* of Brandon.] But I understand you to say that you do not affirm the proposition that a book once put upon the list is irrevocably introduced, but that the Commissioners may exercise a discretion at some future period in relation to that book?

In relation to that book, either by substituting another for it, or even by suspending the use of that book, if from local or other circumstances in any particular school they saw that the working of the system would be impeded and not facilitated by it.

1025. Marquess of *Salisbury*.] Is there any instance of their having so suspended the use of books?

No, none.

1026. Lord *Monteagle* of Brandon.] But in relation to the power of excluding even the Scripture Extracts, is not that power now vested in every patron of every national school in Ireland?

Yes.

1027. With respect to the two editions of the books, the Lessons upon the Truth of Christianity, was not the Irish edition adopted by the Board with the sanction of Archbishop Murray, he being himself a Commissioner at the time?

Yes; that was an emendation of the prior edition. It underwent emendation by the Commissioners, of whom Dr. Murray was one.

1028. Do you know whether any such emendation took place with respect to Parker's edition, that was afterwards introduced upon the list of the books sanctioned by the Board?

I am not sure that any alteration of it took place. It must in some way have received the sanction of the Commissioners.

1029. With respect to the Irish edition, the proof sheets were sent round to all the Commissioners, as is the usage; but I presume that nothing of that kind could have occurred with respect to the English edition?

I should think there did; when the Commissioners put books into that list they became sanctioned by them, and I am persuaded that Archbishop Murray must have read every line of it, and approved every word that it contains.

1030. You will observe that in the one instance, and that of the Irish book, it is recommended; in the other it is only one of the books sanctioned?

Certainly.

1031. Have you ever heard of a book which is called the Sequel to the Lessons upon the Truth of Christianity, also published by Parker, and being in fact a sequel of the book which is sanctioned by the Board?

Yes; I recollect that is distinctly mentioned in the pastoral letter of Dr. Cullen.

1032. And that sequel contains a great deal of controversial matter?

I cannot tell what the matter of it is at all.

1033. Assuming that the sequel to a given book contains controversial matter which is calculated to excite religious jealousy, what effect do you think the circulation of a sequel of that description would have upon the circulation of the book to which the second was a sequel?

It does not follow that both are read by the same person. I should have forgotten altogether about the sequel, but I happened this very morning to cast my eye over that pastoral letter, and I saw that the argument suggested in the question was used there. Your Lordships asked me with respect to the former interpretation of the 8th Rule by the Board; it is contained in a letter from the Board to Mr. Gallagher on the 8th of February 1853, in which, referring to the Scripture Lessons and Evidences of Christianity, the Board write, "As managers of the school, you may, if you think fit, require the teacher to instruct the children in the books specified; but no child is to be compelled to read them, whose parents or guardians object."

The Right Hon. F. Blackburne.

9th March 1854.

1034. Earl of *Harrowby.*] Am I right in supposing that the importance which you attach to the exclusion of this book is different from that which you would attach to the exclusion of any ordinary book which might be upon the list, and that you attach special importance to it in this point of view, as having in fact altered the amount of combined religious instruction which was countenanced by the heads of the Roman Catholic Church in Ireland?

I think it altered it in a very essential particular.

1035. And therefore that it was of importance as an evidence of the amount of combined religious instruction which the heads of the Roman Catholic clergy in Ireland would hereafter encourage their flocks to receive?

That inference might be drawn from it as a substantial act on the part of that Church sanctioning the use of that book.

1036. And now, that encouragement was no longer to be held out?

Yes.

1037. Therefore, it was a movement of an important religious body?

Yes. I never would have seceded from the Board, unless I had attached a great deal of importance to it.

1038. One that was likely to have an extensive influence upon the conduct of parents, and the managers of schools?

Yes.

1039. Are you aware whether these books have been practically much used in any other than the model schools of the Board?

The answer to that question must depend upon an examination of the returns; but I am sure that there are a vast number of schools in which neither the Scripture Extracts nor the Lessons upon the Evidences were read.

1040. Are you aware whether, practically, any difference has taken place to any extent in the amount of use made of the Extracts or other religious books in mixed schools since those resolutions of the Board?

No, I am not.

1041. You are not aware whether any effect has been produced, and if so, what effect?

No. So far as opinion goes, I should say, that there has been very little or no effect produced, because matters were in so uncertain a state, that the patrons and managers probably abstained from taking any measures till the matter came before Parliament.

1042. Lord Bishop of *Down.*] Presuming that any members of the Board should object to any book used for combined secular education, as containing matter contrary to the teaching of their Church, would it be competent to the Board to remove such book without violating any of those principles upon which you said that you joined the Board?

I think it would not be competent, unless upon some ground of actual mischief in the operation and working of the system.

1043. Who is to be the judge of that?

There is a system established by persons who are competent to establish it; and if persons join it afterwards, they should join it for the purpose of upholding, and not of subverting it.

1044. Then you consider, that if some members of any one Church (without specifying any particular Church) stated, that they considered that certain books published by the Board were directly contrary to the teaching of their Church, those books could not be removed by the Board without a violation of principle on the part of the Board?

In my opinion, the Board ought not to have reviewed and reversed, upon general grounds, the original system, though I think they might, upon special grounds, have made a particular case an exception; or they might have withdrawn one book, and substituted an equivalent for it. But I do not think that a member coming into the Board after the system had been established had a right to complain if the Board refused to rescind a rule which formed part of the original system which that man joined when he became a member of the Board.

1045. Earl

1045. Earl of *Desart.*] Were there not reasons given for excluding the Lessons on the Truth of Christianity?

I cannot charge my mind with any specific reasons.

1046. Have not you heard it objected to upon the ground of its resting religious truth on the basis of evidence instead of authority?

I do not think I ever heard that stated before, but I think that would have been a very futile argument.

1047. Earl of *Wicklow.*] Can you tell whether Master Murphy was a member of the Board during the time of Archbishop Murray?

He must have been.

1048. Earl of *Harrowby.*] Do you think there are any means by which the system could now be made more agreeable to the feelings of those who have hitherto objected to it on the side of the Protestants of the Established Church?

I am not at all prepared to answer that question. I know that the Bishop of Ossory has considered the subject most maturely; and it was the subject of discussion at a meeting at which I was present, between him and the Earl of Eglintoun, when Lord Lieutenant. I dare say the Bishop will lay before your Lordships the plan which he would suggest; I am not prepared to do it.

1049. Under the existing system, without any change, is there any means by which a Protestant, who has hitherto objected to the system, could consistently with his own views join now in the management of a school in connexion with a Roman Catholic chapel or nunnery, or any other school altogether under Roman Catholic management?

I am not prepared to say that there are.

1050. If that be so, the act of his predecessor in declining, upon conscientious grounds, to take any part in the establishment of a national school in the parish, and leaving it entirely in the hands of the Roman Catholic patron, will have the effect of precluding his successor from carrying out a mixed system of secular and religious education in such a case?

Yes. This measure of exclusion of these books is, in my opinion, greatly calculated in itself to prevent a joint system of education, though that may not be the opinion of others.

1051. Lord *Fingall.*] Are you aware that the number of vested schools bears a very small proportion to the number of non-vested schools?

I believe so.

1052. Do not you consider that it would be of advantage if there were more schools vested in the Commissioners?

I should think so. They have more control over them, and I think there is more security for their good management.

1053. Do not you think that a great deal of the disrelish towards the vesting of schools is caused by the uncertainty which for some years has hung over the system of national education?

I think so. I think the schism with respect to it has greatly prevented the increase of the number of vested schools.

1054. Earl of *Wicklow.*] Do not you think that under the existing system, as regards the non-vested schools, there is a sufficient power on the part of the patron, be he of what religion he may, to carry on the system of education as he pleases?

Very much; but first of all there is the inspection, which is of great value and importance. So far as regards the books, he need not use any of the Board's books, but he cannot use any books which the Board do not approve of; therefore, there is great security that no books but those which are perfectly proper and correct will be used.

1055. Supposing that a clergyman of the Church of England, who had a prejudice against the system as at first established, were now disposed, under the altered regulations of the Board, to establish a school in a part of the country where Protestantism prevailed; might he not carry on that system of education, under the sanction of the Board, pretty much in the manner that he might have done if he had been in connexion with the Kildare Place Society?

The Right Hon. F. Blackburne.

9th March 1854.

I think there was inspection in both cases, and great security that no improper books would be used.

1056. Viscount *Clancarty.*] Would it be a mixed system of education that he would be carrying on?

We cannot tell that till we know what the books are that he uses in the school.

1057. Lord Bishop of *Ossory.*] You have been asked some questions with respect to the effect of clergymen of the Established Church having held aloof from the national system of education. I understood you to say that one of the effects of this separation was this: that in many parts of the country the clergyman has not had that share in the direction of national education which he otherwise would have had, and that it fell in consequence into the hands of the priest?

Yes.

1058. Do you think, from your knowledge of the country generally, that if the clergy of the Established Church had joined it from the first, and had obtained an influence in conducting the system, the priests would have joined it so extensively, and have continued in connexion with it so long?

I think they probably would not.

1059. So that it is to be looked at as to its effect in both ways?

Yes.

1060. Earl of *Wicklow.*] If the Roman Catholic clergy had not approved of the system so much at the outset, do you think there would have been a greater chance of its being taken up by the clergy of the Established Church?

I can hardly tell that.

1061. Lord Bishop of *Ossory.*] What do you think has been the effect of this separation of the two classes of clergy upon united education, that is to say, the education of children of different denominations in the same school; has it had any very material effect upon the amount of united education, in the way of either lessening or increasing it?

I should say it must have diminished the amount of united education.

1062. What would you say to such a passage as this: "The first five schools, having on their rolls 124 Protestants, are in the parish of Clonenagh, of which Dean Kennedy is the rector. Two national schools with Protestant teachers were opened in Mountrath in October last year, under the Dean's management; they were closed however in November, and re-opened only last April. Since the re-opening, nearly all the Protestant children have ceased to attend the Coote-street national schools, which are also in the town of Mountrath, but which are under Roman Catholic teachers. There are thus Roman Catholic national schools and Protestant national schools in the same town. Trummery also will lose a considerable number of the Protestants on its rolls, as those who attend it are from the immediate neighbourhood of Mountrath." You see that there, there was united education in a national school, under the direction of a Roman Catholic priest; and the effect of the rector joining the Board, and putting the schools under it, was to make a separation of the children?

It so happened in that case.

1063. Do not you think that is very likely to have been very often the case, from the fact that Protestant clergymen will employ Protestant teachers, and Roman Catholic clergymen Roman Catholic teachers, and that the parents of the different communions would choose to have teachers of their own communion?

It is quite possible.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 10° *Martii* 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Lansdowne.	Viscount Canning.
Marquess of Salisbury.	Lord Bishop of Down, &c.
Earl of Derby.	Lord Bishop of Ossory, &c.
Earl Graham.	Lord Beaumont.
Earl of Carnarvon.	Lord Ardrossan.
Earl of Desart.	Lord Fingall.
Earl of Wicklow.	Lord Monteagle of Brandon.
Earl of Harrowby.	

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

The Most Reverend RICHARD WHATELY, D. D., the Lord Archbishop of Dublin, being present, is examined as follows:

1064. *Chairman.*] I believe your Grace was one of the original members of the Board of Education in Ireland?

I was.

1065. You resigned your seat at the Board last year?

I ceased to be a Commissioner last year. I do not like to use the word "resigned."

1066. Lord *Ardrossan.*] Have you taken a very warm interest in the system from the commencement?

From the very commencement I have. It was proposed to me first in the month of November after my appointment, and I laboured to make myself fully master of the system and of the circumstances that might affect the carrying of it out, and I laboured most assiduously ever after. I was not merely an attendant at the weekly meetings of the Board, but I was in the course of the week a very frequent attendant at the model school, and conferred with the other Commissioners in private, and with the Inspectors and schoolmasters and other officers that were concerned in carrying on the system. So that in fact I devoted a great deal more time and attention to it than merely as an attendant at the ordinary weekly meetings of the Board. I have taken the liberty of mentioning that circumstance for this reason, that there was a pamphlet brought out some years afterwards by a person who stated distinctly that Provost Sadlier and myself seldom or never attended the meetings of the Board, and knew nothing of what was going on, but merely signed, without examination, any papers that were put before us, which was a statement that perhaps he might not have known to be untrue, but if he had made the slightest inquiry he might have ascertained that it was the very reverse of the truth.

1067. Will you be kind enough to state to the Committee how the combined religious instruction was first engrafted on the system?

It was at a very early meeting of the Commissioners, at which it was suggested by some of them, a suggestion immediately adopted by the others, that it would be a thing most unacceptable, and indeed almost impossible to be carried on, to ignore altogether everything connected with religion; that it would be possible

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

to have an *anti*-religious system; that is to say, we might have just such an education in reference to Christianity as we are accustomed always to give, in reference to the heathen religions, to all young gentlemen who have a classical education. We teach them, and we could not avoid teaching them, that there were such beings worshipped as Jupiter and Neptune. We teach them that all this heathen mythology which they are obliged to learn, in order to understand the history and geography of ancient nations, was all a delusion, all untrue and unworthy of attention, except for the sake of elucidating the authors which they are reading. For it would be impossible to give a young man what is called a classical education, and to ignore altogether the existence of any such thing as the heathen mythology. And we agreed accordingly that, though it would be possible to give an anti-religious education, and to teach that Christianity and Mahomedanism and Paganism are all systems of delusion, it would be impossible to ignore (as the modern phrase is) all reference to religion, unless we were contented with simply teaching the children to read and write, which might be done out of Æsop's Fables. Accordingly, it was suggested that the plan should be so far modified, that everything which could be agreed upon by the Commissioners as being something unexceptionable for Christians of all denominations, should be introduced in the various lessons on history and geography, and in whatever other ways might seem most suitable. And in addition to this, Dr. Carlile, who was one of the original Commissioners, suggested that a considerable portion of Scripture might be introduced, not enforced but recommended by the Commissioners, by framing a new version, that should not adhere rigidly either to the authorized version or to the Douay, respecting which there was a great deal of party spirit and controversy afloat. This was also acceded to by Archbishop Murray, and by all the other Roman Catholic as well as Protestant Commissioners. And accordingly he, with the assistance of some of the other Commissioners, prepared those Lessons from the Scriptures that were published by the Board. But although the reading of those Scripture Lessons was never made compulsory, that is, no patron was allowed to compel children to read them if the parents objected, the Reading Books (as they were called) of the Board contained a great deal of Scripture History, and frequent allusions to Christianity, and a proper admixture of religious motives addressed to Christians as such in all the moral lessons given; and those books the patron of any school may *require* the children who attend the school to read.

1068. The Committee understand, that the combined religious instruction consisted of those Scripture Extracts and the Book of Sacred Poetry, which was afterwards published by your Grace, on the Truth of Christianity?

It was not published by me; it was published by the Board.

1069. Written by your Grace?

No, it was not written by me; it was altered by Mr. Carlile from a work which had been published by me before; it was not altered in any essential points of doctrine; but there were some small things which he thought could be better expressed, and that was the book *published* by the Board. The other was afterwards admitted on the list of books *sanctioned* by the Board.

1070. Should you have approved of the system if there had been no combined religious instruction in it?

I do not think it could possibly have worked. If it could have been possible to teach children, not only simply to read and write, but also anything of history and geography, with a complete exclusion of all reference to religion, I do not know that I should have objected to it, supposing it to have been possible; but I do not think it could have been done.

1071. How far did you consider that this combined system of religious instruction succeeded?

It succeeded beyond my expectations in every instance that I know of in which it had a fair trial. There was a great deal of opposition to it, and many schools were conducted on such a plan as to exclude as much as possible of it; but in every national school, even if they did not use the Scripture Lessons, and the Lessons on the Truth of Christianity, yet in the Reading Books they had a very large portion of religious instruction. For the greater part of the outline of Scripture History is contained in the Lessons in the Reading

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

ing Books, which every patron may *require* his children to use. In fact, I do not see, and I never could see how it would have been possible to give any knowledge of ancient history to children ignoring altogether the most ancient history of all. I should mention in reference to your Lordship's last question, with reference to combined religious instruction, that there may be said to have been three classes of instruction contemplated: one consisting of the instruction which every patron may require his children to receive in the school he conducts; that is, he may require them all to make use of the Reading Books. The second, that which was provided by the Commissioners for combined religious instruction, but at which no children were required to be present whose parents disapproved of it: that second branch comprehends the Scripture Lessons, the Sacred Poetry, and the Lessons on the Truth of Christianity. The third branch consists of what is properly called separate religious instruction, that is to say, instruction which is not provided by the Commissioners, and in which they have no voice as a Board, but as to which they are merely required to provide that there shall be space, opportunity, and full liberty allowed for the children to receive it in the principles of their own respective Churches, and that has always been designated *separate* religious instruction, And I beg leave, in reference to that subject, to correct an error which the last report has fallen into, in reference to the rule which requires that when the parents of any child object to the use of the Scripture Lessons, the Sacred Poetry, and the Lessons on the Truth of Christianity, those shall be reserved for the hours of religious instruction; meaning that a particular time shall be set apart at the beginning or the end of the school hours, at which time any child whose parents object may conveniently withdraw. Now, in the last report of the Commissioners they have inserted the word "separate," which was not in the original rule. It was never intended for separate religious instruction in the sense in which we have always used that word, and we avoided the word "separate" for that reason, to show that it was not so intended.

1072. Lord Bishop of *Ossory.*] In the first edition of your Grace's Address, are not the words "separate religious instruction" quoted as part of the 8th Rule?

It was so put in by mistake, but it was corrected in the subsequent edition.

1073. Lord *Ardrossan.*] You have stated that the reading of any of these books was not made compulsory on any of the patrons; do you consider that it was necessary that the reading of these books should be authorized in all the model schools?

The rule that was laid down, and which was always adhered to was, that any patron might object to use any books that he did not approve of, and that every patron should be allowed to use any books (sanctioned by the Board) of which he did approve: and the model schools being schools of which the Board itself was the patron, it was always taken for granted as a thing of course, that all our books were to be used in them, or else they could not have answered the purpose of model schools. They were to be as much as possible a fac-simile of the central model school, in which every book was used that was sanctioned by the Board.

1074. You considered that the system ought to be carried out in its integrity in the model schools; that is to say, that all the books which the Board recommended to others to use should be used in the schools of which they were the patrons?

Nothing different from that was ever dreamed of for the first 20 years, I may say, of the institution. The departure from it was introduced not with any authority from the Board, but in a manner unknown to most of the Commissioners by some of the Inspectors; and I accidentally detected it about two years ago.

1075. When did you first find that some of those books were not used in some of the model schools?

In the summer before last.

1076. Will you state how it happened that your Grace was not cognizant of their exclusion before?

Because there was never any proposal of the kind made to the Board, and the returns sent in of what was going on in the model schools we always con-

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

sidered, at least I did, and I believe that most of the Commissioners did, as relating merely to matters of detail; the number of children that attended, the number admitted, and the number leaving the school, and so on; but we never considered that there would be in those returns of the model schools any mention made of a departure, from the original principles of the system; and therefore, if any such thing appeared in the reports, it was overlooked from the very circumstance that nothing of the kind was ever thought of; and accordingly, I myself, and I believe the greater part of the other Commissioners, were not cognizant of the fact till I accidentally detected it in a visit to Clonmel the summer before last.

1077. Did you find out how it had been done, or in what way authority for the exclusion of the books had been given?

I understood that at the first foundation of the school, when the model school was first opened, the Inspector (who afterwards wrote an account when a complaint was made to the Board of how he had proceeded) consulted, as I understand, not with the parents of the children, because there were no children there, but with the priests in that neighbourhood, and ascertained from them that he had better, in establishing the school, omit all notice of those books, and accordingly the school was opened without those books; they being excluded, not on account of any objection of any of the children or their parents, for the simple reason that there were no children there.

1078. What was the name of the Inspector?

Mr. Kavanagh.

1079. Do you think that so important a departure from the principle of the system ought not to have taken place without a full decision of the Board?

I was shocked at such a procedure, even supposing that the thing had been wise, right, and expedient in itself, just as it might be very expedient that such and such an Act of Parliament should be passed; but I have no doubt your Lordships would be very indignant if a number of men were to assemble in some house in London, and to proceed to pass an Act of Parliament without any authority from you. I was so indignant at the irregular usurpation of authority that had taken place, that I did not even wait till my return to Dublin, but I wrote off instantly, the very same hour in which I ascertained the fact, a letter to the Board to complain of this unauthorized departure from our rules, and to ask how it could possibly have taken place without a regular deliberation on the part of the Board, at a special meeting summoned for the express purpose. I wrote, not giving any opinion as to the expediency or inexpediency of the step which had been taken, but merely speaking of gross usurpation of authority which had taken place.

1080. Will you state the terms in which you wrote upon that occasion?

The passage in the letter is given in the Appendix to my Address.

The same is read, as follows:

"1st July 1852.

"VISITED Clonmel model school. * * * * * I find that *all* the books published by the Board are not used—the *Scripture Extracts* and the *Lessons on the Truth of Christianity* being excluded. It appears to me *most important* that in *all* the schools of which *we* are the patrons, viz., the model schools, *all* our books should be read. The inference naturally to be drawn from this not being done is, either that we are *insincere* in *recommending* books which we prove, by our conduct, we do *not* think well of, or else that we suffer this or that person to usurp our power, and dictate to us. I have no doubt we shall hear of this, and very unpleasantly. *We* never *compel* any patron to use a book he does not like, or to abstain from the use of any (sanctioned by us) which he does like; and we should exercise the same right where *we* are patrons.

"RD. DUBLIN."

1081. You have said that you were a very constant attendant at the meetings of the Board: I believe you did not attend the meeting of the Board after you gave in that protest?

I am not sure whether I ever attended any Board meetings upon that subject; I rather think not; I attended some meetings in which the ordinary business of the Board was going on; but I gave them to understand, I believe in writing, that I would not attend at any discussions of the question, whether our books, published and sanctioned by the Board, should or should not be used

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

used at the model schools; because that was a point upon which I did not conceive we had any right to deliberate. I conceived that when books sanctioned by the Board had been brought before the public, and persons had been encouraged to join the system, and to put their schools in connexion with it, on the understanding that such and such books were to be used, we had no right afterwards to withdraw those books. By "no right," I mean that we should not be right in doing it; for a person may have a legal right to do many things which he would be very far from right in doing.

1082. Though you did not attend the meetings of the Board, I suppose you were fully cognizant of the proceedings which took place?

Everything that passed was reported to me. There was a good deal of discussion to and fro, but I had the greatest difficulty in inducing the Commissioners, generally, to come to any final decision. They discussed and debated upon the subject, and then put it off, and put it off again and again; and I had occasion to complain to them of the manner in which they continued to stave off the final settlement of what appeared to me to be a vital question.

1083. But, in consequence of the final settlement of that question, you felt it necessary to retire from the Board?

I did; not on account of the intrinsic importance of this or that particular book, but because I conceived that when a principle had been departed from, there was no saying what steps might be taken next. I felt that all firm reliance on the Board must be at an end, if it was understood that they might make such a use of their power as not only to disappoint the expectations which they themselves had raised and encouraged, but also to let it be understood that the irregular acts of Inspectors and other officers of the Board, done without the sanction of the Commissioners, might afterwards be ratified by them; so that there seemed to be thus an unlimited opening made to such departures from principle that no one could see the end of them.

1084. Earl of *Derby*.] Did your Grace receive any explanation, either from the Inspector or from the Commissioners, of the circumstances which led to that apparently irregular act on his part?

The Inspector seemed to consider that he was justified in doing it, on the ground that it was a good, and right, and wise step; which I considered was taking a wrong view of the subject—that he was no judge of such a matter.

1085. Did the Inspector admit that the instruction which he had given had been without the sanction, either of the Board generally, or of any of the Commissioners?

I fully understood him so.

1086. Lord Bishop of *Down*.] Your Grace has alluded to some of the details contained in the Inspector's report. Is your Grace aware, that among those details he particularly specified what books were read in the Clonmel model school, and what books were not read?

I have no doubt he did, but I never looked for anything of the kind.

1087. Lord *Monteagle* of Brandon.] In the case of this unauthorized interposition of the Inspector interfering with the rules which had been adopted in the Dublin model school, and which the Commissioners intended to apply to the Clonmel model school, did he not justify it by stating that he had consulted with the Roman Catholic priests in the neighbourhood?

I understood him to say so.

1088. In relation to the conduct of such national schools, unless either the clergyman of the Established Church or the priest be the patron of the school, have the clergy or the priesthood of either denomination any power whatever of interfering with the general system of the Board?

The Board never recognized any authority whatever on their part to do so.

1089. That applies equally to the clergy on both sides?

Equally, no doubt. We are very well aware of course that the parents and children may be influenced by the priest or by the landlord, or by some private friends of their own, but we never inquire about that. The persons to whom we always make reference, when there is any question as to what is or is not to be enjoined upon the child, are the parents. If it so happens that the parents

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

are under any influence which we might regret, that is no concern of ours; we cannot inquire into it.

1090. Lord Bishop of *Ossory.*] Is your Grace aware whether any inquiries were actually made of this Inspector with respect to the district model school under the authority of the Board on that occasion, in consequence of your memorandum?

I do not know what inquiries were made of him.

1091. The letter appears to be the same to all the Head Inspectors; it is dated 27th July 1852; it is marked "Confidential," and is as follows: "Sir,—We have to request that you will inform us before the next Board-day, whether any objection has been made by any of the children attending the Dunmanway district model school by their parents, or by the clergy of any persuasion, or by any other persons, to the use of the Scripture Lessons, and whether these books continue to be used in the school." It was this inquiry, marked "Confidential," and issued by the Board, which brought this answer from the Inspector. Is your Grace aware of the inquiries which, under the authority of the Board, had been addressed to the Inspectors, with reference to the use of those books in those schools?

I was not aware of the terms of that letter. I knew that inquiries were made in consequence of my complaint, but I was not in Dublin at the time, and I was not aware of the precise form of the inquiry which had been made. If I had been, I may as well mention that had I been at the Board at the time that letter was sent out, I should have decidedly objected to the mention there made of the *clergy.*

1092. Earl of *Harrowby.*] You conceive that that was the introduction of a new principle on the part of the Board?

Undoubtedly.

1093. Earl of *Desart.*] When your Grace said that the Board would not have been right in withdrawing any of the books from the model schools, I presume that you did not mean that they should enforce the use of them upon all the children attending the model schools?

I have already mentioned, that there were three classes of books; namely, first, those of which the patron may require the use on the part of all the children attending the school; secondly, those which he may introduce into the school for united religious education, but during the use of which, the children whose parents object may be allowed to absent themselves; and thirdly, the books for separate religious instruction, with which the Board has nothing to do. Now the first class of books the patron may require of course, and the Board always have required in the schools of which it is itself the patron, all the children to use those books. As to the second class, it must be left optional to the parents to withdraw their children at the time of their being used.

1094. Lord *Ardrossan.*] Though you were not present at the final decision of the Board upon this matter, you are aware that the Evidences on the Truth of Christianity was struck out from the list of books published and sanctioned by the Board?

Yes.

1095. Do you consider that when the Board decided upon striking out one of the three religious books used, there was any safeguard for the preservation of any of the others?

I conceived that there could be no ground of confidence whatever against any amount of alterations and departures from the original system. I have reason to know, but I cannot state it on producible evidence, though it is a thing that I have not the smallest doubt about, that there actually was a design to weed out, bit by bit, everything at all relating to religion from all the reading books. I know that was the design of some of the Commissioners, but I know it in such a manner, that I cannot bring it forward as a fact capable of proof.

1096. Marquess of *Lansdowne.*] Do you mean a design in the Board, or a design out of the Board?

A design, by some of the Commissioners, to have everything expunged, bit by bit, that had any reference to religion. I had it from authority, which I have no doubt

doubt about myself, but I am not able to bring it forward as a fact, capable of proof, because I had it from confidential communications.

1097. Lord *Ardrossan.*] Did you think that in all probability the expulsion of the Scripture Extracts would follow the expulsion of the book on the Truth of Christianity?

I fully expected it.

1098. What has been the result thus far?

The result has been that it is not struck off the list, but the arrangements are so contrived in the central model school in Dublin, that instead of about 280 children reading this book every day, there are now not 20.

1099. Will you state how the arrangements are so contrived?

By reserving the reading of it for half an hour preceding the time at which the children have always been accustomed to come to school. Now those who choose to come half an hour earlier may partake of that reading; but in point of fact, I believe the Scripture Lessons are not read at all now in the model school in Dublin. If they are, it is only by a small number, instead of upwards of 200, as there used to be, till a very short time ago.

1100. Do you think that it would be right and proper for the Board to alter or amend or strike out any of the secular books connected with the system?

If there was any book, say, on arithmetic or geography, which they thought contained any mistakes, or any passages that were not clearly expressed, and if they had removed that book and substituted another, so as not to cut off that branch of education, I should not have objected to that as a thing not allowable, though our books are so carefully prepared that there never was occasion for it; but to strike off one whole department of education without any substitute always appeared to me to be breaking faith with the public, because it was upon the ground that the children were instructed in the model schools, and might be instructed in all the schools in such and such departments of knowledge, that support and adhesion was called for. I can give an instance, which perhaps will illustrate the exceedingly great care which the original Commissioners themselves, and those who immediately followed them, took to avoid disappointing the public expectations with respect to our books. There was a book published, rather hastily compiled, which received the sanction of the Board, for the use of girls; it is called the Girls' Reading Book. There was a consultation respecting the suppression of that book, and replacing it with another, containing the best articles in it, but omitting some others, not on the ground of their containing anything positively objectionable, but as not being likely to be instructive or interesting to the children; and with that view, what we considered the best articles were transferred, with the addition of some others, into a book, which is called the Supplement to the Fourth Reading Book. That was intended as a substitute for the Girls' Reading Book; but we found that some persons preferred this original book; and consequently, since it contained nothing positively objectionable, we continued to re-print and to re-issue it for the use of those patrons of schools who preferred it. We said that our own opinion was, that the Supplement to the Fourth Reading Book was the preferable one, but still that those who liked the old one should not be deprived of it. This latter work was re-printed as late as 1852, though it had been for more than 10 years before recommended to be withdrawn; but since we found that some few patrons, I mean, perhaps, 200 or 300 patrons, preferred the old book, we would not withdraw it, although we thought that several of the articles were not the most interesting or the most instructive. I mention that merely as an instance of the extreme care that we took not to disappoint any expectations that were at all reasonable.

1101. Do you think that the Board has a right to expunge from their list the religious books which constitute a principle of the system?

If they had exchanged any book for another occupying its place, and relating to the same branch of education, I do not think there would have been anything objectionable in it; but I should say, most emphatically, that the Board had not a right to expunge from their list the religious books, because it was upon the ground of the religious character of the system, as far as the common principles of religion exist among different denominations of Christians—it was upon that ground, most especially, that the system was recommended in opposi-

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

tion to those who represented it as a godless and unchristian system. I have before me a pamphlet, which, I believe, your Lordships have had mentioned on a former examination; it is an account of the opening of the district model school in Newry, in which the Roman Catholic Bishop mentions the system; he says, "I will now, my Lord, with your permission, apply what I have said to the national system of education. That system, my Lord, provides—First. The great desideratum, a good moral education for the whole community, supplying excellent class books, excellent teachers, and excellent Inspectors. Secondly. It invites all the youth of the whole country into its schools. Thirdly. It takes care that the great principles of morality and religion, which are suggested by the law of nature, and are admitted by all Christians of every denomination in Ireland, shall be diligently inculcated in its books, and by its teachers; and, Fourthly. It insists on having perfect liberty of conscience established in its schools as to those particular tenets on which a difference of opinion is found to exist."

1102. Do you think that a great many persons were induced to join and to concur in the system, on account of there being some combined religious instruction given in the schools?

I may state, most emphatically, not as a matter of opinion, but as a matter of fact, that that has been the case very frequently to my knowledge. I have known some who, by the representations that have been given of the system as one essentially irreligious, have been opposed to it; and when, upon further inquiry, they found that this amount of religious instruction was given, and might be given, they changed their opinions of the procedure, and gave in their adhesion, and placed schools under the Board.

1103. Would the exclusion of those books be, in your opinion, a positive breach of faith with the public?

I can conceive it to be no other.

1104. Earl of *Derby*.] Would you conceive that the exclusion of these books would be, with regard to one class of persons, that is, those who desire a certain amount of religious education to be given, as much a breach of faith as it would be with regard to the other class, to introduce, contrary to the original system, the Scriptures themselves into the course of combined education?

Undoubtedly. I consider them both to be on a par, because the principle always was, that we conducted a system which was of such a character as to include so-and-so, and exclude so-and-so; and that we had no right to include anything in the system that was originally excluded, or to exclude anything that was originally included.

1105. Lord *Ardrossan*.] Has not Archbishop Cullen publicly declared his opposition to all combined religious instruction?

I have seen public documents which are understood to be from him, in which he has most strongly and decidedly objected to any kind of combined religious instruction.

1106. Do you think that will have great weight with the Roman Catholics in Ireland generally?

It has weight with the conduct and procedure even of those whose opinions are far from being influenced by it. I was conversing the other day with a very intelligent Roman Catholic gentleman, who told me that a principle of that description alluded to in the question, which has been put forth and enforced by Archbishop Cullen, is extremely unacceptable to a very large portion of the Roman Catholic priesthood, with many of whom he was intimately acquainted. "But," I said, "they will nevertheless *act* upon it." "Yes," he said, "they are bound to do that; they cannot act otherwise than as he has directed."

1107. Marquess of *Lansdowne*.] Can you state whether any other books whatever, having been once adopted by the Board, have been excluded from the list subsequently upon re-consideration, besides those that have been adverted to in this examination?

Never; the only one which it was ever proposed so to exclude was that to which I have called the attention of your Lordships, the Reading Book for girls' schools, which it was proposed to exclude merely by substituting another for it; but

but even in that case we determined, since there were some who continued to prefer it, to re-print it, and to allow it to all those who chose to use it.

1108. Earl of *Harrowby.*] Even in the case of these books, I understand your Grace to object, not so much to the withdrawal of these specific books, as to the withdrawal altogether of that class of subjects from the combined education?

Undoubtedly.

1109. Earl of *Wicklow.*] Was Master Murphy a Commissioner during the time that Archbishop Murray lived?

I cannot recollect.

1110. Have you sat on the Board occasionally with Master Murphy?

Yes; I cannot recollect the date of his introduction into the Board.

1111. Viscount *Clancarty.*] Can your Grace recollect the reason why it was proposed to withdraw that book, called the Girls' Book?

Yes; it was not on account of there being anything objectionable in it, but merely because there were several articles which we thought were not likely to be interesting and instructive to girls.

1112. Lord *Beaumont.*] Your Grace stated, that it was your belief that it was the desire of some of the Commissioners to exclude even from the other books which are used at the time of secular education all passages of a religious character; can your Grace give us any evidence in support of your belief on that subject?

I cannot; I had it as a confidential communication, which I am not authorized to produce, but I can state my own full conviction of it.

1113. *Chairman.*] May I ask whether that confidential communication, which I understood you to say that you received from one of the Commissioners, was an acknowledgment on the part of the Commissioner, that it was his desire, or only that it was his belief that the wish was entertained by other members of the Board?

It was not from one of the Commissioners; it was from a person whom I fully rely upon, who had conversed with the Commissioners, and who reported to me what they had been proposing.

1114. Lord *Ardrossan.*] What steps do you recommend should be taken in order to remedy the abuses which you consider have crept into the management of the Board?

I am really not prepared to go into the detail of any recommendation of the course of conduct to be pursued; but I may venture to say as much as this: that I think some steps should be taken to ensure the restoration of that confidence which I am convinced the Board has lost to a great degree, and will lose to a much greater degree, and that there should be some assurance given to the public, that people who are intrusted with a certain power, liberty and discretion, will not think themselves justified in abusing it to the very utmost extent that the letter of the law will permit; and that accordingly it will be quite necessary, as the very lowest and least that can be done, that all books which have ever publicly received the sanction of the Board should be restored to the free use at least of those patrons who approve of them.

1115. Do you continue to approve of the principle of the system generally?

Most completely, and never more so in all the time I have been connected with it than I do at this moment.

1116. You only wish that the management should be restored to the degree of purity which you consider it had arrived at before these late innovations?

Completely so. I should mention perhaps in reference to that subject, that in Archbishop Murray's time one of his suffragan Bishops made an application to the Board to have this very book, the Lessons on the Truth of Christianity, removed from the use of all schools in his particular diocese, because he objected to it. That subject therefore was debated at the Board. This was two or three years before Archbishop Murray's death; and the subject therefore which has lately been decided by the Board, was decided before with reference to a particular diocese; and the result of the deliberation of the Commissioners on that application was, that it would be a decided breach of faith to the public, a thing

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

which they could not think of listening to, to exclude from our list books which had once been regularly and publicly sanctioned, and on the ground of which sanction persons had been invited to place their schools under the Board; but that he had no occasion to entertain apprehensions or objections with reference to the people of his own communion in his diocese, because all the children were at liberty to absent themselves from the reading of that book; and that we should take care that no unfair mode should be resorted to, such as by inserting the reading of the book at irregular times in the midst of the secular instruction, to entrap any child into it whose parents might object. The Bishop sent a reply to the Board, which was not answered, nor was any further notice taken of it; he was a suffragan of Archbishop Murray's, and his reply was in a style of insolence to the Commissioners generally, of course including Archbishop Murray himself, which I should not have conceived it possible for any Bishop, at least any Roman Catholic Bishop, to use towards his metropolitan; but no further notice was taken of it.

1117. Lord *Monteagle* of Brandon.] Independently of the objection which would have been felt to the exclusion of those books upon such an application, would not the very circumstance of the application having been made by a Bishop, an ecclesiastical person, not vested by law or usage with any power of interfering with the schools, in itself have constituted an objection to that application?

I conceive that it would.

1118. Earl of *Wicklow.*] Is there any record upon the minutes of the Board of that application to the Board, in the time of Dr. Murray, of which you have just given us information?

I feel no doubt it is there.

1119. Can you recollect the date of it?

I have a bad memory for dates, but I have no doubt Mr. Cross will be able to find it. By way of aiding the search, I may mention that it was in reference to the school of Ballysax, which doubtless your Lordships have often heard of before, in the diocese of Kildare.

1120. Marquess of *Lansdowne.*] As your Grace has stated that, in consequence of the exclusion of this book or these books, a portion of the confidence previously placed in the Board has been withdrawn, and that more will be withdrawn; will your Grace state what evidence there is now of a portion of that confidence having been already withdrawn?

I know that a great many persons, who have now still schools under the Board, are waiting for the result of your Lordships' inquiry, and for the Act of the Legislature, to see whether they can continue to place sufficient confidence in the Board to continue their connexion with it. Your Lordships have seen a petition, presented to both Houses, from a number of patrons of schools; I had nothing to do with it myself; I never saw the petition till it was printed, but it was shown to me afterwards, and I glanced my eye over the names, and saw the names of the petitioners, and I have reason to believe that it expressed considerable alarm and diminution of confidence in future; and I have reason to believe that the signers of that petition are the patrons of more than 200 schools under the Board.

1121. Had any schools been actually withdrawn from the Board, upon the grounds which you have stated, previously to this Committee being appointed, and subsequently to the exclusion of the books in question?

I am not sure whether any schools had been withdrawn; I do not know the fact, but there have been some which have been virtually suppressed, because, acting upon the evident intention and *animus* of the Commissioners, the priests and other influential persons have in many instances induced the children to withdraw from schools which were conducted just as they had always been. A most striking instance to me, of course, of that is a school of my own, which I never withdrew. I was the patron of a school in the country, under the Board, which had flourished for a number of years; and very shortly after the late proceedings of the Board, the schoolmistress received orders from the priest that the Scripture Lessons were not to be read there any more. They always had been read, with the full approbation of the parents of the children, and of the very

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

very priest who afterwards issued this injunction; but she, the same mistress, was ordered to discontinue the reading of this same book. She was dismissed, and another mistress was appointed in her place; but the attendance of the children was so small that we were forced to abandon it; instead of about 40, the number dwindled down to five or six.

1122. Lord *Ardrossan.*] Has there been a general expectation that there would be a Parliamentary investigation into the subject?

Certainly.

1123. Do you think that there are many persons who are awaiting the result of this investigation who would otherwise, if there was no such investigation, secede from the system?

I have been informed so by persons whom I consider as likely to be competent judges upon that subject.

1124. Earl of *Desart.*] Is there any actual rule to enforce the appropriation of a particular hour for the reading of the second class of books, namely, the books for combined religious instruction, in order to afford the recusants time to withdraw?

There has never been any express rule laid down as to the detail of the hours, but merely the general principle laid down, that the times for such instruction are to be such as not to interfere with the secular education of any of the children whose parents may object. Of course, the following out of that principle would require that in the case of there being any child whose parents object, the reading then must be, in most instances, reserved for the first part or the last part of the daily school course.

1125. Earl of *Derby.*] Is not the management of all the details of the school, subject to the general rules of the Board, left to the discretion of each individual patron?

Certainly; provided he gives us such distinct information of what his regulations are, that there shall be no danger of any children being either unfairly entrapped or excluded from the secular instruction. For example, I will illustrate it by a case which is of common occurrence. We never laid it down expressly that the separate religious instruction of different denominations was to take place at this or that particular hour, nor the reading of the Scripture Lessons, or the Sacred Poetry; but we found that in some instances the patron of the school, being desirous of putting every obstacle that he could in the way of withdrawing any of the children at such a time, would insert this branch of instruction in the midst of the ordinary school hours of the day when the children would have nowhere to go, and they would have nothing to do but to go into the street or to go home, perhaps a mile, and to return. We have always insisted that this was not to be allowed; but we were far from laying it down as a general rule that this instruction was not to come in the middle of the day; for in many instances where there were two schools, male and female, adjoining, it has often happened to suit the arrangements of the patrons and those whom they employed, that the separate religious instruction of the different denominations should take place in the middle of the day, and then the Protestants have all gone, I suppose, into the girls' school, and the Roman Catholics into the boys' school, and no inconvenience has ensued. But whenever it was found that there was such inconvenience as would interfere with the secular instruction, or lay a trap for the consciences of the children, we always insisted upon adherence to the general principle, and never departed from it.

1126. Earl of *Harrowby.*] Your Grace mentioned, that there were three separate heads of instruction: one purely secular, upon which the attendance of all the children might be compelled; another, in which there was a certain amount of intermixture of religion with secular instruction, from which the children might be allowed to depart; and the third, consisting of separate religious instruction?

Your Lordship's question has not quite correctly stated it. The secular branches of instruction have a very considerable intermixture of the religious element, and are not, therefore, properly to be called purely secular, because they contain a great deal of Scripture History; but they are not so purely of a religious character as to be confined to any particular hour, but they may be enforced,

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

and usually are enforced, by all patrons upon all the children attending the school. The second branch is exclusively religious, but not pertaining to any *peculiar* religious denomination; and the third is, properly speaking, *separate* religious instruction for children of different communions.

1127. With regard to the second class, was that second class of instruction originally in the contemplation of the Commissioners, and was it distinctly laid down as such?

The Scripture Lessons were among the very first books that we issued.

1128. When was it distinctly laid down that there were to be three categories, under which instruction could be afforded in the national schools?

It was not distinctly laid down for a good many years. I know that one of the latest appointed Commissioners stated, as I am informed, through misapprehension, that the 8th Rule, about which so much stir has been made, was laid down on the first introduction of the Scripture Lessons, the Lessons on the Truth of Christianity, and the Sacred Poetry; he stated that that rule, exempting any children from attending the reading of any of those books whose parents disapproved, had been laid down as the condition upon which Dr. Murray consented to the admission of those books, on purpose to exclude them entirely from any school in which the parents of a single child might object to them. Whereas those books had been in use for a number of years before that rule was ever framed. The rule was introduced afterwards, because somebody suggested that it was possible that a case might occur, or that a case had occurred, in which some children objected to the reading of those books. I believe some few cases, but very rare ones, had occurred in which the parents of some of the children had objected to the reading of those books, and thereupon we framed the rule, long after the Scripture Lessons, the Sacred Poetry, and the Lessons on the Truth of Christianity had been introduced, that the children whose parents objected to those three books of a purely religious character should not be compelled to attend when they were read.

1129. Earl of *Derby*.] Then it was at that time first that the three-fold division commenced instead of the two-fold, as it had been previously?

Yes; I think it was in the year 1842.

1130. Earl of *Harrowby*.] Previously to that time the necessity for making that treble category had not arisen?

Just so.

1131. But that rule was made to meet certain cases which had arisen in practice?

Yes.

1132. Up to that time the necessity for making that treble category had not existed, by reason of the absence of any objection to receiving that portion of religious instruction in common by all parties?

None such had come to our knowledge; but I believe that the rule had been practically acted upon in the model school in Dublin before it was ever laid down; for it happened before the rule was framed, that there were some Jew boys in that school, and they were always removed from their ordinary class and put into a different class, and set about some other business at the time that the Scripture Lessons were read; that was done by the direction of the Commissioners. We said, we do not want to force their consciences; let them learn what their parents do not disapprove of; and those boys, before the rule was made to which I am alluding, were put into another class at the time when the Scripture Lessons were read out of the New Testament.

1133. But previously to that time there had not arisen any necessity for making any regulations with regard to the amount of religious instruction which is comprised in the books now under consideration?

No; it existed to a very small degree; only we were unwilling to leave any opening for complaint, however small the number might be; but the necessity for the rule was very small, reckoning by the number of persons that wished to avail themselves of it; for it is a remarkable circumstance that out of between 1,000 and 1,200 children attending the central model school, the only children besides those two or three Jews, whose parents ever objected to their reading the

the Scripture Lessons, were two or three Protestants whose parents said that they did not wish their children to read anything of Scripture except with themselves, and that wish was of course immediately acceded to; but no Roman Catholic child has ever brought forward an objection in the central model school in Dublin; and I believe that all the instances throughout Ireland would amount to a very small number indeed of children whose parents have wished to withdraw them from the reading of the Scripture Extracts.

1134. Lord *Monteagle* of Brandon.] In the school of which your Grace is yourself the patron, supposing the case to have arisen that the parents of any of those children had objected to the reading of the Scripture Extracts by their children in the school, how would your Grace have acted in the management of your own school?

I should manage it exactly as I did manage it; that was, that we always began the school business by having a class to read the Scripture Lessons; and any child whose parents objected might absent himself, but none of them ever did.

1135. Earl of *Harrowby.*] Do you consider now that the placing books of this character in a half hour over and above the school hours is making altogether a distinct category of them?

It has operated in that manner, to all appearance at least, for I believe that since that change there have never been above 20 children that have attended the reading of the Scripture Lessons in the central model school, and there used to be about 200.

1136. Lord Bishop of *Ossory.*] But the 8th Rule does not require the fixing of a period for the reading of these books before or after the school hours, but before or after the school business?

Certainly.

1137. Earl of *Wicklow.*] Is it the habit that the master shall be required to attend to hear the children read at that period, previous to the secular school business commencing?

That depends entirely upon the will of the patron.

1138. In the Dublin model school, since the new regulation has been made, are the masters required to attend for that purpose?

Yes.

1139. And it is supposed by the Board, that under such circumstances the masters or mistresses shall be required to attend?

I suppose it is, but this has all taken place since I ceased to be a Commissioner. I know that the head mistress of the female model school in Dublin, who is a Roman Catholic, has always been ready to attend; she was mentioning to a friend of mine, from whom I heard it, and upon whom I can rely, that she greatly regretted having virtually lost the most interesting part of her occupation, which was the reading of the Scripture Lessons by the children. And it has been remarked, that since the time of the virtual exclusion (for it has amounted to that) of the Scripture Lessons, she has particularly selected for the reading of the children all those portions of the general reading books which contain Scripture History and references to Scripture History.

1140. *Chairman.*] I understood your Grace to say, that before this question arose, certain Protestant parents and certain Jewish parents objected to the reading of the Scripture Extracts, and that if that had happened in your own school, your Grace would have taken the course which it appears you have practically taken in such cases, viz., to cause these readings to take place at the opening of the school, in order that no child shall attend at the time whose parents object to it. What is the distinction between that course and the course which has now been laid down by the present Commissioners?

In theory you may say none, but in practice it has been very considerable. I say in theory there is none; the opening of the school is changed from ten to half-past nine. You may say the school hours are from half-past nine (beginning with the Scripture Lessons) to such and such an hour; and the children that have been used to attend at ten o'clock, and many of whom cannot find it convenient to attend earlier, attend at ten o'clock, and thereby they miss the reading of the Scripture Lessons.

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

1141. Earl of *Wicklow.*] So that, under the new system, even children who may have no objection whatever to read the Scripture Lessons, are likely to lose the opportunity of doing so, from the necessity to which they are subjected of coming half an hour before the usual time of commencing the business of the school, in order to read the Scripture Lessons?

That result has actually taken place at the model school in Dublin.

1142. So that, through a desire of having less business to do on the part of the child itself, it may lose the opportunity, though its parents have no objection to the child joining in reading the Scripture Lessons?

The result seems to indicate that; but of course I am not prepared to say what the particular motives are of the parents of children; but the fact is as I have stated.

1143. Earl of *Derby.*] Do you suppose that the result would have been different if there had been no alteration in the time of opening the school; but that, instead of that, the first half hour in the morning, from ten to half-past ten, had been devoted to Scripture reading?

I am not prepared to say what means might have been resorted to by other persons to induce the parents to withdraw their children; for there was no alteration whatever made in my own school in the hours of any of the exercises; but the mistress received a peremptory order from the priest, who had long countenanced the reading of the Scripture Lessons, that they were to be read no longer; the mistress thereupon refused (with great reluctance) to go on reading them, and she was dismissed, and the children were then withdrawn.

1144. Is it your Grace's belief that the withdrawal of the children from reading these books is, in many instances, the spontaneous act of the parents or children?

I have not the least reason to believe that any of the parents, or any of the children, have the least objection to it. I know that the children in my own school went home crying and deeply mortified, and that the parents came to me to say how sorry they were that they could not send their children to the school any longer.

1145. Lord *Monteagle* of Brandon.] Are you aware of a letter that has been laid before the House of Lords, from which it appears that Mr. Kavanagh, the Inspector, had a communication with certain Roman Catholic clergymen who had objected to the reading of the Scripture Extracts, and informed them that although they had no power of objecting, it was open to them to use their influence with the parents of the children through whom that objection might be made?

I am not acquainted with that. As I have been questioned so fully upon the different classes of books, and concerning the degree of option which is given to parents as to the reading of them, I think it important to mention that a report has been most widely circulated, which has been in the newspapers, and in pamphlets, and reviews, and in every person's mouth, that the intention of myself, and the other Commissioners who withdrew, was to alter the original system, by making the reading of those books compulsory, and that it was the resistance to that which occasioned our secession. Whereas not only no such thing was ever contemplated, but when it has been suggested, as it was, I recollect, as long ago as when I was examined before the Committee of 1837, that it might be advisable to make the reading of the Scripture Lessons compulsory, I declared my own opinion then to be against it, and I know that of the other Commissioners was also, because they thought it likely to excite alarm and distrust, and that any alteration so introduced would be considered, whether it was really so or not, as a departure from our original principles. Therefore, I said I would never consent to make the reading of any of our books of whatever description compulsory, and that we would merely recommend the books. Notwithstanding this, I know as a fact, that a Noble Lord, a Member of the other House, in writing a letter, which I have seen, to a friend of his and of mine, was lamenting that I should have taken such a step (he was a man perfectly incapable of attributing to me designedly anything which he did not believe to be true) as that of endeavouring to enforce upon the children against the will of their parents the reading of that book of Lessons on the Truth of Christianity. His correspondent immediately undeceived him; but he had derived from some source that he supposed to be authentic this false information. It appeared also in an article

article in the Dublin Review, which is a Roman Catholic Review, and it appeared in sundry newspapers. In fact, it has been almost always taken for granted by those who have sided with the late proceedings of the Board, that the whole origin of the difference was an attempt on our part to make the reading of these books compulsory.

1146. Lord *Monteagle* of Brandon.] Independently of the inconsistency of such a variation from the original rule of the Board as would have been involved in making the reading of these books compulsory, what effect does your Grace think it would have produced upon the actual reading and circulation of the books themselves; would it have increased that circulation, or would it have thrown renewed and greater difficulties in the way?

I conceive that nothing could have excited more alarm and disgust than any attempt to enforce the reading of any of our books.

1147. In the passage to which I just now referred, Mr. Kavanagh, one of the Head Inspectors of the Board, upon receiving an objection from the Rev. Mr. Kelleher, a parish priest, against the reading of the Scriptures, states that he "forwarded a confidential letter to the Rev. Mr. Kelleher, informing him that the letter of the rules does not warrant the Teacher or Inspector in acting on his" (the priest's) "request; but that it is perfectly open to him" (the priest) "to advise or direct the parents to instruct the teachers to have their children not included in the classes who read the Scripture Lessons, and that the teachers are then bound to act on the instructions of the parents." Do you conceive that that was a discreet communication to be made by one of the officers of the Board to a Roman Catholic clergyman?

It was one which, if I had known of, I should have proposed his immediate dismissal.

1148. Viscount *Clancarty*.] Your Grace has stated, that the first objections made by Christian parents to the reading of the Scripture Extracts in the Dublin model school were made by Protestants?

The *only* objection; for I never heard of a single instance of a Roman Catholic objecting.

1149. You stated the reason of those Protestant parents objecting, namely, that they preferred their children reading the Scriptures at home. Do you recollect the occurrence of the first occasion on which a Roman Catholic parent has objected, and can you state the grounds of the objection?

I never recollect their objecting at all. When I say that the parents do not object, I am speaking of their own spontaneous objections through the children. I have just told your Lordships, that all the children, with the exception of five or six, have withdrawn from the school which I had in connexion with the Board, the parents saying that they could not allow them to read those books.

1150. To whom did the parents say this?

A few of the parents came to me to say that it was sorely against their will, but that they were obliged to comply with the injunction of the priest.

1151. Then it is the compulsory assent of the parents that you have ascertained to be the cause of the children being withdrawn?

In all the instances that have come to my knowledge; I cannot of course answer for all Ireland.

1152. Then are the Committee to understand that the Commissioners have been in possession of the fact that the parents did not act upon their own unfettered judgment, but acted upon the compulsion of the priest, as far as the Commissioners were aware?

As far as my own knowledge goes; I can speak of course no further; but it is inconceivable that when there are two or three hundred children who had been yesterday reading the Scripture Lessons, and had been doing so for above a year before, the parents should all at once, of their own accord, come to a simultaneous decision to the contrary.

1153. When children are withdrawn from the reading of the Scripture Lessons by direction of their parents, how is the patron of the school to ascertain what are the wishes of a parent with respect to his child?

We have nothing to do with it.

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

1154. As the patrons of the model schools, would not the Commissioners have something to do with the desire of the parents?

If the parents say that they wish their children to read the Scripture Lessons, but that they are forced by their respect for the priest or by the landlord, or somebody else, to withdraw them, we cannot have anything to do with that; we must not stand between the parent and the child.

1155. You do not inquire as to that?

We may as individuals go to the parents and say, Is this your real unbiassed opinion, and will you not venture to do what you will with your own children? but that is merely as individuals.

1156. Lord *Monteagle* of Brandon.] Do you think that the putting oneself as the patron of the school between the child and the parent would be either a very prudent course, or likely to be a very effectual one?

I did not understand that the question had relation to that; I understood the question to refer merely to an application to the parent to know whether the parent was acting on his own unbiassed judgment, or whether he was overruled.

1157. Do you think that would be a prudent course?

It would depend upon circumstances; I should think it might in some cases, and in some not.

1158. Which cases do you think could predominate; would the cases in which such a course would be likely to be useful form the majority or the reverse?

It must depend upon a variety of circumstances.

1159. *Chairman.*] You said that there is a great amount of religious instruction in some of the other books besides the three to which you have referred; will you state which of the books you referred to?

If you take up any of the Reading Books, you will find that there is not one that does not contain a large amount of religious reading.

1160. Lord Bishop of *Ossory.*] Have you known of any remarkable case in which the parents, after having consented to the reading of the Bible by their children, and having allowed it to go on for some time, were compelled by the priest to withdraw their children, because the Bible continued to be read in the national school?

I have heard instances of it; and I have no doubt of their having happened.

1161. Have you ever known any remarkable instance of it?

I have known that some have occurred; and I have heard of others which I have no reason to doubt. I should mention, however, with reference to the Bible, commonly so called, and the Scripture Lessons, published by the Board, one important difference between the two. I have every reason to believe that there are many parents, both Protestant and Roman Catholic, who would object to the reading of the Bible at the choice of the master, and the child's being questioned in any particular part that the master selected, in whatever way the master or the patron of the school may think fit. I mean to say, that a Protestant might object to having his children reading the Bible under a Roman Catholic master, or a Roman Catholic to his children reading the Bible under a Protestant master, each left to explain, comment, and question according to his own discretion. And as we anticipated that such an objection might arise, for that reason it was that, as your Lordships are well aware, having the books before you, there is a set of questions printed at the end of each Lesson, and the master is not to go beyond them. Those questions imply nothing of discussion; they involve nothing of controversy; but they are the only ones that are to be asked by the master, Protestant or Roman Catholic. They are sufficient to ascertain that the child has read with attention, and has understood what he has been reading. Now, many persons I know, both Protestants and Roman Catholics, would object to the reading of the Bible at the discretion of a master or patron of a different persuasion from their own children, who might ask such questions as to give a colouring to what he had been reading. The result of that has been that in some of the schools in which the reading of the Bible is enforced, the difficulty is solved by precluding the master from asking *any* questions at all. The result has been what, I dare say, any man of sense would anticipate. To show how important

it

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

it is that the questions should be laid down, and that the whole should not be left to the discretion of the master or patron of a different denomination, I may mention that I was examining the children in an endowed school at Swords, of which, by its original constitution, I am a Governor by office. I was examining the children there, where the Bible in the authorized version is read as a necessary part of the school business, and where accordingly a great struggle has taken place between the Roman Catholic priests and the parents of the children, some wishing a full attendance, and the others the reverse. I was examining a class of children there: they read to me a chapter in the New Testament very fluently indeed. I thought myself at liberty to ask any questions that did not involve any matter of controversy. I proceeded at my own discretion as a Governor, and with reference to a passage which they had been reading, I asked them what remarkable event happened on the first day of the week. None of the class could tell. I asked them all. I asked them then if they knew in commemoration of what event Easter Day and every Sunday in the year was kept. Not one of them could answer. I then turned to the whole school, and asked them all round, and there was not one child in the whole school who knew why Sunday was kept as a religious festival. I made a remark thereupon to the master, and he said, "Oh, the cause is that we are not allowed to ask any questions." (He was a Protestant.) "The Roman Catholics would not send their children here if I were allowed to ask any questions, and therefore the children learn to read the Bible, but they never have any questions asked." In consequence of that, perceiving how unprofitable a kind of reading this was, I induced a gentleman, who was at that time the clerical official superintendent of the school, to draw up a set of questions of a corresponding character to those in our Scripture Lessons. He had them drawn up and printed—questions applicable to the Gospels and other parts which the children were accustomed to read in that school; and I took upon me then, with the concurrence of the other Governors, to introduce the use of this book of questions into the school, with the direction that the master should ask those questions and no others.—But a great degree of suspicion is likely to arise when children read the Bible under a patron or a master of a different denomination from their own, who selects passages and puts questions to them according to his own discretion.

1162. Earl of *Derby*.] Was not the system of reading the Bible, without note or comment, the principle upon which the Kildare Place Society proceeded?

So I always understood.

1163. Lord Bishop of *Ossory*.] Does not your Grace think that a similar kind of apprehension might be entertained, where the answers are left to be supplied by the master, if the children cannot give them?

If you will look at the questions at the end of each portion of our Scripture Lessons, I think you will see a satisfactory answer to that objection; I think you will see that it would be hardly possible for the master, unless he was a very artful and ingenious person, to supply any answers to the children that would involve any matter of controversy.

1164. One of those questions is, "What is the meaning of justification?" Does your Grace think that, considering the differences which exist between the two Churches upon the subject of justification, a Protestant master would explain it to the satisfaction of a Roman Catholic parent, or a Roman Catholic master to the satisfaction of a Protestant parent?

We have always put forward this principle in the questions, and as far as my memory serves, the principle has been adhered to, that the questions are to have relation entirely to what the children have just been reading; and the answers to them are to consist of a mere quotation from the very page which they have been reading. I believe your Lordships will find, on looking over those questions, that there is not a single one of them to which there is not a distinct answer provided in the very Lesson that has been given. I cannot engage for every one of them, though I did look over them at the time. I think you will find that there is no question there asked to which the text does not supply just the very answer which alone the child is to give.

1165. Lord *Monteagle* of Brandon.] Those questions were submitted as well

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

to your Grace as to Archbishop Murray, and adopted unanimously by the whole Board?

Yes.

1166. Earl of *Harrowby.*] Is the child allowed to give no other answer than that in the book?

The masters have always been told that that is the course to be pursued.

1167. Is not that making it a mere matter of memory, and not at all of understanding?

It is a matter of memory, supposing the children to understand what they have been reading; but the master is not precluded from explaining the meaning of an English word with which the children are not familiar. Of course, there must be some degree of opening for unfairness in that.

1168. Lord *Monteagle* of Brandon.] Would not the remarkable ignorance which you have mentioned as exhibited by the children whom you examined in the endowed school at Swords have been prevented by the use of questions such as those appended to the Scripture Extracts?

I have examined the children in the national schools a great many times in the Scripture Lessons, and I always found that the children, even the Roman Catholics, understood the general meaning of what they read, without entering into controversial points; and I have often heard it remarked by visitors who accompanied me, that they would be very glad if all the Protestant children, strictly educated as Protestants, showed such a knowledge of Scripture as they have shown of the historical portions of Scripture.

1169. Lord Bishop of *Ossory.*] To return to the particular instance to which I alluded, there are two words, "justification" and "elect," in the 25th Lesson, which contains extracts from the Old Testament, in which the word "justification" does not occur; but there is also an extract from the 8th chapter of Romans, in which both "elect" and "justification" do occur. Now might not the same objections that would lie against allowing the master to propose such a question as that, also lie in the minds of parents against allowing him to determine what is the proper answer to it?

I am far from meaning that no objections ever did or could exist in the mind of any parent to the use of those Scripture Lessons, because I have mentioned a case in which some of the parents have objected to their children reading any Scripture, except with themselves; but I do conceive that those questions are calculated very much to diminish those objections, because I think that any one who objects to those questions ever so much, must yet see that something much more objectionable might be brought out by a Roman Catholic, or by a Protestant master, perhaps, viewing everything through the discoloured glass of his own persuasion.

1170. Does not your Grace think that the "discoloured glass" would furnish him with answers to those questions, which would be as objectionable to the parents as any questions which he could ask?

The object was to diminish the danger and objection to the greatest degree possible; I cannot pretend to say that it is completely effected.

1171. Was there not a school with which your Grace was particularly connected in a similar way to the one to which you have referred, in which these circumstances took place, that the manager of the school had first ascertained from the parents of every child attending the school, that there was no objection whatever on their part to the reading of the Scriptures?

I have ascertained that in several instances.

1172. And then the priest directed the Scriptures not to be read, or made some communication to that effect; and that when that was not attended to, he caused the children to withdraw?

The children were only withdrawn from the reading of the Scriptures.

1173. In that case, did these additional facts also happen, that the parents of those children came to the manager of the school, a lady, and said, "I insist upon our sending our children to the school, and insist upon their reading the Scriptures when you get them there." Is your Grace aware of that circumstance?

No,

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

No, I am not aware of that. A school that was under my patronage had a Bible class introduced into it, which was attended by several of the Roman Catholic children, who were afterwards withdrawn from that class by the direction of the priest; not withdrawn from the school, but withdrawn from that class; but several others, some Protestants and some Roman Catholics, continued to attend at the Bible class, in which the Bible, in the authorized version, was used; but it was at some time specially set apart. Besides this, you are to observe, that there was the reading, which had long been practised, from the very opening of the school, of the Scripture Lessons of the Board. Only a small number of the children continued to attend the Bible class. Many did withdraw from it whose parents said they had no objection themselves, but the priest insisted upon it; but they were withdrawn, not from the school, but merely from the Bible class. Then subsequently, the mistress received an order from the priest to discontinue the reading of the *Scripture Lessons*. She complied with his order; and as it was part of the business for which she was hired, she was thereupon dismissed, reluctantly upon her part. She said she could not do it. Another mistress was then appointed; but the children were all withdrawn; at least, so large a portion of them, that it was not worth while to keep the school open.

1174. In your Grace's letter to the Lord Lieutenant, which has been published, you state, that you "cannot doubt that the recent proceedings of the Board will be followed by further steps in the same direction." May I ask your Grace what you mean by the "direction" in which you believe that the proceedings of the Board will follow?

What I have already mentioned, that I fully anticipated that everything at all pertaining to religion would be weeded out of all the Reading Books.

1175. When your Grace says, in the first edition of your Address, that you know that much more was actually designed, is that fully explained in the second edition, in which you say, that you "know that the withdrawal and complete re-casting of the Reading Books was contemplated?"

That is what I believed.

1176. There was no further change than that in your contemplation?

That is all that I alluded to.

1177. Have you any means of knowing, or of forming an opinion, whether the Roman Catholic members, who insisted upon the measure to which you object, were acting from their own spontaneous judgment, or under any other influence?

I have no means of *knowing*, in the proper sense of the word, but there were circumstances which seemed to indicate that they were acting under the suggestions of the Roman Catholic Archbishop; because their final decision took place subsequently to the public printed denunciation of that particular book which they have struck off.

1178. Were you acquainted with any private interference of his of the same kind?

None that I can bring forward as a positive point of knowledge.

1179. Do you mean none which you would wish to mention, or none which you recollect?

None that I can mention as anything more than rumour; nothing more than what is circulated in popular rumour, but which one may have good reason for believing.

1180. Does your Grace remember a letter from Archbishop Cullen to the Lord Lieutenant, pressing Master Murphy's view of the construction of the 8th Rule, and protesting against the construction contended for by your Grace as an innovation?

Yes, I am aware of that letter.

1181. That had direct reference to the point at issue at the Board at the time?

Yes. But your Lordships should be aware, that the final decision of the Board has something very peculiar in it, as being a *common conclusion* arrived at by the Commissioners (with the exception of three seceders), but on totally

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

different grounds. I believe the documents printed at the end of the second edition of the Address will show that there was not a majority of the Commissioners on any one point, but that they coincided in a common decision, giving as their grounds for it perfectly different reasons.

1182. Had your Grace previously any reason for supposing that the Roman Catholic members who joined in this movement had any disposition to effect any change of the same kind?

I have suspected that there was that leaning. In fact, I may mention that the whole idea of united education was utterly discountenanced by some of the Commissioners; that they wished that there should be separate schools for Protestants and Roman Catholics. I have heard one of the Commissioners say, that if any Roman Catholic sent his child to a school where there was a Protestant schoolmaster, he was a fool for his pains.

1183. Did you hear that stated at the Board?

I heard that stated at the Board.

1184. From what time were there such views put forward at the Board; were they during the lifetime of Archbishop Murray?

Yes; I heard something of the kind in his lifetime. I heard remarks at the Board, as to which I reproached myself very greatly for not calling the individual to order, because I thought it was an indecorous discussion. I have heard statements made at the Board of the objectionableness of any appeal to evidence in behalf of the Truth of Christianity, as unsuitable to Roman Catholics. That was put forward by a Protestant Commissioner in the presence of Archbishop Murray, who gave, however, no assent to it, but kept silence; and I reproached myself ever after for not having called the individual to order, because I thought it was indecorous. I should not, myself, have liked to have a Roman Catholic publicly declare what were the grounds upon which I, as a Protestant, maintained such and such views; and I thought it was very indecorous in a Protestant to stand forward with any views of the Roman Catholic Church before Archbishop Murray.

1185. Earl of *Wicklow.*] Was that Protestant member of the Board a member of the Church of England?

Yes. I should mention also, that although there were differences of opinion among individuals of various persuasions with respect to several books and several other subjects, yet, not only Archbishop Murray himself very warmly welcomed the introduction of that book on the Evidences of Christianity, but one of the Head Inspectors, a Roman Catholic, drew up a set of questions on that very book (I will give in this book), and gave lectures to teachers, to instruct them how to communicate that knowledge.

1186. Lord *Ardrossan.*] What is the name of that Inspector?

Butler.

1187. Lord Bishop of *Ossory.*] Your Grace thinks, that by the resolutions that have been passed by the Board, a very serious deduction has been made from the religious element which formed part of the national system?

It is not so much a diminution by the removal of that particular book, otherwise it might be said the system is just the same as it was for, I believe, five or six years before the book was introduced; but it is the violation of a principle. If some portion of the territory of the British Empire was taken away from us by some foreign power, we should not consider that we were as well off as we were before we had acquired that territory, but we should conceive that an encroachment had been made, which, if submitted to, we could not know where it would stop.

1188. What do you think is the effect of the resolution with respect to this book that has been withdrawn from the list of published books of the Society. There were two classes of books, one sanctioned and one published by the Board. Had not the books published by the Board an additional stamp of authority, as recommended by the Board, as compared with those that were only sanctioned and not published by the Board?

There was certainly rather an increase, in point of degree; at the same time, all the books that were sanctioned were sanctioned by the deliberate decision unanimously

mously of all the Commissioners; no book would be sanctioned any more than published, except with the consent of all the Commissioners. If there be any book objected to by any Commissioner, the book is not to be permitted in the schools.

1189. I find in the 9th page of your Grace's Address this passage: "Between the books published by the Board itself, and others that are sanctioned by it, there is this and only this distinction, that the latter are merely allowed to be used by those who may prefer them, as being in the Commissioners' opinion unexceptionable, and suitable for united education, while the former are recommended as the most suitable"?

Certainly.

1190. Do you consider that, by taking a book that has been in the list of books published by the Board out of the list of published books, it is reduced to the lower rank of books still sanctioned by the Board, or do you think the sanction is thereby taken away altogether?

The sanction is taken away undoubtedly, unless it should be distinctly stated, "This is a book which the Board will no longer publish, but has made it over to Mr. So-and-so, and it still may be used;" if they expressly stated that it still may be used, of course it might, but I know no instance in which that has occurred.

1191. But, however, this does not amount to a prohibition of the book, but it would be open to any one wishing to use the book to furnish the name of it, as one of the books he intended to use, and if the Commissioners did not see reason to prohibit it, he might use that as any other book?

That is a question that has arisen with respect to this very book which has been struck off the list. What the Commissioners publicly stated was simply, "it was removed from the list of books published by the Board;" and accordingly a gentleman that I know being anxious to ascertain exactly what this amounted to, applied to the Commissioners to know whether he was at liberty to use that book; he would buy it at his own cost, and introduce it into the schools if he had the liberty to do so; but he said he did not understand distinctly whether the decision of the Board was that the book was absolutely *prohibited*, or merely that they would cease to *supply* it themselves. It is remarkable that it was a very long time before he could get an answer; there was either no meeting of the Board, or it was not convenient to them to attend to it, or for some reason or other it was put off week after week, and month after month, before he could get an answer to this question. But he continued to press it, and to say, that "he should use this book till he understood that it was distinctly prohibited." At last, after two or three months' delay, he got an answer to this effect, that "the book was prohibited." In his question addressed to the Board, he drew a distinction between books published and books permitted by the Board.

1192. Earl of *Harrowby*.] What is it prohibited from?

Of course from the united education; the Board added, however, what I must say appeared to me something which might be understood as very objectionable, that "he might use it at the time of separate religious instruction;" which certainly implied, according to the well-known maxim of an exception proving a rule, that they had *control* over the books to be used in separate religious instruction; because if any one says, you may do so-and-so, it is generally understood to mean that you have my permission to do it; I could prohibit you if I thought fit. Therefore that expression of theirs, that "it may be used at the times of separate religious instruction," certainly seems to imply that they have control over the books to be used at separate religious instruction. I have heard that the great Khan of Tartary, as soon as he has finished his dinner, sends forth a herald to his tent door to proclaim to all the potentates of the earth that they are at liberty to go to dinner; now that I suppose is intended to imply that it depends upon his good pleasure. But the Board has never had any such control, nor claimed any; unless *that* is to be understood as a claim (which it does seem to imply) over the books to be used at the time of separate religious instruction. The patron is at liberty at those times to use the Church Catechism, the Prayer Book and the Bible in the authorized version, and any other books not disapproved of by those particular members of the Board who are of that religious communion.

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

1193. Marquess of *Salisbury*.] Is he not at liberty to use any books besides those sanctioned by those members of the Board?

He may use all the formularies of his Church, or any books not disapproved of by those particular members of the Board; it is one of our original rules. The books for separate religious instruction are to be either the established authorized formularies of each Church, or any books not disapproved of by the particular members of the Board of his own Church.

1194. Earl of *Harrowby*.] Does not the rule upon this head run in the following terms: "In giving a control to individual members of the Board over books to be used in the particular religious instruction of different denominations of pupils, the Board do not understand that it was the intention of his Majesty's Government either to claim for themselves or to vest in the Commissioners any control over the use of the Sacred Scriptures, or over the standards of the Established Churches of Ireland or of Scotland, or of the Roman Catholic Church; but only over books composed by private authors; and that the control over these is required merely for the purpose of checking the introduction of books of injurious tendency?"

That is the rule.

1195. Are we to understand from this that it was intended that the Commissioners of the several religious denominations should exercise control over the introduction of books of a religious character in the hours of separate religious instruction?

Yes, but not the *Board*.

1196. And the Board, as a body, have no such right of interference?

No; accordingly, the Bible, in the authorized version, the Church Catechism, and all the rest of the Prayer Book, is used in the hours of separate religious instruction by Protestant patrons without permission of anybody; but some other works there are which they introduce for that purpose which I have sanctioned, for instance, myself, and which I use myself for religious instruction.

1197. For that purpose were lists of books used for separate religious instruction handed up to the Board with the view of their being submitted to the inspection of the members of the Board of the several religious persuasions?

Yes.

1198. Marquess of *Salisbury*.] If the religious instruction had reference to sects of which there were no Commissioners on the Board, how did the case stand?

I do not know; no such case arose.

1199. For example, in the case that your Grace quoted of the Jews?

We have not provided for that case at all.

1200. Lord Bishop of *Ossory*.] From what your Grace knows of the grounds upon which the exclusion of the books excluded by the resolution of the Board was placed, do you think that it is at all within the limits of probability that they will be restored by the Board as at present constituted?

We naturally judge of the future by the past, and I do not see any reason to expect that they will change the course which they have very deliberately adopted. It was very little less than a year that they had the remonstrances and complaints under consideration. At the same time, the ultimate resolutions that were come to, as your Lordships will see in the account which is affixed to my Address, were on such utterly different grounds, that although the Commissioners agreed in their conclusions, they did not at all agree in their reasons for them; so that I am totally unable to conjecture what change may take place in their subsequent proceedings.

1201. But during the latter part, at least, of the discussions that were carried on with reference to these books, the other Commissioners were, I suppose, aware that the probable result of passing those resolutions and Master Murphy's amendments would be your Grace's retirement from the Board?

I always declared that I could not continue a member of the Board if there were a departure from what I considered its fundamental principles.

1202. So that your Grace has something to go upon, besides the simple act of the

the Board excluding those books as making it improbable that they will restore them, for, in addition to that fact, you have some cognizance of the grounds on which they acted, and you have also the fact that they persevered in this course, although they knew that it would lead to the retirement of your Grace from the Board?

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

If the question means, whether there is likely to be a spontaneous alteration on the part of the Board, of course I cannot anticipate that without any cause they would change their minds on a point which they have had so long before them under deliberation; but it appeared to me that the Commissioners were exceeding the powers which had been given to them, and were using the discretion which had been entrusted to them by the Lord Lieutenant, who is the real head of the Board, in an unjustifiable manner. I appealed accordingly to the Lord Lieutenant, and what remonstrances or representations his Excellency may have made in private to the other Commissioners, of course I cannot say; but it certainly is conceivable that they might be induced, in deference to an authority of which they are merely representatives and agents, to adopt a different course.

1203. Does the tenor of the Lord Lieutenant's letter to your Grace hold out any prospect that he will exercise any such influence?

I must say that the tenor of his letter seems to me to imply a withdrawal altogether from any participation in the office of being the virtual commander and president of the Board; for the present Lord Lieutenant has often expressed to me what I understood to be the most decided approbation of my views, and disapprobation of the others. But the main point, as I understand his Excellency's last letter, upon which he dwells, is, that this is an act of the majority of the Commissioners, as if he had no more control over them than over a majority of your Lordships' House.

1204. Lord *Monteagle* of Brandon.] Can you refer the Committee to any regulation of the Board, or any communication to Parliament, or to any public authority which constitutes the Lord Lieutenant the chief of the Board?

I can only say that I always understood, in the first instance, when I was invited by the Lord Lieutenant, the Marquess of Anglesey, to join the Board, that this was a matter placed entirely at his disposal; that he appointed whomsoever he thought fit to carry out his measures, removing them at pleasure; and that the public grants were made to the Lord Lieutenant for the time being, to be administered by the agents that he should appoint, appointed by him, and removable at his pleasure.

1205. Does not the transaction to which you refer, at the time of your communication with Lord Anglesey, refer specially to the executive functions which were then vested in the Lord Lieutenant, and in his secretary, with reference to the original formation of the Board, the establishment of the rules under which it was to be carried on, and the selection of the Commissioners; but, from that time to the present, is there any one act to which your Grace is able to refer, that constitutes the Lord Lieutenant of Ireland, or the Irish Government in any shape, the head of that Board, with a power of controlling its independent exercise of authority?

I can only say that I never was aware or suspected that there was any alteration in the original constitution; it appeared to me that the original constitution remained unchanged.

1206. The original letter from the Chief Secretary of Ireland, Mr. Stanley, to his Grace the Duke of Leinster, begins thus: "My Lord,—His Majesty's Government having come to the determination of empowering the Lord Lieutenant to constitute a Board for the superintendence of a system of national education in Ireland, and Parliament having so far sanctioned the arrangement." That letter refers to a power given to create a Board, to constitute the Board, and establish the system; is there anything else to show that there was a continuing power, on the part of the Lord Lieutenant, of altering the system, or of interfering with the freedom of action of the Commissioners?

I never understood that there was any power in any one, except Parliament, who voted the grants, to alter the system in any material point, because the grants were made for a certain specified system; but as to the mode of carrying on the system, and as to their adherence to its original principles, the very circumstance that the Commissioners were all appointed by the Lord Lieutenant,

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

and removable at his pleasure, gave me the impression that they were nothing more nor less than his agents.

1207. Have you ever known, during the number of years which elapsed from your first attendance at the Board down to the period of your secession from the Board, any one instance in which the Lord Lieutenant has so interfered with the discretion of the Commissioners?

If your Lordship's question means, in which he interfered so as to alter the original system, certainly not; but the Lord Lieutenant has been applied to repeatedly on points of importance that were in debate at the Board; and I never heard the least doubt that it was for him to suggest that such and such a course was or was not consonant to the original system established.

1208. Can your Grace refer the Committee to any instances in which those references were made, and in which the authority of the Government was interposed in any respect as controlling the decisions of the Commissioners?

I cannot give the dates nor the particulars, but I have known several instances in which some of the Commissioners have brought matters in debate of great importance before the Lord Lieutenant for the time being; I think it took place in Lord Clarendon's Administration, and on former occasions.

1209. Lord Bishop of *Ossory.*] The Lord Lieutenant, in his reply to your letter, says, "The resolution of the Board, of which your Grace complains, was carried by a large majority, and the Government could annul it in no other way than by displacing all the Commissioners who voted for it, and appointing persons who take a different view of the question to be Commissioners in their room." Does not that appear to be a clear recognition of the power of the Government to reverse the proceedings of the Board?

Certainly. I beg your Lordships to observe, however, that that is merely the expression of Lord St. Germans' *opinion* when he says that he could not interfere in any other way. I do not pretend to dispute the justice of that opinion, but it is merely matter of opinion; it shows that he considered he had the power of interfering, but that there was no other mode in which he could interfere effectually except that; but that is merely matter of private opinion.

1210. Is not the whole tendency of the Lord Lieutenant's answer such as to show that the Lord Lieutenant was as unlikely to interfere as the Commissioners were spontaneously to alter their resolution. Is not that shown by the way in which he seems to take up the reasons which the Roman Catholics gave, not as satisfactory to himself, but as reasonable as coming from them?

His Excellency appears to have written that letter under several very important misapprehensions, which I took the liberty of correcting in my answer to it. His Excellency was clearly misinformed upon one point: he says, that "*upon one occasion*" the Board put a different construction from mine upon the 8th Rule. I recollect, in answering the letter, expressly saying that he had been quite misinformed, for it was not upon one occasion, but upon *every* occasion, without exception. He had been informed by me, that the 8th Rule which had been made to operate to exclude the book from the whole school on account of the objection of a single child, had not been so intended, and that it had not been so acted upon; and it was represented to his Excellency, it seems, that upon one occasion it had been explained in a different manner; whereas there had been several instances, and it had been upon every occasion, without a single exception, explained most distinctly that that was not the meaning of the rule.

1211. What is your Grace's interpretation of that rule?

The intention of it was simply this: the rule was carelessly and inaccurately worded undoubtedly, and it was for a long time urged by the opponents of the system that it was in the power of any single child to exclude a book altogether from use in the school if he objected to it. The Commissioners always replied, that no such thing was ever intended, and that no such thing had ever been done. Several cases had occurred in which, through the inaccurate wording of the rule, doubts had been entertained or had been feigned (I do not know which), whether an objection of a single child was or was not to exclude a book from the whole school; and in every instance in which application was made to us, we always, it appears from documents entered in our minutes, in every instance replied, that no such thing was designed, but merely that any particular child

who

who objected was not to be compelled to read the book, and that the arrangements for the times of reading were to be such, that it was not to interfere with the secular instruction.

1212. Lord *Monteagle* of Brandon.] That rule was prepared by Mr. Blake?
It was prepared by Mr. Blake. It was inaccurate in the wording of it undoubtedly, because it was open to another interpretation.

1213. You were on terms of official and personal intimacy with Mr. Blake for many years?
For 16 years.

1214. Have you any doubt in your mind with respect to what the intention of Mr. Blake was in preparing that rule?
None whatever, or any of the other Commissioners. No such thing was ever dreamt of, as that it was in the power of a single child to exclude the book from the whole school; but when it was found that the words of the rule might be so interpreted (I acknowledge that it was very carelessly and loosely drawn up), and an explanation of the force and drift of the rule was asked for, we always promptly answered that no such thing was designed as to exclude the book from the school generally, but merely to have the reading of it so arranged as not to compel any child to read it that objected.

1215. Lord Bishop of *Ossory.*] In the case in which an authoritative answer was given to the application of Mr. Tottenham, containing the view of the Commissioners, of the rule, and signed by the Secretaries, there is a somewhat stricter limitation given than your Grace has expressed, because it is not simply that such arrangements should be made for the reading of the book as would not include the attendance of any child whose parents objected to it, but it is said that the book is to be read at the opening, or immediately before the closing of the school?
That is exactly what we meant.

1216. But not that the patron had the power of appointing an interval of time during the day to read it?
No, because that might be so contrived, and sometimes was purposely so designed, as to entrap a child into the reading of it against the will of his parents.

1217. Then the uniform interpretation of this rule by the Board has, in point of fact, affirmed what is expressed in Mr. Baron Greene's resolution?
I do not wish to report Baron Greene's statements at second-hand, when it is in your power to call him before you; but he told me that he had not the intention of framing any substantive rule, but merely to frame what is called a declaratory act; that his intention was merely to explain the sense in which we understood, and always have understood the 8th Rule; and that then in his absence, at a subsequent meeting of the Board, a rule was passed as a substantive rule, to be *substituted* for the other; whereas he intended it to be only an *explanatory* one.

1218. Earl of *Wicklow.*] Was that the first occasion upon which any mistake arose with regard to the meaning of that rule?
I do not know whether it can exactly be called a mistake; but a doubt occasionally arose; it was continually urged by many of the opponents of the Board, that it was a mere fallacy to represent those books as being used in the schools when it was in the power of any one child to exclude the books altogether. We always contradicted this when we had an opportunity; but it so far operated upon the minds of the patrons of schools, that in order that they might know what they were bound to do, and what they were not, in several instances they applied to the Board. I do not know in how many; and there were several others who never made any application distinctly *to the Board*, but asked any Commissioner they were acquainted with: "Am I bound to do so and so, according to the rules of the Board?" Now an individual Commissioner has no right to lay down rules of his own, but he has a right to say, from his own personal knowledge, what the intention of the Board is. And we did on several occasions, when inquired of personally, give such answers: "You must proceed in such and such a manner."

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

1219. Was there no attempt made on the part of any of the members of the Board to correct the ambiguity in the rule as soon as it was discovered?

This matter was brought forward again and again, but it was put off from time to time, and regarded as of no consequence, because any one who doubted about the meaning of the rule has only to apply to us. I was for having the rule recast, and more fully explained, but it was debated from time to time, and that suggestion was ultimately withdrawn. Some of the Commissioners said, "There is no occasion for any explanation, because, if anybody has *bonâ fide* any doubt, he has nothing to do but to apply to the Board."

1220. Your Grace always felt satisfied that, in the event of such an application to the Board, the interpretation which you gave to it would, as a matter of course, be given by the Board?

Undoubtedly.

1221. Lord Bishop of *Ossory*.] In the mean time, might not a different interpretation have been acted upon extensively through the country?

We never heard of any instance of it. One can hardly conceive that a patron who wished that a certain book should be introduced would on the force of this conceived interpretation of the rule allow one child, against the wishes of *himself the patron*, to exclude a book which he and all the other children in the school wished to have read. Therefore, I do not apprehend that in that case the misapprehension could have been acted upon.

1222. But we have in evidence, that one of the Commissioners, at least, declared that up to the discovery of this document he never had even a suspicion that your interpretation of the rule was an admissible one; that is Master Murphy?

He also said to the Lord Lieutenant, in Mr. Blackburne's presence (I believe I am justified in reporting it at second-hand), that this rule had been framed at Archbishop Murray's express desire on the first introduction of the Scripture Lessons, and of the other religious books, on purpose to exclude those books from the schools in any case where a single child might object. Mr. Blackburne, being a recent member, did not know that those books had been in use many years before the rule was ever framed at all. But Master Murphy stated that to the Lord Lieutenant (as Mr. Blackburne told me) in his presence.

1223. Lord *Ardrossan*.] Did not Master Murphy afterwards allow that he had been misinformed upon that subject?

I did not hear that. Of course he would not have stated it if he had not been misinformed.

1224. Earl of *Desart*.] I understood your Grace to say, that you had no doubt whatever that the original intention and unanimous interpretation of the Commissioners of the rule was similar to that of your Grace?

Certainly.

1225. Marquess of *Salisbury*.] Was this rule passed unanimously?

All our rules were passed unanimously, that is, I cannot say that every Commissioner was present, but there was never, I believe, any of our published rules that has been carried by a majority against a minority.

1226. Was it a general understanding that no rule would have been admitted if there had been any dissentient in the Board?

I cannot take upon me to say no rule respecting *matters of detail*; if it had been a question, whether the day for religious instruction should be Friday or Saturday, or whether the boys and girls should be taught in the same school, or in separate schools, or any matter of detail, I cannot take upon me to say that in matters of that kind the majority might not have carried the point against the minority. But it was always understood, that the rules which affected the fundamentals of the system were to be by the unanimous opinion of the Commissioners.

1227. I understood from your Grace, that no book was adopted except by the unanimous decision of the Board. Acting upon that understanding, which you have just stated, would there be any power in a majority of the Board to prohibit or discontinue the use of a book?

The interpretation which has been placed of late upon the rule, that "no book

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

book is to be used for united education, which has not the *unanimous* sanction of the Commissioners," would certainly imply, making that interpretation retrospective as well as prospective, that not merely a *majority* of the Commissioners, but any single Commissioner may strike off all the books of the Board; because according to that rule *no* book is to be used for united instruction which has not the approbation of *every* Commissioner. We always considered that as having reference entirely to the *first reception* of a book; and then the books were always put forward before the Irish and the English public as a sort of manifesto, declaring that the system is so-and-so, and that such and such books may be used, and also that such other books may be added from time to time as the Commissioners may unanimously sanction; but as for the *removal* of any book, I can only say that I believe that a noble Lord, now present, when first framing the outline of the system, and certainly all the Commissioners that I am acquainted with, never considered that there was any reference at all in that rule to the removal of a book from the list after it had received their sanction; but if the rule *is* to be so interpreted, then undoubtedly, if it is to cut both ways, you must interpret it all through in the same way; and it seems to me that, according to that interpretation, an objection, not merely by the *majority* of the Commissioners (which the present Lord Lieutenant dwells upon in his letter), but an objection by any *single* Commissioner is to exclude any book whatever.

1228. Earl of *Derby*.] Your Grace is of opinion that unanimity was required for the introduction of a book, but that continued unanimity among the Commissioners upon that subject was not necessary?

So far from it, we always considered, and that was the answer given when the application was made by the Roman Catholic Bishop of Kildare on the subject, that it was what would amount to a breach of faith to the public to remove any book which had been published or sanctioned by the Board.

1229. Would not the opposite view lead to this consequence, that upon the appointment of every new Commissioner, there would be a possibility of reversing the adoption of every book which had been previously received?

Undoubtedly. I conceive that every fresh Commissioner who was appointed was bound, before he accepted the appointment, to look at the whole system as it existed, and to carry on that system if he thought fit. If your Lordships will allow me, I will read a short passage in my letter to the Lord Lieutenant upon a point which led some persons to take a different view from mine by confounding together two different questions; it is "concerning the original adoption of some rule or some book, and concerning its removal afterwards:" "No one would say that freedom to make, or refuse to make a compact, implies freedom to break it; that because a State is allowed to ratify or not a certain treaty, therefore it is allowed to violate a treaty or to modify its conditions at pleasure; that because a man might lawfully have remained single, therefore he may obtain a divorce whenever he thinks fit. Whenever any rule or any book was proposed, if any one Commissioner objected to the whole or to a portion of it, I always at once acquiesced in its withdrawal." When I say I always *acquiesced*, what I mean is, that I never used any remonstrance; I never called upon a Commissioner to state his reasons or to argue the point; if he only *objected*, that is enough; it must have the unanimous complete approval of the Commissioners, whether their reasons are good or bad. "And, in fact, several parts of some of the books now in use were originally thus altered to meet the objection of a single Commissioner. If, accordingly, when some of the books now so much discussed were first proposed, any Commissioner had said, 'Although Archbishop Murray and all the other Commissioners have carefully examined this book, and pronounced it sound in doctrine, and suitable for united education, yet I think otherwise,' he would have been yielded to without even any remonstrance." I have read that portion of the letter, because it was pertinent to the question addressed to me. As this letter has not been laid before the Committee, I will hand it in.

The same is delivered in and read, as follows:

"(Private.)

"My dear Lord, "5 July 1853.

"I have heard from Baron Greene, that (as your Excellency is doubtless aware) he means to move next Friday, that the Board should make and announce a formal decision on the points at issue.

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

"There seems good reason for his objection to leaving matters in their present state, an anomalous state, which is unsatisfactory to *all* parties; since each must be dissatisfied that their own views are not *fully* and *generally* carried out.

"I have to acknowledge also your Excellency's communication (which I should have replied to immediately but for the pressure of business), in which you suggest to me to reconsider the determinations I had formed.

"I thought I had sufficiently explained how fully and with what anxious care I *have* for *many months* considered and reconsidered the subject; but perhaps I may have failed to express myself with sufficient clearness, or it may be, that I have confused together in my memory what I have said to *your Excellency* and to the late *Lord Lieutenant.*

"I may add that I have also fully and frequently discussed the subject with my most confidential advisers; to one of whom, the Bishop of Norwich, I took the liberty of referring Lord Aberdeen, as a person thoroughly acquainted with Ireland, and with the national system, and with my sentiments, and who could give any needful explanations orally, much better than I could by letter.

"Having the advantage of possessing intimate friends of eminent good sense and worth, I felt bound to consult them, and listen with deference to what they might say. I will not say, however, that I was prepared, in case of finding their views different from my own, to alter my course, unless they offered me stronger reasons than any I have ever heard. But I found them all fully agreed with me in thinking that no course is open to me consistently with honour but the one I have resolved on, and that a departure from it would be no less unwise than unjustifiable.

"As for any personal motives, such as regard for my own ease or my own credit, no one can think me capable of being influenced in the present case by any such considerations who knows but the half of the toil I have endured, and the obloquy and vexatious opposition I have encountered in the cause for above 21 years.

"And on any minor question I have always been ready to sacrifice my own views of expediency to the judgment of the other Commissioners. But I regard the present as a question not merely of expediency, but of principle also. I consider it was not only one of *vital importance to the public*, but also as one on which *good faith* is at stake. And doubtless your Excellency would be as far from wishing, as from expecting, that I should take any course at variance with my conscientious conviction of duty.

"What leads some persons to take a different view from mine seems to be, their confounding together two totally different questions: that concerning the original *adoption* of some rule or some book; and concerning its *removal* afterwards. And yet no one would say that freedom to *make*, or refuse to make a compact, implies freedom to *break* it; that, because a State is allowed to ratify, or not, a certain treaty, therefore it is allowed to violate a treaty or to modify its conditions at pleasure; that because a man might lawfully have remained single, therefore he may obtain a divorce whenever he thinks fit.

"Whenever any rule, or any book, was proposed, if any one Commissioner objected to the whole, or to a portion of it, I always at once acquiesced in its withdrawal, and, in fact, several parts of some of the books now in use were originally thus altered to meet the objection of a single Commissioner. If, accordingly, when some of the books now so much discussed were first proposed, any Commissioner had said, 'Although Archbishop Murray and all the other Commissioners have carefully examined this book, and pronounced it sound in doctrine, and suitable for united education, yet *I* think otherwise,' he would have been yielded to without even any remonstrance.

"But when some books or some rules have been deliberately sanctioned by the unanimous voice of the Commissioners, and have been for many years *appealed* to in vindication of the system, or as a *ground* on which *co-operation was invited and obtained*; if, afterwards, this decision is reversed, and this sanction withdrawn, such a gross breach of faith could not fail to deprive for ever the Commissioners, and all other public men who may be parties to it, of all public confidence, and of all just claim to it.

"It would be vain to say '*We* think this or that a matter of very small consequence.' The answer would be, (1.) 'It is *plain you did not reckon it* so, when you brought it forward before the public as a strong recommendation of the system. (2.) *Who* is to be the judge of the comparative importance of a certain innovation? *You?* the very party introducing it? Why, *every* first encroachment is either in itself small, or is so represented by its authors. And, (3.) Why should we expect that the first step will be also the *last*? When once you have departed from an implied pledge to the public, what security is there that you will not introduce fresh and fresh violations of it? It is to be expected that you will go on following all the changes, and conforming to all the variations of a Church which boasts of being unchangeable and united, but whose highest dignitaries pronounce that heterodox now, which was, in the judgment of others equally high, quite orthodox some years ago?'

"When, however, I speak of the ruinous effect on public confidence which I am convinced would result from the proposed innovations, I wish it to be distinctly understood, that, even if I thought quite otherwise on that point, and saw a present worldly expediency in them, I should still feel *not at liberty morally* to be a party to them; I should feel this to be an abandonment of principle.

"But as it is, I am convinced that nothing would be gained—very much the reverse—by my continuing Commissioner under such an abandonment of the system hitherto pursued. I approve the system as much as ever, and am as ready as ever to carry it on; but I feel that I should be deserting it in the most disingenuous and the most mischievous way possible, were I to *pretend* to be carrying it on, when in reality subverting it; I should make

the

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

the proceedings of the Board even *more* open to suspicion (if possible) than they would be without; for if a man is liable (as he must be) to incur distrust and contempt for making unwarrantable concessions, under a mistaken belief that he is *acting rightly*, how much more, when it is *known* that his conviction is the very reverse?

"All the influence I have possessed has been based on the general belief (partaken of even by those most opposed to me in practice) of my firm and conscientious adherence to what I deliberately judge to be my duty; if I were to come forward acting *against* that judgment, and which moreover is *known* to be my judgment (for the late proceedings are no secret), I should forfeit all public confidence, and my support of any measure would be thenceforward utterly worthless.

"I have endeavoured, at the risk of being tedious, to lay before your Excellency as plainly as possible the grounds of my convictions; and whether these shall appear to you sufficient grounds or not, at least you will perceive that, *with* those convictions, I cannot possibly swerve from the course I have resolved on.

"Believe me, &c.
(signed) Rd. Dublin.

"*P. S.*—I have in my possession, and can communicate to your Excellency if thought desirable, a copy of the Decrees of the Synod of Thurles, relative to the national schools; which plainly prove (what to *me* had been no secret long since) their determination not to stop short of a *complete* subversion of the existing system.

"If there be any one who is inclined to make a concession against his better judgment, in the vain hope of conciliating the party who demands it, and who resolves to concede nothing *more*, this document may open his eyes. He may learn from it, without waiting for the bitter reproof of experience, that such a course would merely place him in *a false position*, in which he could neither go on nor draw back without disgrace."

1230. I think your Grace said, that whenever a question was raised in reference to the interpretation of the 8th Rule, the interpretation given by the Board was uniform?

Yes.

1231. Can you direct the attention of the Committee to the occasions on which such answer was given?

No, I cannot trust my memory for that; but Mr. Cross can furnish the Committee from the minute book with all those cases, I have not the least doubt. I believe the cases were very rare.

1232. Earl of *Harrowby*.] If the cases were very rare, how can it be called a uniform course of interpretation?

Because there was no exception. As soon as a doubt arose, it was referred to the Board, and the Board declared that they had not the least hesitation in saying, that the intention was so-and-so. The result of it was, that all persons who became acquainted with that decision had their doubts, which they might otherwise have referred to the Board cleared up; and in many instances, as I have stated, an individual who might have some doubt, and might not know what the decision of the Board had been, on consulting one of the Commissioners, who was his private friend, would learn from him what the decision had been, and would thereby be saved from making a formal application to the Board.

1233. If such had been the uniform impression and tradition of the Commissioners amongst themselves, how came it that when a question was raised in the year 1852, there seems to have been ignorance generally on the part of the Board, that the question ever had been raised and decided in the other direction, so that it was only by accident that it appears, upon reference to the books, that Mr. Cross was able to produce a case in which the interpretation, such as your Grace has always put upon it, was recorded?

Many of the Commissioners had forgotten that any such case had ever come before them, or that any doubt had ever existed as to the interpretation of the rule; but some of the more recently appointed Commissioners were rather desirous to have that very interpretation put upon it which I have been objecting to. And the old Commissioners had quite forgotten that there ever had been any doubt upon it, for there had been but two or three cases in which a formal application had been made to the Board. There never had been any doubt in the minds of the earlier Commissioners as to the meaning of the rule; but somebody or other had misinformed Master Murphy upon that point, and had given him the impression that this rule had been framed for the purpose of doing what we never intended; that it had been framed by Archbishop Murray, at the first introduction of these books, which had been in use many years before the rule was ever thought of.

The Most Rev. R. Whately, Archbishop of Dublin.

20th March 1854.

1234. Is the interpretation which is now assigned to that rule entirely confined to the Commissioners lately appointed?

As far as my knowledge and belief goes; but I was not present when the resolutions were passed.

1235. Lord *Monteagle* of Brandon.] Independently of any applications that you might have had from patrons of schools, requiring the interpretation of their own rule from the Commissioners, or any personal applications to individual Commissioners upon the subject, if there have been many instances throughout Ireland of an interpretation being put upon the rule, enabling one single child to veto a book for the instruction of the whole school, has your Grace, from your knowledge of the working of the national system, any doubt that that would have been followed by reports from your Inspectors?

I am perfectly certain that it would.

1236. But that never was the case?

It never was, and I cannot conceive how it ever should be, because the assumed case supposes that the patron wishes to have a certain book read in the school, and that the parents of many of the children wish it also, and that the patron feels a doubt whether he is not bound to exclude that book upon the veto of one or two children. Now, certainly he would not be likely to acquiesce in that at once without inquiry; and therefore it is my full belief that no such case ever occurred.

I would make an observation with reference to the inaccuracy in the wording of that rule, which undoubtedly is open to a different interpretation; though, by the way, it is remarkable, as I have said before, that the words "*separate* religious instruction" do not occur, though they are introduced in the Report of the Commissioners; but I acknowledge that it is capable of a different interpretation. But I may be allowed to observe, with reference to the framing of the rules, that there was a great deal more care employed in the framing of those rules which might be likely to be wrested from their real intention by *masters* or *patrons*, than of those in which there could be no misinterpretation of them enforced, and no departure from the spirit of them, except by the *Commissioners themselves*. We were extremely careful in framing the rules, to which the Inspectors, the masters, and the patrons were to adhere, in such a manner that they should not be able to evade the spirit of them. But in the framing of rules which we were to administer ourselves, we were (I think, perhaps, blameably) careless, because we trusted that, in cases where no abuse could arise except from the Commissioners themselves, we ourselves should not be likely to pervert our own meaning, and to take advantage of inaccuracies of expression on our own part. Now, this was a case in which no patron, no master, no Inspector, would be at all likely to distort the meaning of the rule, and to take advantage of the letter against the spirit of it; therefore, I must own, Mr. Blake and the rest of the Commissioners were rather culpably careless in framing the rule, because it was one which could not be distorted from its real meaning and spirit, except by the Commissioners themselves; and that was a case which we never contemplated.

I must add, however, that I really can hardly conceive how any rule or any formula can be drawn up which may not be by some ingenuity evaded as to its spirit. It must be matter of experience, that in Acts of Parliament words may be so made use of as to evade the spirit of the law, while apparently conforming to the letter. Take, for example, a formula, which was very carefully framed, and with which your Lordships must be very familiar—the Oath of Abjuration. If you can conceive a Roman Catholic, who is bent upon the subversion of the constitution in Church and State, taking that oath and interpreting it according to the letter, I do not see but what, by setting at nought all reason and all justice, and all the known intention of the framers of it, he might defend his interpretation of it: he might say that he detests and abjures the doctrine, that a Prince, deprived by the Church of Rome, may be lawfully deposed or murdered by his subjects. Of course (he might urge) he cannot be *deposed* by his subjects, for he has no subjects; he is deposed, *ipso facto*, already: neither can he be *murdered*, because the Church has declared, by its own authority, that he may *lawfully* be put to death. Murder always implies unlawful slaying. He also declares that no foreign prince or prelate has any jurisdiction in this realm of England. Now, the Pope (he might urge) is regarded by Protestants indeed as only the Bishop of Rome; but

if

if he is the head of the *Universal* Church, he is not a *foreign* prelate anywhere. As for his happening to be a native of Italy or any other country, our ancestors, when they were enforcing this very oath, were actually governed by sovereigns who were natives of Germany, and who, moreover, were sovereigns of Hanover likewise. Therefore, taking advantage of the strict letter, in defiance of all reason and all reference to the known intention of the framers, I consider it one of the hardest tasks in the world to frame any set of words that may not be tortured into something quite different from the intention of the framers.

1237. Lord Bishop of *Ossory.*] I asked your Grace whether the tendency of the Lord Lieutenant's letter does not appear to make it altogether hopeless that he should interfere with the Commissioners, to induce them to alter the decision to which they came upon Master Murphy's amendments?

I did not entertain any hope of it, certainly.

1238. Does not your Grace think, that the grounds upon which he declines to interfere render it unlikely that he will alter his view of it?

I did not expect him to alter his view; but at the same time I cannot leave out of the account, that the whole matter is a matter for the *Government* to decide upon. I could not of course feel confident that the other members of the Administration and the *Legislature* might not induce him to reconsider his views.

1239. If a change took place, must it not be in one of the following ways, either that the existing Commissioners must voluntarily alter their resolution, or that they must be induced to do so by the Lord Lieutenant or some other authority; or that the Board must be reconstructed with a view to such alteration. Is there any other way in which a change can be expected?

No, I cannot see any other.

1240. Now, supposing the Government were disposed to reconstruct the Board with a view to the effecting of such a change, does your Grace think that the national system would be received by the Roman Catholics of Ireland?

It would be very difficult to pronounce an opinion upon that; but considering that the system has flourished and succeeded to a great extent for such a number of years, I cannot but suppose that there are many Roman Catholics who would continue to go on in the track which they have hitherto followed. But it would be very hard to say what proportion of them might be drawn off, even against their own personal inclinations.

1241. I understood your Grace to say, that the influence which has been brought to bear upon the members of the Board has led men of education, of station, and of independence, to take the course to which you have referred, as not a spontaneous one, but one which they have adopted at the suggestion of their hierarchy?

No, I would not venture to say that. I do not wish to pledge myself that the Roman Catholic members of the Board have been acting contrary to their own wishes and inclinations.

1242. I understood your Grace to trace their conduct to the influence which was exercised over them by Archbishop Cullen?

I do not see that the two things are at all incompatible. A person may have certain wishes and designs, which he will not exactly bring forward and act upon till he finds himself strongly supported and encouraged in doing so. You would not say, for instance, that if one of the armies which are now encamped within sight of each other, and which has remained stationary for a considerable time, afterwards, on receiving a powerful auxiliary force, makes an attack upon the other, that they did so against their inclinations. It may be that they did not feel sufficiently encouraged and supported to do so before.

I have already mentioned that I have heard one of the Roman Catholic members of the Board say, several years ago, that he thought that if any Roman Catholic sent his child to a school where there was a Protestant master, he was a fool for his pains. Now, it does not seem to me that this opposition to the system of united education was altogether a reluctant opposition.

1243. Supposing such a change were to take place in the course pursued by the Board, have you any doubt that influence would be exercised through the priests, who are patrons of the schools throughout the country, to stir up opposition on the part of the people to the national system of education?

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

I have no doubt that many would exert themselves for that object; that many would act reluctantly and inefficiently in so doing, and that some few would stand forth on the other side. But I suppose your Lordships are well aware that there has been from the very first a very strong Roman Catholic party in opposition to these schools. Archbishop M'Hale has been from the first a most decided opponent, and in some respects a very successful one, but he has been far from being completely and uniformly successful.

1244. Lord *Monteagle* of Brandon.] Is there not a considerable number of schools in his province?

There is.

1245. Are not many of those schools maintained by the priests in opposition even to his declared opinions?

In his province there are very many, and even some in his diocese.. Of course he has had more influence in his diocese than in his province.

1246. Lord Bishop of *Ossory*.] Is it not well known to the public that the Pope has left the decision of the question, whether the national system of education should be introduced into a diocese or not, to the Bishop of the diocese?

Nothing of the kind has ever come before the Board officially. We have heard, like other individuals, that the Pope has done so and so. The sanction that the Pope gave to the book on the Truth of Christianity was never brought before the Board officially; because the Board, being composed of persons of different religious denominations, and looking only to the children, the parents, the masters, and the Inspectors, never recognized such a person as Pope or priest; but I believe most of the members of the Board were aware that the book was submitted to the Pope; but it was not submitted by the Board, but by Archbishop Murray, who, approving of the book himself, wished for his own satisfaction to obtain the sanction of the head of his Church. I had it from Mr. Blake, who was on intimate terms with Archbishop Murray as everybody knows, and he gave me all the details of it. It was submitted by Archbishop Murray to the late Pope. It was read over to him in Italian by a person who was master of both languages, and the answer he gave was that he saw no objection to it. I believe an erroneous notion has prevailed that that book has been since placed on the Prohibited Index; but that is I believe a mistake; and I believe that the sanction given to it by the late Pope is the reason (at least it is a very sufficient reason) for its not being so placed. But some time after this Mr. Blake got a sight of the book as I originally published it, and he told me that he thought it was the better of the two; that he thought the alterations which Mr. Carlile had introduced into it were not at all for the better. I said, "To say the truth, I am of the same opinion also;" but that as I saw nothing at all objectionable in what Mr. Carlile had introduced, I was unwilling to interfere; and he said, "Well, I like it the better of the two." I said, "If that be the case, suppose we introduce that as a substitute;" and he said, "No, it would be better not to attempt that, because this has not been submitted to the Pope, and the other has; and we can now put forward, not as a Board, but individually, that this is a book which has received the sanction of the head of the Roman Catholic Church;" and the upshot was that the original book was sanctioned and *permitted* by the Board, but the other was the book *published* by the Board. And the prohibition which has, I believe, misled some persons is of the Italian translation of the original book. It was translated by a Roman Catholic priest at Florence in the present Pope's reign, and that book is, as I understand, placed on the Prohibited List. There are copies of the book now to be had in London.

1247. Is there not this material difference between the two cases, that in the one case the Pope's sanction or approbation of the book was a matter which was given merely verbally, and in the other case the decision with respect to the Board appeared in all the papers as a formal document, signed by the Cardinal Secretary, and produced at a meeting of the Roman Catholic Bishops in Ireland: has not your Grace seen that paper?

I suppose I have; but I cannot call it to mind at this moment.

1248. Lord Bishop of *Down*.] Was the circumstance which Mr. Blake mentioned to you ever communicated officially to the Board by Archbishop Murray, with

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

with reference to the approbation of the head of the Roman Catholic Church of the book?

No; it would have been utterly improper that it should be. I believe it was communicated to every individual member of the Board as such; but it was never brought before the Board. It would have been indecorous to do so, because it would have implied that the Board recognized the Pope as one of the parties to treat with. There is no doubt that the then Roman Catholic members of the Board were made acquainted with it.

1249. You do not mean the present Roman Catholic members of the Board?
No. At the same time, if they had inquired, they would easily have been made acquainted with it.

1250. But to whom were the present Roman Catholic members of the Board to apply, if they wished to know whether the late Pope Gregory the 16th had approved of the work?
I cannot tell what particular person they should apply to; they would apply to anybody they pleased. I could tell them if they asked me.

1251. Your Grace would tell them on the authority of Mr. Blake, but they might ask what authority had Mr. Blake to make that statement?
Nobody who knew Mr. Blake at all, unless he is totally incapable of appreciating a man of sense and a man of honour, would suppose that he would trust a loose and flying rumour upon such a subject, when he was upon terms of intimate acquaintance with Archbishop Murray.

1252. Lord *Ardrossan.*] Do you suppose that Dean Meyler knew of it?
I should conceive he must have known of it.

1253. Lord Bishop of *Down.*] Did not you state, that there was an objection raised by one of the Suffragan Bishops of Archbishop Murray with reference to this book being used in one of the schools in the diocese of Kildare?
Yes, many years after its introduction.

1254. Do not you think that Archbishop Murray would, upon that occasion, have communicated to his Suffragan Bishop the important information that the head of his own Church, from whom there was no appeal, had approved of the book?
I think it is very probable that he did; but he could not do it as a member of the Board, of course.

1255. You said that that Suffragan Bishop afterwards wrote a letter of an insulting character?
Yes, he did.

1256. Lord *Ardrossan.*] Your Grace said that that would be found upon the minutes?
I suppose it is.

1257. Lord *Monteagle* of Brandon.] In the case of that appeal from the Suffragan Bishop to Dr. Murray, I understood your Grace to say, that Dr. Murray did not submit to that appeal, or acquiesce in the reasoning of his Suffragan?
It was not an appeal to Archbishop Murray, but to the Board. The Bishop of this diocese, Kildare, applied to the Board to have a certain book withdrawn. An answer was sent by the Board, that it would be a breach of faith with the public to withdraw the book. Of course we did not say anything about the Pope.

1258. Then your answer was one putting a negative upon the demand of the Bishop, and Archbishop Murray was an acquiescing party in that decision?
Yes.

1259. Is not that acquiescence and that refusal on the part of Archbishop Murray to agree to the appeal made by his Suffragan Bishop confirmatory evidence of the approval which Archbishop Murray had received of this book from the Pope?
I do not know that it necessarily implied an approval of the book by the Pope. I knew myself, as well as Archbishop Murray did, that the book had received

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

received that sanction; but nothing of the kind was mentioned at the Board, because we thought it would be indecorous.

1260. But inasmuch as, by a formal document which was given to the world, the introduction and support of the national system in the Irish Roman Catholic Sees was left to the discretion of the individual Bishops of those Sees, when a Bishop complained to the Board of one of the books published by the Board, and when Archbishop Murray, in conjunction with his brethren on the Commission set aside and negatived that complaint, is not that at least something of evidence, that the book in question had been approved of by the Pope?

I could not venture to infer it from that alone; but I am a less competent judge upon that point, because, when one knows anything from another source, one can hardly put oneself in the condition of a person who knows nothing else of it.

1261. Lord Bishop of *Ossory.*] Is your Grace able to state, whether the application from the Suffragan Bishop was a decision upon the question, as it lay between Archbishop M'Hale and Archbishop Murray, about the introduction of the national system?

I believe the Bishop's application to the Board was subsequently to that; but I should observe, with reference to that, that we generally understood that the decision of the Pope related to what books the Roman Catholic Bishops should encourage the children in their diocese to read and to use. Now we were well aware of the power of the Roman Catholic Bishop of Kildare, if he disapproved of a book, to induce his priests, if he thought proper, to withdraw their children from the reading of that book; but we said, that we, the National Board, could not prohibit the use of the book.

1262. Lord Bishop of *Down.*] Your Grace put in a little work, entitled "Questions on the Lessons on the Truth of Christianity," written by Mr. Butler, one of the Inspectors of the Board, as proving that Mr. Butler approved of the work, the Lessons on the Truth of Christianity. Is your Grace aware that on the 31st of July 1852, this same Mr. Butler writes an official letter to the secretaries of the Board, in which he expresses himself with reference to this book in this language: "With regard to the Lessons on the Truth of Christianity, I think the attempt to introduce them into the school would be attended with the worst consequences, both to the welfare of the school and to the permanence of the national system. There is on the part of Catholics an almost universal objection to this book"?

I am quite aware of that. To say the truth, I brought forward that book, in a great measure, *on purpose* to show that a *change* had come over some persons. Either he has changed his opinions, or he has been overruled.

1263. Lord Bishop of *Ossory.*] With respect to the question, whether there is any ground for hoping that the Commissioners will retrace their steps, has not your Grace sufficiently shown in your publications that you think that progress in the direction in which they have already gone is much more probable, if not absolutely certain?

Certainly.

1264. Is not the system in the hands of the present Board fast approaching to what was its original conception, as contained in the first draft of Mr. Stanley's letter, that is, a system of united secular education?

Undoubtedly it is tending that way. But whether even that will satisfy the party is far more than I can say.

1265. But would you not say, that it cannot arrive at that point without serious contests at the Board of the kind which have already taken place, and probably some further secessions similar to those which have already taken place?

That is of course hard for me to say, because the very conclusions at which the majority of the Commissioners have arrived are on such totally different grounds, that there cannot be said to be a majority in favour of any one view whatever. If your Lordships will look at a part of the Appendix to that Address of mine, you will see what the points were which were voted, and you will see that there was no one principle or system, or part of a system, which was advocated by a majority, or anything like a majority, even of the members present.

1266. Supposing

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

1266. Supposing that by the continuance of the process which has been set on foot, and which your Grace apprehends will continue, the system was reduced to what it was originally intended to be, namely, a system of united secular education; what do you think would be the effect of such a change upon the amount of religious education given in the national schools?

I do not think the thing would work at all; I cannot think that the change could really be accomplished unless it was reduced to a mere spelling school; it might amount to this, that the children would be simply taught their letters, and taught to spell words of one syllable, and then words of two syllables, and so on.

1267. Your Grace is aware that it has been publicly stated by Mr. Carlile, one of the original Commissioners, that there were originally some of the Commissioners who had special difficulties with respect to the introduction of the religious element into the system?

Begging your Lordship's pardon, that is not, I believe, what he meant; it certainly is not what was the fact. The difficulty we felt was a doubt whether Protestants and Roman Catholics would both agree as to the introduction of *Scripture Lessons to be read* in the school; but as for ignoring religion altogether, that I believe was never contemplated. The difficulty was about the introduction of purely religious instruction; namely, the reading of the Sacred Scriptures.

1268. Allow me to remind your Grace of what you have stated in the fifth page of your Address: "When the Education Board was originally established, it was at first a matter of doubt whether anything more could be accomplished than simply to provide a joint education, purely secular, leaving all instruction in any way connected with religion to the care of the pastors of the several denominations." What is meant by education, purely secular, appears to be explained by what follows: "And it was judged that even teaching the children of the poor to read and write, only securing them from seditious and positively immoral books, would be a great advance beyond the existing hedge schools, in which the few children who did obtain the first rudiments of learning received them too often blended with much that was absolutely corrupting"?

That must not be understood as meaning that we ever contemplated the introduction of such a system as that; but that if nothing more could be done, we should rather have the children taught to read than that they should be ignorant of their letters.

1269. But your Grace then goes on to say, "But some of the Commissioners suggested, and the suggestion was adopted by the rest, and sanctioned by Government, that it would be possible to introduce into the united education such portions of Sacred History and of Christian instruction as might involve no matter of controversy among Christians." Mr. Carlile's account is, that some of the Commissioners had suggested that, and that the suggestion was adopted by the rest, as your Grace says; but that it was after an interval in which there were difficulties entertained by some of the Commissioners, one of whom your Grace was, and those difficulties were only removed by his arguments?

Mr. Carlile must have meant to speak entirely with reference to the Scripture Lessons; whether that was *his meaning* or not, I do not know, but that was the *fact*.

1270. Supposing the system of the National Board underwent this change, and no other; that the National Board interfered in no respect as to the religious instruction given, but that it enforced secular instruction upon the schools connected with it; what result do you think that would have; would it diminish materially the amount of religious education given in the schools?

It would vary very much in different places; it is impossible to lay down any general rule. In some places the amount of religious instruction would be as great or greater than they have now; because the want being felt, zealous, active persons would come forward to supply it. But in many instances, where the neighbouring clergy and gentry can attend but very seldom, it would be left to the schoolmaster, and the religious instruction would probably fall into complete desuetude. The effect would be extremely different in different places.

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

1271. What provision is there at present to prevent an entire exclusion of religious instruction in the schools?

The use of the Reading Books.

1272. Earl of *Harrowby*.] Are the Reading Books enforced in the schools?

No, but they are always used; because there are no others that they can get so cheap and so good.

1273. Lord Bishop of *Ossory*.] Is your Grace aware, that in non-vested schools it depends upon the patron altogether whether any religious education shall be given, and what is the amount of it, and what the nature of it; so that all the religious education at present given in those schools is voluntary on the part of the patron?

Yes, it certainly is. When I say voluntary on the part of the patron, I mean, as far as religious instruction is given in the schools; but the children may be instructed elsewhere, as is very often done, even by the patron himself. It is the common practice, for instance, for those patrons of schools who are themselves Protestant clergymen, to withdraw the children to the Church when it lies conveniently, for the purpose of receiving religious instruction, or to their own house; but all that cannot be said to be religious instruction given in the school. You may have many schools held up as examples of having no religious instruction whatever, and yet the children shall be exceedingly well taught, and very assiduously, in some other place.

1274. But all the religious instruction that is at present given in non-vested schools is given because the patron wishes that it should be given?

Certainly.

1275. Then in the 3,340 schools of the Board, no change with respect to religious education could be caused by such an alteration as I have supposed in the system of the Board?

I think very great, because the books now actually read in those schools—not compelled to be read, but which actually *are* read—would be excluded if everything relating to religion was excluded.

1276. A distinction has been always made by the Commissioners in their most formal acts between secular education and religious education, and there are certain classes of books which you may call religious, as giving religious information, but which are called books for secular instruction. Supposing that the Board preserve their system of secular instruction, will they not, of course, preserve those books?

I have already stated, that I thought the tendency was to weed out of all those books everything connected with religion. I know that has been the avowed wish of several persons who are supporting the late designs. You are to observe, that the reading of the Scripture Lessons and of the Sacred Poetry is introduced, not compulsorily, but practically, in a very great number of schools during the ordinary school hours. Now, if the system established were to be that all books at all pertaining to religion were to be excluded from the schools during the school hours, of course that would be all cut off. Of this I can give an example. As to what separate religious instruction, indeed, for different denominations is given, we have of course no returns, but it has been alleged that the removal from the list of the book on the Truth of Christianity was not of any consequence, because it was so *very seldom* used; but on inquiry it comes out that it was used in nearly 900 schools, and that the Scripture Lessons were used in nearly 2,000 schools; in many of them, frequently by a very great number of Roman Catholics. I believe that in the Dublin model school about seven-eighths of the children were Roman Catholics. The Roman Catholics still attend the school; but, I believe there are not above 20 of them, if there are so many, who read those Scripture Lessons now; but the Roman Catholics in the school, and the number of Protestants also, bore a very near proportion to the relative numbers of Protestants and Roman Catholics in the Dublin population.

1277. Earl of *Desart*.] Should you say, speaking generally, that the national system has been opposed by the Roman Catholic clergy?

Not by the majority of them; it has been by a certain section of them.

1278. Has

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

1278. Has that opposition increased since 1850, when the Synod of Thurles was held?

Certainly.

1279. Are you aware of the statutes of the Synod of Thurles?

Yes. I have seen that particular portion which relates to the national schools, not the rest.

1280. This is a book published by authority containing them. It is entitled, "Decreta Synodi Plenariæ Episcoporum Hiberniæ apud Thurles, habitæ anno 1850. Jussu Superiorum. Dublinii: Apud Jacobum Duffy, 1851." Will you have the goodness to look at the book, and to say whether it appears to be an undoubtedly authentic publication?

Certainly.

The same is delivered in, and the following extract is read:

"De Scholis Nationalibus.

"1. Prudentem agendi modum a S. Sede servatum respectu systematis nationalis educationis, quæ abstinuit a judicio super eâ re definite proferendo, et a nobis servandum esse arbitramur. Attamen nostri muneris esse ducimus declarare, separatam Catholicæ juventutis educationem esse omnimode ei anteponendam. Auxilium a gubernio Britannico nuper in Anglia collatum, ut separatim, et juxta normam Catholicæ religionis, prolis Catholicæ educatio fieret lubenter conspeximus. Jus ita agnitum nobis vindicamus. Si enim Catholicos Britanniæ justum et expediens sit adjuvare, ex ærario publico, in separata educatione suæ juventutis, nulla extat ratio cur erga fideles Hiberniæ Catholicos similiter non agatur.

"2. Quoniam autem de facto adhuc nobis hujusmodi auxilium denegatur, et nonnisi mediante systemate nationalis educationis participes esse possumus redditumum publicorum, qui assignantur educationi, oportet omnes opportunas cautelas adhibere ut istud quam minime periculosum evadat, et præsertim præ oculis habere quæ consilia et quas providentias Episcopis Hiberniæ, omnibus rei periculis et utilitatibus accurate perpensis, commendavit S. Congregatio de Propaganda Fide, litteris datis, die 16 Januarii 1841.

"3. Hæc autem sunt quæ consulenda duxit:

"1°. Libros omnes, qui noxium aliquid sive adversus Sacrorum Bibliorum Canonem, aut puritatem, sive contra Catholicæ Ecclesiæ doctrinam, vel mores continent, a scholis removeri debere. Hoc autem eo facilius effici potest, quia nulla memorati systematis lex obstat.

"2°. Dandam esse pro viribus operam, ut præceptor normalis pædogogorum Catholicorum in classe religiosa, morali et historica, vel Catholicus, vel nullus sit. Nam Catholicum ab Acatholico religionis tradendæ methodum, vel religiosam historiam doceri indecorum est.

"3°. Tutius multo esse ut literarum tantummodo humanarum magisterium fiat in scholis promiscuis, quam ut fundamentales, ut ajunt, et communes religionis Christianæ articuli restricte tradantur, reservata singulis sectis peculiari seorsum eruditione. Ita enim cum pueris agere periculosum valde videtur.

"4°. Generatim Episcopos et Parochos advigilare oportere, ne ex hoc systemate nationalis institutionis, pueris Catholicis, quamlibet ob causam, labes obveniat; eorumdem etiam esse, enixe curare, ut a supremis moderatoribus, meliorem in dies rerum ordinem, et conditiones æquiores impetrent. Illud quoque perutile fore censet Sacra Congregatio, si loca ipsa scholarum, in Episcoporum, vel Parochorum potestate, ac proprio jure manerent. Existimat simul permagnæ futurum esse utilitatis, Episcopos de tam gravi negotio in provincialibus synodis invicem sæpe conferre. Si autem quid adversum accidet, sedes Apostolica certio facienda sedulo est, ut ipsa simul provident.

"4. His monitis inhærentes improbandam censemus regulam nuper a Commissionariis latam vi cujus prohibetur ne aliquid auxilii præbeatur ad erigendas scholas et eas supellectili informandas nisi in ipsorum potestate ac jure proprio constituantur loca ipsa scholarum. Hanc regulam plurimum obstare quominus scholæ erigantur a Catholicis patet; eam itaque a gubernio statim rescindi rei Catholicæ quam maxime interest.

"5. Inhibemus Catholicis penes quos sunt loca scholarum quæ, antequam hæc regula ad effectum perducta fuit, erectæ erant, ne ea ad Commissionarios transferant. Quod impensas procurandis et reparandis ædibus et supellectili scholarum supplendæ necessarios, putamus eas omnino a Commissionariis esse faciendas, etiam Catholicis, quorum fidei loca scholarum committentur aut commissa sunt, jus et possessionem eorumdem retinentibus.

"6. Periculosum esse consemus liberis Catholicis, si scholas adeant quibus soli Protestantes præsunt; ideoque omnino necesse est ad tutam eorum educationem ut in singulis ab iis frequentandis adsit saltem unus Catholicus ludimagister aut magistra.

"In scholis ubi major pars puerorum vel puellarum Catholica esset, oportet ludimagistrum vel magistram principaliorem esse Catholicum. Hos autem solos Catholicos scholis præfici mandamus qui ab ordinario probati fuerint.

"7. Oportet libros, etiam in litteris humanis docendis, adhibendos sive in scholis communibus, sive in scholis normalibus quo Catholici conveniunt, approbari ab Ordinario Episcopi soli censendi sunt judices respectu librorum qui in religiosa educatione juventutis Catholicæ adhibentur.

"8. In scholis singulis quas frequentant Catholici, habeatur liber in quo inscribantur eorum nomina et religio, et ludimagistri teneantur impedire ne Catholici intersint religiosæ,

The Most Rev. R. Whately, Archbishop of Dublin.

10th March 1854.

cuicumque exercitationi quæ habeatur a ministro Protestante vel ab alio quocumque quem pastor Catholicus non approbaverit. Sit autem pastoris ex officio invigilare ne aliquid religioni Catholicæ adversum in scholis hujusmodi, accidat, et si aliquid vel in libris, vel in disciplina tradita, vel in ratione agendi eorum qui scholis præficiuntur, detexerit, de quo opportunum judicaverit apud Commissionarios reclamare, omnino necessarium est ejus reclamationes, utpote Patris Spiritualis alumnorum esse excipiendas.

Nullomodo in iis quæ attinent historiam, religionem, aut moralia instituantur Catholici a Protestantibus.

9. Permitti nimine potest, Professorem Historiæ Protestantem abhinc in schola quacumque normali ludimagistros Catholicos Historiam docere. His cautelis permissis, et ad effectum a gubernio et Commissionariis perductis, adhuc necesse erit proportionem æquiorem servare quam huc usque servata est in designandis Commissionariis Catholicis. Dum enim hi numero longe sunt inferiores Protestantibus in Consilio Supremo (Board) longe maxima pars puerorum et puellarum quo quorum educatione institutem est, Catholica est.

10. Hæc autem quo felicius effectum sortiantur, volumus ut fratres nostri venerabiles Archiepiscopi nomine nostro gubernio ea nota faciant, et apud illud enixe agant, ut eisdem systemata nationalis educationis accommodetur."

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 16° *Martii* 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Lansdowne.	Viscount Canning.
Marquess of Salisbury.	Lord Bishop of Down, &c.
Earl of Derby.	Lord Bishop of Ossory, &c.
Earl Graham.	Lord Beaumont.
Earl of Carnarvon.	Lord Ardrossan.
Earl of Desart.	Lord Somerhill.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	Lord Monteagle of Brandon.
Viscount Hutchinson.	

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

The Most Reverend RICHARD WHATELY, D.D., Lord Archbishop of Dublin, being present, is further examined as follows:

1281. Lord *Ardrossan.*] I understand from your Grace that you had two letters which you wished to have given to the Committee on the last occasion, but were prevented doing so by having left them at home?

I accidentally left them behind; I have copies of them now. They are two letters of mine to his Excellency Lord St. Germans: one of them is an answer to one of his, containing his letter of expostulation to Baron Greene on his retirement, which he sent me a copy of. The other is the last letter I ever wrote to him on the subject, being a reply to his Excellency's letter, which has been published, and is before your Lordships. The first of these letters, which was written on the occasion of Baron Greene's resignation, is dated the 24th of July: the date of the other I have not recorded, but it was my reply to his Excellency's last.

1282. Will your Grace be kind enough to read them?

This is the letter of the 24th of July, in reply to his Excellency's letter communicating to me his letter to Baron Greene on his resignation:

"I collect from your Excellency's letter to Baron Greene that you have been misinformed as to some important points: I have not seen him, and perhaps he may have explained those points. But I will take the liberty, at the risk of saying what is superfluous, of correcting the mistatements (as they are of much importance), which appear to have been made.

"(1.) You seem to have been given to understand that the 8th Rule has hitherto been so acted on as to allow the objection of one child to exclude a book from the rest; and that Baron Greene's comment goes to introduce a new practice.

"This is contrary to the fact. If your Excellency will obtain from the Secretary the correspondence of the Board, a good many years ago, with a Mr. Tottenham, you will see that the interpretation there (and *always*) given of the Rule, coincides with Baron Greene's view. *Never* has it been so acted on as to exclude a book in consequence of the objection of *some* children. Baron Greene's object was to prevent a threatened *change*, a practical interpretation of the Rule, contrary not only to *reason* and to the known *design* of the framers, but also to their constant *practice*.

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

"(2.) I fully concur in the general proposition (and so I doubt not would Baron Greene) that 'the Commissioners are not wrong in prohibiting the use at the time of combined instruction of a religious book which Roman Catholics believe to be inconsistent with the doctrines of their Church.'

"This is a point on which *all* are agreed, and always have been. But your Excellency seems to have been given to understand that Baron Greene, or I, or some one else, have endeavoured to introduce such a book.

"But I wonder that any one should have ventured to throw out a calumny against us which is so easily refuted. *No* book ever was, or *could* be placed on the list of those sanctioned by the Board, that had not obtained the approbation *of all the Commissioners, Protestant and Roman Catholic.* And as far as the particular book in question is concerned (the 'Lessons on the Truth of Christianity'), so careful was Dr. Murray, that he sent it to Rome to be submitted to the late Pope, who had it read to him into Italian, and pronounced it unobjectionable.

"*That*, therefore (as well as all the other books of the Board), is NOT 'inconsistent with the doctrines of the Church of Rome,' such as they were at least some years ago. If their fundamental doctrines have undergone such a change since, that what was orthodox 16 or 20 years ago, is heterodox now, it cannot be expected that the Commissioners or the Government should follow all these changes.

"(3.) When your Excellency says, that 'no Commissioner ought to act as if the decision of the Board had been confirmed by Government,' you seem to understand that a decision of the Board does not come into action at all till it has been so confirmed; in short, that it is like a Bill which has passed both Houses, and is waiting for the Royal Assent to become law.

"But the reverse is the fact. A decision of the Board takes effect at once, *if Government does not interfere*: *silence* amounts to a *ratification.* And, therefore, if Baron Greene defers his withdrawal while Government is deliberating, the decision will be acted on, and the evil (as he regards it) will be going on in the meantime; and we shall be considered as responsible for the acts of a Board of which we are members.

"Now, this I think he will consider as the proposal of a truce *on one side*, and not on both. It is as if an invading army should propose an armistice while negociations are pending, on the condition that *we* should lay down our arms, and *they* should proceed in their career.

"If the proposal were, that the late decision of the Board should be *rescinded for the present*, and that then his *withdrawal should be deferred*, though I do not say he would accede to this, at least it would have some appearance of fairness; but that *he* should recall *his* decision, and the Commissioners not recall theirs, does seem to me, I must say, anything but reasonable.

"On this, however, and on any other matter of *opinion*, I cannot pronounce how far Baron Greene may concur with me; but, as regards matters of *fact*, I have no doubt he will be ready to confirm all the statements I have made.

"I am, &c. &c.
(signed) "RD. DUBLIN.

"*P.S.*—It may be worth while to correct one other misapprehension that has gone abroad: Baron Greene did not propose his *explanation* of Rule 8 as a *substitute* for that Rule, but as (what I have here called it), an explanation of the sense in which it has always hitherto been acted on. It was in his absence, and without his knowledge, or Mr. Blackburne's, that it was, through some blunder, entered on the minutes as a 'new Rule.'"

1283. Can you understand in what way the Evidences of the Truth of Christianity can be considered sectarian, or the reading of them in any way contrary to the usages of the Roman Catholic body?

It seems to me that on such a point I am bound to pay complete deference to the Roman Catholic Archbishop of Dublin, to whom the design of the book was first suggested, and who afterwards looked it over sheet by sheet, and gave it his hearty and warm approbation; and though I cannot, of course, answer for what the opinions of all individual Roman Catholics or Protestants may be (for I have known some Protestants who deprecated all inquiry into the Evidences of Religion), yet it is remarkable that I never heard any Roman Catholic object to the study of the Evidences of Christianity, and I have heard that imputed to them by a Protestant. I have heard, as I mentioned in my last examination, a Protestant Commissioner at the Board, in the presence of Archbishop Murray, declare that it was contrary to the principles of the Church of Rome to rest the truth of Christianity on any ground except the authority of the Church, and I regretted that I did not at the time call the individual to order, and expostulate with him on the indecorum of putting forth an exposition of the principles of the Church of Rome in the presence of Archbishop Murray.

But I cannot conceive anything more palpably absurd than to say that a church which sends forth with a great deal of zeal, and with frequently most extensive effect, missionaries to convert the heathen, can think it an improper thing to put forward any

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

any reasons for believing Christianity to be a Divine revelation, except the authority of the Church. There can hardly be any savage conceived so simple and so absurd as to listen to such an argument as this. You must believe Christianity to be the true religion on the authority of the Church. And on what do you rest the authority of the Church? Oh, it is asserted in the Christian Scriptures. I conceive that there can hardly be any savage so great a simpleton as not to perceive the absurdity of that procedure.

But I believe that persons are often misled by the use of a mode of expression which is not uncommon upon other subjects also: it is said by both Protestants and Roman Catholics, that the latter deny the exercise of private judgment; and it is thence inferred (most unreasonably, as it seems to me) that they deny the exercise of private judgment *universally*. Now, it is not true that they do so, nor is it possible that they can, because when they attempt to convert heathens and Mahomedans, and indeed members of other Christian communions also, to their own church, of course it must be by the exercise of private judgment that a person can become a convert. But when a Roman Catholic and Protestant are speaking together concerning the *interpretation of Scripture*, the Roman Catholic will naturally say, "We do not allow the right of private judgment," meaning, of course, in the interpretation of Scripture. The Romish Church denies the right of private judgment on a point on which Protestants allow it. But it would be absurd to infer thence that they deny the right of private judgment on a point on which it must and cannot but be exercised. If any one were conversing with another, and discussing some subject, and were to say, "I cannot admit you to be a competent judge," he would naturally be understood to mean that he does not admit him to be a competent judge on that particular subject, but not that he is an incompetent judge on *all* subjects whatever; and the very circumstance that Roman Catholics have exerted themselves for the conversion of heathens, Mahomedans and Christians of other denominations, proves that they do and that they must make their appeal to private judgment on the question, whether the Christian religion is true, and whether theirs is the correct authority to be listened to.

1284. Lord *Beaumont.*] Did your Grace ever hear any Roman Catholic members of the Board object to the particular book in question, on the ground of its containing any heterodox doctrines or opinions?

I never heard any member of the Board say so. It was stigmatised on that alleged ground by Archbishop M'Hale many years ago, when first it appeared, and has been subsequently, I believe, by Archbishop Cullen; but never that I have heard by any member of the Board.

1285. Was it on the ground of containing heterodox doctrines, or was it not rather on the ground of the general plan of the work, and the omission of one of the chief doctrines held by Roman Catholics, namely, the authority of the Church?

I cannot exactly say what were the grounds on which they objected, because, to say the truth, I did not very well understand them; but what I always understood them to put forward was, not that it was improper to appeal to evidence in behalf of the truth of Christianity, but that this book was obscurely written, and that it contained some exceptionable doctrine. As for its omitting all reference to the authority of the Church of Rome, that, of course, was an indispensable condition to its being received for united education. In that sense, it was undoubtedly a Protestant book, that is to say, it was a book which might be used by Protestants, though it might reasonably be equally called a Roman Catholic book, because it might be used by Roman Catholics; for it contained no matters of controversy among different denominations of Christians.

1826. Your Grace never heard that the chief objection to it was that omission, and the argument which might be derived from such omission, derogatory to that particular doctrine?

I heard it from a Protestant, never from a Roman Catholic.

1287. Earl of *Desart.*] Does your Grace happen to be aware that in 1838 a letter, written by the Lord Primate of Ireland, contained a statement very much to the effect to which you just now alluded, namely, as to the truth of Christianity being rested by Roman Catholics on the authority of the Church, and not on evidence?

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

No; I am not aware of that:* I have heard the objection (as I have said) from one of the Protestant Commissioners, but never from a Roman Catholic.

1288. Earl of *Wicklow.*] You are aware that there are two editions of that book, on the Evidences of Christianity, one published by the Board, and the other sanctioned by the Board?

Yes.

1289. Was there any difference between those two editions?

None whatever in point of doctrine; it was a difference chiefly in expression, and the arrangement of the arguments.

1290. Do you think there was any difference between those two editions which could have fairly led to an opinion on the part of any of the Commissioners that the book which was only sanctioned, not published, by the Board, was an improper book to be sanctioned by the Board?

I never could perceive any difference whatever, nor did I ever meet with anybody who pointed out any difference between them in point of doctrine and argument; it was merely a difference in the mode of expression and arrangement of the arguments. I mentioned in my former examination that Mr. Blake, the Roman Catholic Commissioner, saw the original work after the adoption and publication of the altered one; and he told me that he thought the original one was the better of the two, but better merely in point of arrangement and expression. In point of the main doctrines taught and the arguments used, there was no difference that he or that anybody else that I ever heard of ever perceived.

1291. Has your Grace any knowledge of Dr. Murray also having seen the other edition?

Certainly he *must*, or else he would not have given it his sanction. He was one of the Commissioners at the time it was sanctioned, and for many years after.

1292. Viscount *Clancarty.*] Your Grace has expressed an opinion that the right of private judgment on the part of Roman Catholics must certainly go so far as to judge of the competency of the authority by which they were afterwards to be ruled?

I cannot conceive that they can deny the right of private judgment there, because every one who calls upon another to adopt some view which he has not already adopted must urge some reason for it, and call upon him to judge whether it is or is not a good reason.

1293. Is it not evident that, to the extent of judging of the competency of the Church to decide authoritatively upon the interpretation of the sacred volume, the sacred volume itself is necessarily appealed to in the first instance to establish that competency?

Yes; you may illustrate it by a very simple case: one man thinks that it is right and proper for him, when he is labouring under any indisposition, to learn something of medicine, and to form his own judgment as to the prescriptions of his physician, and the mode of treatment adopted; another, on the contrary, thinks it quite unnecessary or foolish to do so, and consults the physician, whom he has reason to think the best, and takes his prescriptions, without knowing what they are. The one exercises his judgment upon the remedies prescribed, the other exercises his judgment upon the physician whom he selects; both exercise their own judgment, but upon different points.

1294. Did

---

* *N.B.*—His Lordship did not produce the letter during the examination; but he showed it me (in a printed document) immediately after.

I would respectfully suggest to the Committee, that that letter, or an extract from it, should be *put in in Evidence:* not that the Lord Primate is as decisive an authority as to the principles of the Church of Rome as Archbishop Murray; but the letter referred to does, in point of fact, go to confirm (if I at all understand his Grace's words) what I had been saying, viz., that the final appeal of Roman Catholics to the paramount authority of their Church, relates to the *interpretation* of Scripture, and to the *doctrines* of Christianity, in which they disallow all appeal to private judgment.

But as to the TRUTH and *Divine origin* of the Christian Religion, which, I had said, they did not, and could not, rest on the authority of the Church, of this, his Grace, as I understand him, is not speaking at all.

R. D.

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

1294. Did your Grace understand Archbishop Murray to be a party assenting to the principle that Roman Catholics should form a judgment for themselves as to the competency of the Church to interpret authoritatively Holy Scripture?

I never questioned with him upon the subject; but his opinion as to the Evidences of Christianity generally is sufficiently implied, much more than could have been done in any casual private conversation, by his deliberate sanction of this book, which he inspected sheet by sheet as it was going through the press.

1295. That book was a direct appeal to the reason of the person reading it as to the ground on which he is afterwards to form a judgment?

Undoubtedly.

1296. Earl of *Harrowby.*] Are there not important Roman Catholic works upon the evidences of Christianity in existence in different languages?

I cannot say that I have ever read any of them; but I know that there exist many.

1297. Lord *Ardrossan.*] Will your Grace have the kindness to read the other letter?

This is the answer to the last letter which I received from his Excellency Lord St. Germans, which has been published, and is before the Committee:

"I FEEL sure your Excellency will kindly permit me to correct some not unimportant misapprehensions as to facts into which you have been led.

"(1.) When you say that on *one* occasion the Board put a different construction on the eighth Rule from what has lately been contended for, you seem to have misapprehended what I said, and what is the fact, and to suppose that usually, or at least sometimes, it was understood and acted on differently.

"But the fact is not so, nor is that what I meant to convey. It was *always* explained and acted on, whenever there was occasion, in the sense which I spoke of as the intention of the framers. I referred, I believe, to a correspondence with a Mr. Tottenham, for the explanation given almost immediately after the passing of the Rule, and which interpretation was invariably acted on.

"(2.) Baron Greene's motion was *not,* as has been represented, meant as a *substitute* for Rule 8, or to introduce any *new* practice or new interpretation, but as an *explanation* of the sense in which it had always been explained and acted on.

"When Mr. Blackburne had *left the meeting,* the resolution which had been passed was entered on the minutes (either through the error of the Secretaries, or from *some other cause*), as a *new* Rule. But in fact *no* new Rule was ever proposed by Baron Greene, or passed at the meeting. The alleged change in the Rules of the Board has, therefore, no existence.

"(3.) To *compel* Roman Catholic teachers to use a book they disapprove of, is a thing no one ever thought of, any more than our Government *compels* any officer to serve against the Burmese or the Caffres, if his conscience forbids him. But for an officer to insist on *retaining his commission,* and yet to serve, or refuse to serve in each place, according to his own choice, would be generally considered as something quite unreasonable.

"Yet a Government which should accede to such a demand, would not be at all more in error than the Commissioners in consenting to allow their servants to choose for themselves what rules they would or would not observe, and what books they would or would not use, and yet claim to retain their situations. Every *private patron* of a national school has always required his teachers to conduct the school according to his directions, or else to resign the office. And the Board *always has recognized* this right of the Patrons, though several of the Commissioners (I believe a majority of the existing ones), were for depriving the *Board* of the right in schools of which it is Patron, which is allowed to *all other* Patrons!

"If such a course is not to be considered as an unwarrantable innovation, and an abandonment of the trust reposed in the Commissioners, I cannot conceive what is.

"(4.) When your Excellency speaks of 'many Roman Catholics disapproving' of the book which has now been prohibited, you seem to have been taught to suppose that this is a *new* circumstance, and one which may, therefore, justify a new course of procedure.

"But such is not the fact. Archbishop M'Hale, and some others, both Roman Catholics and Protestants, always from the first decried that and several other of the Board's publications. The only answer given to them always was that the patrons of schools were not compelled to introduce those books, nor their children to use them; but that the objection of *some* ought not to debar *others* from the use of what they did approve.

"A 'sufficient' safeguard has thus been *always provided* against 'attempts to convert the children.' My respect (which I feel as much as any one), 'for the religious feelings and opinions of others,' cannot lead me to respect the efforts of those who would prohibit their neighbours from acting for themselves.

"By the way it is worth remarking, that the particular book against which this first attack has been directed, I never heard spoken of at the Board by any Commissioner as at all open

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

to the suspicion of being *inconsistent* with the principles of the Church of Rome, except *once*; and that once was by a Protestant Commissioner! Archbishop Murray, who was *present*, did not express any concurrence. Indeed it would have been strange if he had, considering that he had carefully revised and deliberately (along with the other Roman Catholic and Protestant Commissioners), sanctioned it. How any one can, after this, venture to call it (or any one of our books), an 'essentially Protestant book,' is beyond all explanation.

"If, however, any one, on being offered the appointment of Commissioner, found that any of the books, or of the other parts of the system, were what he could not approve, he had only to decline the appointment, or at least to announce to Government at *once* that he could not accept it, except on condition of such and such alterations. According to all the notions of honour that I have always acted on, the *present* Commissioners have as much sanctioned all the books as any former Commissioners, since all have appeared in the published lists of books sanctioned and recommended by the Board.

"No one was obliged to be a Commissioner; we all accepted the office with our eyes open, and I must ever maintain that we were appointed for the purpose of *carrying* on the existing system, and not of subverting it.

"(5). I feel doubtful whether your Excellency is aware, at least whether you recollected, that the attack was not originally limited to *one* book, but was directed against *three*; besides that, there was and is a design, as I have ascertained, and as I informed your Excellency, of proceeding to mutilate many of the other books.

"Subsequently one book was selected to begin with, the assailants rightly judging that if once the principle were admitted, there could not be any ground for objecting to its being carried out to any extent, and probably hoping that some persons, in England at least, would be so simple as to offer no opposition to the prohibition of *one* book, in the belief that this concession would satisfy all, and that the encroachment would stop there.

"But the first step will doubtless be followed very speedily by the second and third, &c.; indeed the children in my (Redesdale) National School have just received a prohibition to read the Scripture Lessons which have been read there ever since it was established, a good many years ago, the prohibition coming from the very same priest who had charge of the parish before I came to Ireland.

"I trust it is hardly necessary for me to assure your Excellency that I have no wish unnecessarily to embarrass Government at any time, much less at such a crisis; but it is indispensable for me to act up to my own principles of rectitude, and to let my clergy, and the public generally, perceive that I do so; and if I had remained a Commissioner, I should have been understood, and very reasonably, as making myself a party to the late proceedings (to say nothing of the further steps that may naturally be anticipated) which *I am known* to regard as *unjustifiable*.

If I were to do so, putting forth the plea (which I find is still urged), that a body which has power to sanction a book must have a fair and equitable right to prohibit that same book; most people I apprehend would be apt to consider this as very like saying that to make an *additional gift*, and to *take away* what has been already given, are to be on the same footing; that a right to make a promise implies a right to break it; and an understood promise there certainly was that the books sanctioned by the Board would be permanently permitted to be used; else it is manifest that the invitations given, and often accepted, to patrons to place schools under the Board on that understanding, would have been a mere deception; and all the appeals to the books, as characterizing the system, by every successive Ministry (including the present), and by the Members of every successive Parliament, in the debates on the subject, including some in this very Session; all this would have been utterly nugatory and absurd.

"If, in the face of all this, I had maintained the fairness and equity of disappointing expectations, which, it is undeniable, were universally entertained, and which I had myself contributed to raise and to keep up, and on the strength of which many had incurred expense and trouble, and often much odium also, in establishing National Schools, and if I had contended that this was no breach of faith with the public, no diverting of a Parliamentary grant from the object it was designed for, I should have forfeited from thenceforth all claims to confidence in my uprightness, not only in what regards the schools, but in all my other transactions.

Moreover all persons have reason to fear not only unlimited encroachments on the system made by the Commissioners themselves direct, but also their ratifying encroachments made *without their authority*, by persons who had no shadow of right to take such steps. To these *irregular* proceedings in some of the model schools (and which were subsequently approved and confirmed), I attribute chiefly the present unhappy state of things.

The views I have taken are (as I formerly apprised your Excellency) those of all the confidential friends I am accustomed to consult with, men of as sound judgment, as high principle, and as thorough a knowledge of this country as any in existence, and one of them Bishop Hinds, in two long interviews with which he was favoured by Lord Aberdeen, expressed his conviction that no course was open to me, consistently with honour, but the one I have taken, and his Lordship did not suggest anything to the contrary.

"One word as to the *form* assumed by my retirement. It was conceivable that I might have *altered my opinion* as to the system, or might have wished to introduce into it some *changes* which were not permitted, and on one of these grounds I might have *resigned* my seat; indeed each of these (along with a multitude of other mistatements) has been publicly imputed to me.

"It

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

" It was necessary (and is) for me to guard, as far as lies in me, against the prevalence of a belief which is the exact reverse of the truth. It was for this reason, and not with a design to say anything offensive to any one, that I avoided the use of the word '*resign*.' Considering, as I cannot but do, that the system I have been for so many years aiding to carry on, and which I *am now as ready* to carry on as ever, is, for the present at least, virtually abandoned, I was compelled to account myself (as I formerly explained to your Excellency) '*dismissed*' from my office, but I do not presume to say that this dismissal may not have been rightful or expedient or unavoidable.

" I remain, &c.
(signed) " Rd. Dublin."

1298. Earl of *Wicklow*.] With reference to those letters which your Grace has read, did I rightly understand you to say, that the letter to which you received an answer from the Lord Lieutenant was the first of those letters, and that it was in consequence of that answer that you wrote the second?

No; both of those letters are in answer to letters from the Lord Lieutenant.

1299. What was the date of the last of your letters?

I cannot give you the date exactly, but it can easily be ascertained, because it is a reply to the Lord Lieutenant's last letter to me, which is published, and is before the Committee. The former of these letters is a reply to a letter of his Excellency's, which was merely a copy of one he sent to Baron Greene. It is properly an answer to a letter of his to Baron Greene.

1300. There having been laid before the House professedly copies of your Grace's correspondence with the Lord Lieutenant, can you account for those letters which you have read to-day not having been given in as part of that correspondence?

I do not know how to answer the question, but it is the fact, so far as I know, that these letters have not been given in.

1301. Marquess of *Lansdowne*.] Though your Grace cannot give the exact date of your last letter to the Lord Lieutenant, can you state about what the date was?

If you look at his Excellency's last letter, it must have been within a day or two after that; that was the 2d of August.

1302. Earl of *Wicklow*.] Have you any reason to believe that either of those letters was written at so late a period as that they could not be furnished in return to the Order of the House of Lords?

I conceive it is totally impossible, because his Excellency's last letter to me is one of those very letters which has been furnished, and that is the answer to it, which was sent within a day or two days at the utmost afterwards. Your Lordship will observe, that the last letter was written subsequently to my withdrawal from the Board, and that is, I suppose, the reason that it was not included in the Order.

1303. There has been no letter from the Lord Lieutenant to your Grace since the last of the letters furnished to the House of Lords?

No.

1304. Lord *Ardrossan*.] Do not you think that the principle laid down by the Board, in the answer given to Mr. Tottenham, was, to a certain extent, an innovation on the custom which had prevailed previously?

Certainly not.

1305. Do not you think that the relegating of the three religious books to a time immediately before or immediately after the secular instruction of the day was an innovation on the custom which had previously prevailed, or had been understood to prevail, of those books being read at some time during the time of secular instruction?

It had always been the practice to have the reading of those books so arranged that children should not be compelled to be present whose parents disapproved of them; but we did not lay down a universal rule, that they were to be at the beginning or the end of the school hours, nor indeed did the 8th Rule lay that down, because in some instances, I apprehend, that the middle of the day perfectly well complied with the principle, when the children could retire (when there were two school rooms), some of them into the girls' school and some into the boys, and they could thus be separated; but we merely insisted upon it, that

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

no child should be deprived of his due share of secular instruction by his objecting to the reading of those books.

1306. Then you consider that the resolution proposed by Baron Greene merely went to carry out the principle laid down in your letter to Mr. Tottenham?
I know that that was his intention; whether the wording of his resolution was best adapted for that purpose is not for me to say.

1307. Earl of *Derby*.] Will your Grace allow me to ask whether that answer to Mr. Tottenham was an answer with regard to which the Board were unanimous?
Yes, certainly; we never decided any important point without unanimity. I cannot say that every individual member was *present*, but I think that probably there was a special summons for the purpose; but (as I believe I mentioned in my former examination) the principle had always been acted upon long before the rule was framed. I mentioned the circumstance of there having been some Jewish children and also some Protestant children, who were exempt from reading those books before the rule was framed.

1308. Was the principle of introducing no change, and especially no change as it regards any question touching upon religion without unanimity, a principle adopted and acted upon by the Board from the first?
From the first.

1309. Do you conceive that principle to have been one of great importance to the working of the Board, and calculated to create confidence in the decisions of the Board on the part of the public?
Indispensable.

1310. Does it not appear to your Grace, that after any particular book had been introduced into the schools by the unanimous sanction of the Board, the same unanimity should have been required for the purpose of altering or rejecting the book?
I do not recollect any case in which there was a division of the Board on any point, and the majority carrying it against the minority, except in matters of mere expediency; as, for instance, whether this or that locality should be chosen for the establishment of a model school, or whether such and such individuals should be appointed to be Inspectors, or something of that kind; but, as for any question of principle, I do not recollect that there was any instance. It seems to me, certainly, that nothing short of unanimity could have justified the rejecting any book, unless it had been merely the substitution of one book for another, which might be conceived to teach the same branch of knowledge in a more convenient form. If, for instance, there had been anything obscure or erroneous in any book that we had sanctioned, the alteration of that book or the substitution of another for it, would not have been a matter of any vital importance.

1311. Was not the unanimity of the Board, consisting of persons of various religious opinions, a matter which lay at the very foundation of the system?
Undoubtedly.

1312. Practically, you found no difficulty in obtaining that unanimity upon all essential points, while the Board was confined to the original number of seven?
I never recollect any dispute or controversy arising. When there were questions of mere expediency, whether such and such a book was more or less suitable for the use of children and level to their capacity, there were often long discussions; but whenever there was a question concerning interference or non-interference with the peculiar religious views of any denomination, there never was, that I can recollect, the smallest discussion. If a Commissioner said, "This is a passage that would be objectionable to those of my persuasion," we never asked him for any explanation or defence of his opinion; the objection was yielded to and acquiesced in immediately.

1313. In what way do you conceive the probabilities of unanimity in the Board to have been affected by the increase of the number of the Board?
That of course must depend a good deal more upon the quality than upon the number; but the larger the number, of course the greater difficulty there would be in having all of them persons who will work together to carry out some one system.

system. It is very conceivable that you might have more dissensions in a Board, consisting of five or six, than in one consisting of 20, if they were not chosen as persons likely to act together fairly and discreetly.

1314. Practically, what has the result been in that respect?

For a great number of years there was no dissension at all at the Board, and latterly there has been, as we all know, but too much.

1315. At various times modifications have been made in the rules of the Board, some for the purpose of removing objections upon the part of Roman Catholics, some for removing objections on the part of Presbyterians and other Protestant denominations. Till within a recent period have all those modifications been adopted with the unanimous consent of the Board?

They always have, and we never considered them any modifications, properly so called, of the original system, but merely explanations of what our views were, being rules so framed or so altered as to carry out more effectually the original principles of the system, without interfering unduly or unnecessarily with the rights of patrons.

1316. Will your Grace have the goodness to state to the Committee some of the chief modifications or explanations which have been from time to time introduced, for the purpose of removing various objections on the part of the different religious denominations?

The one which I believe attracted the most notice was one which the Commissioners themselves never regarded as any modification, properly so called, of the original principles; that was the framing, on the representation of certain Presbyterians, some regulations, according to which full opportunity should be given to the patron of any school to have a Bible class every day for those children who chose to attend it; but, in fact, the very regulations which they urged and pressed for had practically been carried into effect in several schools before that discussion took place with the leaders of the Presbyterian Church. It was no modification in reality of the original principle, but merely an explanation of what might and might not be done consistently with the principles we had always gone upon.

1317. The explanation which the Board at the time gave was, I believe, considered satisfactory by the Presbyterian body, and removed misapprehensions which had led to objections on their part?

It was followed by a very large accession of Presbyterian schools, the patrons of which either had been or had professed to be ignorant that they had such liberty so fully allowed them; but the granting of that liberty was no novelty.

1318. Have any modifications or explanations in an opposite sense been given at any time for the purpose of removing objections of Roman Catholics; for example, was the introduction of a third classification, to which your Grace before adverted, by which the Scripture Lessons and the other religious books were separated from the purely secular education adopted, for the purpose of satisfying objections on the part of the Roman Catholic body?

I cannot learn that any objections were made by Roman Catholics more than by Protestants. The number of persons who have expressed apprehensions of any interference with the religion of the children was very small at any time, and whether they were principally Roman Catholics or Protestants I am not aware. But it was not at all on account of representations by the Roman Catholic body that that rule was introduced, but merely because some apprehension had been expressed by some one (I cannot say by whom) that some undue interference *might* take place. But (as I think I mentioned in my former examination) the only objection in the central model school that had ever been made to reading the Scripture Lessons was by some Protestants.

1319. We are aware that, unfortunately, a very comparatively small portion of the clergy of the Established Church have given their sanction to this system; can your Grace state whether they have at any time desired any modifications of the system, and, if so, what those modifications have been?

They have from time to time urged their wish to have some modification introduced; but, to say the truth, neither I nor any of the other Commissioners could distinctly understand what their wish was. They have frequently urged

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854

that the Bible might not be excluded. The answer that has been always given was, "If you, the patron of the school, choose to have it read (as I know is actually done by several patrons of schools I am acquainted with), if you choose to have a Bible class reading the Bible every day for half an hour or an hour, so as not to interfere with the secular instruction, and so as not to compel any children to be present at it, besides an entire day in the week over and above Sunday, you are at liberty to have it." Therefore it cannot be said that *by any rules of the Board* the Bible is excluded. But if you leave the patronage of schools altogether to persons who do not wish the Bible to be read, then the reading of the Bible, in fact, is excluded; but it is in consequence of yourself holding back from taking part in the patronage of the school.

But what their wishes were, I do not distinctly understand; if any one, for instance, thinks that there should be purely secular instruction given, with the omission of all reference to religion *in* the school, and that all religious instruction and everything at all connected with it should be reserved for another time and place *out of* school hours, the answer is, that it is perfectly competent, and always has been, for the patron to do that. He may announce that such and such particular portions of the reading books, and those only, shall be read in the school; those concerning geography, for instance, and natural history; and that the children shall be taught to read and write and cipher, and shall read those portions of the reading books, and those alone, which have no reference to religion, and he may then give whatever religious instruction he pleases elsewhere at other times; but then he must not *exclude* any of the children from the school altogether for refusing to receive his religious instruction. If their wish, therefore, is simply that they should be allowed to give whatever religious instruction they please out of school hours, and to admit all the children who seek for education to receive purely secular instruction *in* school hours, that is just what has all along been in their power. But if they wish to limit the admission to *the school altogether* to those children who will consent to receive their peculiar religious instruction, that would certainly be at variance with the fundamental principles of the Board; and that is a modification of the system which, according to the view of myself and the other Commissioners, would amount to a total subversion of it; it would be establishing a system of separate schools.

1320. I need hardly ask your Grace whether the establishment of separate schools and separate grants, one for the Roman Catholics and another for the Established Church, leaving the clergy of the two persuasions absolute masters of the system, would be a plan advantageous or beneficial to the Protestant Church or to the interests of education?

I think it would be very much otherwise; and I think that it would not give satisfaction ultimately to either of the two parties, of whom many on both sides are pressing for it; for the Protestants would not have a very large proportion of the schools; a very large proportion of the grant, probably seven-eighths of the whole, would be handed over to the priests, who would be left at liberty to compel all the children attending their schools to learn the Roman Catholic Catechism; and the Roman Catholics, on their side, would be dissatisfied, at least I have not the least doubt, that before long the complaint would be heard from them, that for the first time Government grants were made to proselyting schools. Hitherto there have been schools in which the patrons supporting them at their own private expense have exercised the right, which undoubtedly they possess, of saying, whosoever comes to this school must read the Bible and receive Protestant instruction; and undoubtedly a man has a right to do what he will with his own; but when Government grants were made to schools conducted on that principle, I have no doubt the Roman Catholics, although the advantage would in fact be very great on their side, would greatly murmur at it, and the Protestants would find that the corresponding advantage which they possessed was to a much smaller extent; they would be in the condition that Virgil describes Turnus, in the last Book of the Æneid, as chasing the scattered stragglers on the outskirts of the Trojan army while Æneas was routing his main body:

"Ingruit Æneas Italis, et prælia miscet;
Et nos sæva manu mittamus funera Teucris."

1321. Earl of *Harrowby*.] Your Grace said that the Board had informed some Protestants

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

Protestants who had applied to them, or who had suggested some modifications in the system, that it was open to them, if they became patrons of schools, to have a Bible class every day out of school hours, besides the day appropriated to religious instruction; but that answer is of course only good as long as the patronage of the school is open; when once the patronage of the school is vested in the hands of another party, it is no longer open to a Protestant clergyman or layman to make such an arrangement; is not that the case?

It depends upon whether it is a vested or a non-vested school.

1322. Will your Grace explain the difference between the two in that respect?

A non-vested school is a school established by a private patron, and the Board makes a grant to it upon condition of certain rules being complied with, and it is not one of those rules that persons of different religious denominations shall be admitted into it to give religious instruction; therefore the patron may, if he pleases, exclude all religious instruction from it except his own; but he must allow sufficient opportunities for the children of denominations different from his own to receive religious instruction elsewhere: he may admit the religious instructors of other denominations into the school if he pleases; but he is not bound to do so. In a vested school, on the contrary, which is one built partly at the Government expense, he is bound to give admission to the religious instructors whom the parents of any of the children may wish for.

1323. Therefore, with regard to vested schools, it is now open to any clergyman of the Established Church, who thought fit to accede to the existing plan, to claim the right of entering the school at certain hours, after the school hours or before the school hours, for the purpose of giving Bible instruction to the children of his own faith?

It is actually done in all the model schools, I believe, without exception, and in a vast many others, and done by persons who are far from having committed themselves to an approval of the system; but they say, "There is a school existing, it is not on the plan that I should prefer; but I will make the best of it; I offer myself to give religious instruction to those of my own communion in the school;" and he is admitted to do so: he is not at all bound to give in his adhesion to the principles of the Board.

1324. The patron of the school, however opposed to the introduction of Protestant teaching, would not have the right to object to it in a vested school?

Just so.

1325. But with regard to the three thousand some hundred non-vested schools, whatever the feeling of the Protestant clergyman might be now, he not having any share in the patronage, would have no title to claim entrance into such a school for the purpose of giving religious instruction?

He must not enter the school for the purpose, unless with the consent of the patron; all he can do is to give the children religious instruction elsewhere, which is, in fact, usually done by choice, even in those schools where the religious instructor has a right of entrance into the school; for example, in several schools under Protestant patrons the children are withdrawn, when the church is convenient, into the church for the express purpose of receiving separate religious instruction; and in the central model school in Dublin, the Protestant children have a separate room allotted to them for receiving their separate religious instruction under a catechist, who is (by me) appointed and paid for the purpose, and the Roman Catholic children are removed for that purpose into a chapel which is hard by.

1326. Even in non-vested schools the Protestant clergyman would have a right to go in whenever he pleased to see that the rules of the Board were observed?

Yes.

1327. And he may give religious instruction elsewhere to the children of his own faith?

Yes.

1328. Marquess of *Lansdowne*.] Has your Grace any means of stating to what extent

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

extent the right so existing in the Protestant clergyman has been used in the non-vested schools?

It is very various in various places; I cannot give the statistics of it; it varies according to the particular sentiments of the clergyman.

1329. Would it appear, by the returns made to the Board, to what extent that takes place?

Not with any accuracy; because it is not a matter of which the Board takes cognizance, any further than by saying that there shall be the opportunity. If that opportunity is not made use of by the Protestant minister or a Protestant neighbour or catechist, the Board can take no cognizance of that neglect of duty.

1330. Have any complaints been made of the right of visiting, to see that the rules are observed, having been refused upon any occasion?

Yes; from time to time cases have occurred in which the clergyman has complained that he was roughly treated or interfered with when he came in to visit the school. We have had to decide each case upon its own separate merits; and in every instance where it has appeared that there has been any uncivil conduct shown towards either the clergyman or other person appointed for the purpose, the master or the patron, if it was his fault, has been severely reprimanded, and in some cases a master has been dismissed on that ground. In other cases, again, it has come out that the complaint has been frivolous and vexatious, and that the other party has been intruding himself into the school in such a manner as to interrupt the business.

1331. So that, substantially, the Board has always enforced and supported the exercise of that right?

With the utmost vigilance.

1332. Earl of *Harrowby.*] Does the Board receive with any particular favour cases of application for a school under a Protestant patron, there being already in the parish a non-vested school under a Roman Catholic patron?

The general rule has been that, if there is a national school already established, a grant shall not be made to another within a certain distance of it. I think a mile is the distance, except in towns; but it is not a rule to which the Commissioners thought themselves bound to adhere invariably; because in some instances it has been found that there has been a population requiring more room than the existing school would afford; but the general rule has always been not to have two national schools in the same place.

1333. Earl of *Derby.*] If it appeared that there was a considerable Protestant population in the immediate neighbourhood of a non-vested school, in which they could obtain no religious instruction, and they desired to have a school provided for them under the National Board, I understand your Grace to say, that there would be no difficulty in having that separate school established under Protestant auspices?

Questions of that kind have come before us perpetually, and have been debated with a great deal of care; and under some circumstances that has been done, in others not, according as it appeared that there really was or was not a necessity for such an arrangement.

1334. Lord *Beaumont.*] Is not the amount of population your guide rather than the circumstance of there being persons of different religious persuasions in the locality?

There has been a leaning occasionally shown by some members of the Board towards the establishment, virtually, of a separate system; that is, of having a Protestant school and a Roman Catholic school in each place where it could be established. I, for one, have always set myself against that, and have endeavoured to have one school as fairly as possible conducted in each locality where one school is sufficient, taking care that there should be no reasonable impediment against children of both persuasions frequenting it.

1335. Has that feeling in favour of having separate private schools for different denominations prevailed for some time back, or is it recent in the Board?

That has been the leaning for many years in some of the Commissioners.

1336. Has

1336. Has that leaning increased much recently in the Board?
Yes, I think it has.

1337. Earl of *Desart.*] Do you conceive that the original intention of the Commissioners was to include as much religious education as possible in the combined education of the children of different persuasions?
It was; that the different denominations should go together as far as they could, *salvâ conscientiâ.*

1338. Earl of *Harrowby.*] Do you then consider that the non-vested schools are a less perfect approximation to the original idea of the Board than the vested schools?
Certainly.

1339. In the case of non-vested schools would not there be greater reason for a leaning towards making separate provision for different religious parties in cases where there seemed to be some fair reason for entertaining such a proposition?
It was in those cases, I think, chiefly, that those efforts have been made; but I thought then, and the majority of the Commissioners have always thought, that a thing very carefully to be guarded against was the indulgence of a desire on the part of some persons to have separate schools.

1340. Lord *Beaumont.*] Has any instance occurred of a vested school having been granted where already another vested school existed, so as to have two vested schools in the same locality?
I do not know any instance, but I cannot take upon myself to say that there has been none; it is a thing that I should always have set myself against, but I cannot take upon myself to say that no instance has occurred.

1341. Earl of *Desart.*] Have there not been instances of two, and even three, grants being made to separate schools where they certainly were not required by the population?
I cannot take upon myself to say that there has been no such instance.

1342. Earl of *Harrowby.*] Do you consider that the circumstance of one locality having a vested school, and another a non-vested school, is to be regarded as a purely accidental one, in no way connected with the circumstances of the place, but arising from the fancy or wish of the leading parties at the time the school was established?
The vested schools, as your Lordships are aware, are built chiefly at the Government expense, and the cause of their raising one was that there was no school-house in existence, and that the local patrons were not able to afford the expense; they, therefore, applied for a building grant for the purpose; but where a school-house already existed, and a school was actually going on there, there was no need to apply for a building grant, but the patron simply applied for a salary.

1343. But the circumstances incident to a non-vested and a vested school, and the effects upon the population, are very materially different in this respect: that in the one case there is facility afforded for the religious instruction of all, which in the other is not the case?
No; I should say that the difference was not very considerable, because although the patron of a non-vested school was not bound to admit those of another persuasion to give instruction in the school-house, yet it was optional with him to do so if he pleased. In my own case, for instance, at the national school at Redesdale, there were some nuns admitted, and a priest on one day in the week to give religious instruction to the children in the school; and that was the case in many other non-vested schools. Then, again, in a great number of non-vested schools, the church or chapel, or some other building, was so conveniently at hand, that ample opportunities were afforded for religious instruction to be given to the children of the different denominations, though not in the school-house.

1344. Do you think there is no material advantage in having the religious instruction conveyed in the school-house which the children occupy?
I do not see any as regards separate religious instruction, if there is any other building equally suitable.

The Most Rev. R. Whately, Archbishop of Dublin.

26th March 1854.

1345. Any other buildings equally suitable can only be the church probably?
It depends upon a multitude of circumstances: for instance, there are many schools under Protestant patrons, that have perhaps 10 or 12 Protestant children, and perhaps 80 or 100 Roman Catholics, and the clergyman finds it the most convenient thing to take the children of his own denomination into his own room; but if there happens to be a large number, he must have a large place to contain them; it depends entirely upon local circumstances.

1346. But where there is a considerable number, too large for his own room, he has only the alternative of having a school-room especially built for the purpose, or of using the church for the purpose, or some other place?
Yes.

1347. How is it provided for practically in such cases, where there is a mixture of the members of two persuasions, and yet where the opportunity of religious instruction is not afforded in the school-room?
In various ways in various places; I can give no general answer.

1348. Earl of *Desart.*] Has it been the custom on the part of the Commissioners to consider it desirable that the school, during the time of combined education, should be visited by ministers of various persuasions?
The Board has no right to make any requisition of the ministers of any persuasion, but the individual Commissioners have always, I believe, expressed their wish to that effect. The Board has always declared that it shall be open to them to do so; but as for issuing an injunction or recommendation to them, they would probably deem it impertinent on the part of the Board to address them at all, except so far as to give them full permission and a promise that care should be taken that they receive no uncivil treatment.

1349. Does your Grace not conceive that the custom of doing so, on the part of a minister of any particular persuasion, would have rather the effect of driving children of a different persuasion from the school?
I have never known any such effect.

1350. Lord *Monteagle* of Brandon.] Have you, during the whole number of years you have been connected with the Board, had before you any recorded case which satisfied you that proselytism had been introduced into any of the national schools?
I have never known any instance of it; there have been complaints occasionally brought before the Board of some such attempts; but I have reason to believe that they have always been very promptly checked, and have been ineffectual.

1351. Could you have anticipated such a result so completely fulfilling in that respect the original objects of the establishment of the national system at the time when it was first introduced?
I certainly should not have given my adhesion to the system if I had expected that it would be attended with any unfair interference with the religious persuasions of any of the children; but certainly the success of the system has been in many respects far beyond what I could have anticipated in every place where it has been fairly tried. When I speak about proselytism and unfair interference, I should mention, I have never before the Commissioners or before anybody expressed the smallest objection to the attempt to proselyte on either side, provided it be done fairly and openly; what I object to is the introduction of proselytism under the garb and semblance of giving impartial religious instruction: but if a person chooses to open a class, and to invite all persons to receive religious instruction, I think he is commendable, according to his own persuasion, for doing so, provided he professes openly what it is that he is doing.

1352. Would you include in that opinion the introduction of a class avowedly for purposes of proselytism in a national school; viz., a class by a person of any particular religious persuasion avowedly and declaredly for the purpose of influencing the religious opinions of others; should you approve of the introduction of such a class in a national school, or consider it consistent with your principles?
The separate religious instruction which is allowed to be given has never been recognized by the Board as religious instruction to be given to this or that denomination,

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

denomination, but to *all* whose parents approve of it; if, therefore, a person, having made due arrangements with the Board, or whatever other patron there may be, says, "I will on such a day, and at such an hour, give instruction in the Church Catechism," or "I will read the Scriptures in the authorized version, and all the children whose parents approve of it shall attend," we never interfere with that, or consider that it is any departure from our rules; we should not say, for instance, that a child is to be turned back on the ground, You are a Roman Catholic, or You are a Protestant, and you must not attend. If the children, with the consent of their parents, choose to attend, whether the parents are Protestants or Roman Catholics, the religious catechist has no business at all to inquire; he may give his instruction to all who choose to receive it.

1353. Your Grace is aware of the declaration made in the Fourteenth Report, that no system of education in Ireland can be approved of, or can be successful, unless it shall be declared and carried into effect that there shall be no attempt made whatever to disturb the peculiar faith of any class of Christians; do you approve of that declaration?

I approve of it in the sense in which the Commissioners have always understood it, viz. that there should not be any mode used of entrapping children into instruction which their parents disapprove of, under the pretence of giving them neutral instruction; but it has never been required by the Commissioners, nor ever contemplated, that a person shall be bound to inquire, before he receives any child into his class for religious instruction, what his persuasion is; he is allowed to give religious instruction according to his own principles to all the children whose parents choose that they should attend; and he is not bound to ask any questions, Are you a Protestant, or Are you a Roman Catholic?

1354. In your model school for the instruction of masters and teachers of both sexes, are the Scripture Extracts read?

I am not acquainted with the whole course of instruction of all the pupil teachers, and what it is at present I cannot say; but it was always understood that the education of our masters should consist in making them *in primis* thoroughly acquainted with all the books sanctioned by the Board, because they were books which it was expected they would be required to teach; therefore I should consider, not the Scripture Lessons in particular, but all the books without exception sanctioned by the Board as part of the necessary education of the pupil teachers.

1355. In the instruction of the candidates for teachers, is there not necessarily, as matter of fact, a considerable union of Roman Catholics and Protestants?

Yes, all the three denominations, Presbyterians, Episcopalian Protestants, and Roman Catholics.

1356. Have you found that any inconvenience or any dispute has at any time arisen amongst those young candidates for the office of schoolmaster by reason of a difference of religion?

I could not take upon myself to say that they have no controversy among themselves, but I do not recollect any case.

1357. Has any controversy come before the Board, or any complaint arising out of that mixed education which so takes place?

I do not recollect any instance.

1358. With respect to the causes of the mixed system of education not having been more general than it is, were there any circumstances, at the first foundation of the National Board, to which you would attribute the failure of the system as a mixed system of education, so far as it may be said to have failed in that respect?

It has succeeded beyond my expectations in every instance where it has had a fair trial; but there was a very strong prejudice against it, arising from a great variety and combination of circumstances.

1359. From what quarter did the prejudice and the difficulty to which your Grace adverts mainly arise?

The Protestants, both Presbyterian and of the Established Church, were among the most active opponents of the system at first, with a certain portion, however, of the Roman Catholics; and latterly the case has rather been reversed; the

The Most Rev. R. Whately, Archbishop of Dublin.

26th March 1854.

number of Roman Catholics who are hearty adherents to it has certainly been diminished of late.

1360. You mean diminished comparatively to the others?
Yes.

1361. With respect to reading the Scripture Extracts, upon which so much evidence has been given, when they were first introduced at the formation of the Board, from what quarter did the objection to them chiefly arise; by what class was it most strongly urged?
By the Protestant, undoubtedly: I have met with a very considerable number of Protestants of the Established Church who have been most vehement opponents of the use of those Scripture Lessons, who, I ascertained, had never even opened any one of the books, but they took for granted, upon report, that they were an unfaithful translation; and this imputation was so widely circulated, that it even came back to me from Western Australia. I sent specimens of those books for the use of the colony, and I found that the Governor of Western Australia had been informed by his relatives in Ireland that the Scripture Lessons had been translated with an especial view to the favouring of Roman Catholic views, and that they (his relatives) had pointed out to me (I never having seen them before) in those Lessons the unfaithfulness of the translation. I received this account from a friend of mine, now no more, who was the Royal President at King George's Sound, who knew me too well to believe it; but he stated this to me as having heard it from the Governor himself. The Governor, of course, had no means of knowing that every page of those books had been submitted to the most careful examination by myself, as well as by all the other Commissioners.

1362. Was not the argument against the Scripture Extracts popularly summed up in the phrase of their being a "mutilation" of the Scriptures?
Yes.

1363. Was not that the popular objection that was raised against them; and was not that necessarily a Protestant objection rather than a Roman Catholic objection?
Undoubtedly.

1364. At that time, you having been a Commissioner from the beginning, are you not aware that the most extraordinary efforts were made in the North of Ireland, as appears by the Evidence taken before the Committee in the year 1837, to represent the system as one that deprived the Protestants of the right of their Bibles, and that substituted for those Bibles a mutilated copy of the Scriptures?
Certainly.

1365. Was there not a case in which a Presbyterian minister had so exerted himself in this species of propagandism that he was removed by the Synod of Ulster for his conduct upon that occasion?
I do not recollect that circumstance.

1366. Have you ever heard, amongst other statements of this character, that the Board were charged with having introduced the Commandments of the Decalogue in a mutilated shape, so as to suit the differences of construction put upon some of those Commandments by the Protestants and by Roman Catholics?
That is one of the statements I have heard.

1367. Will you have the goodness to tell the Committee whether, in point of fact, in the Tablet Lessons, which are the earliest introduction of Scripture instruction in the national schools, the Commandments are not given *totidem verbis* from the 20th chapter of Exodus, as taken from our own version?
They are exactly; they are not divided into commandments, but they are printed according to the verses as they appear in the Bible.

1368. Lord Bishop of *Ossory*.] Is there not a difference in the translation of the word which, in our authorized version, is rendered "any graven image"?
I never saw any difference. The division of the Commandments is something of importance, and that is completely obviated by giving the verses alone; but as to the difference between "γλυπτον," "any graven thing," which I believe is the Septuagint word, and "any graven image," I never thought that of sufficient importance

The Septuagint has ειδωλον in Exod. XX., and γλυπτον in Deut. V.

importance to be attended to, because I conceive that "a graven image" *is* a "graven thing."

1369. But, as a matter of fact, it is not rightly taken from the authorized version, if there is that variation?

I do not mean to pledge myself to that.

1370. Lord *Monteagle* of Brandon.] Upon the whole, how has the national system worked in the workhouse schools?

Upon the whole, I believe it has worked well; but we have had complaints come before us occasionally of some of the workhouse schoolmasters being of an inferior description, being altogether not competent to their business.

1371. Have the reports that have been made to you, either from the Poor Law Commissioners, or the local guardians, or the Poor Law Inspectors, been such as to satisfy you that the introduction of the national system into those schools has been productive of great benefit?

That we have never had any doubt of. It has been, upon the whole, a great benefit. Some of the workhouse schools have given satisfaction, others we have had complaints of.

1372. Earl of *Harrowby*.] With regard to the objection entertained by Protestants to the admission of the Scripture Extracts, was it not the fact that the objection was not so much to the Extracts themselves as to the admission of the principle of the right of withholding the Scriptures themselves from any party in education?

They spoke of withholding the Scriptures in such terms, many of them at least, as to imply that those Scripture Lessons were put forward as a substitute for the Bible, the very reverse being expressly stated in the preface, namely, that these were considered rather as an introduction to the general study of the Scriptures. As for the exclusion of the Bible, we never admitted the fact, because the children were always allowed to read the Bible; but no compulsion was used if any parents of the children objected to the reading of it, how much soever it might be to be regretted. We considered that it was a great point gained that a larger portion of Scripture should be introduced into the ordinary school business among the children of various denominations, unless the parents objected to it (which they scarcely ever did), than is usually read at any schools in England, or any schools in Ireland before that time. We never would admit that those Lessons were put forward by us as a substitute for the whole Bible; therefore, we never considered that there was any ground whatever for the expression, "the mutilation of the Scriptures."

1373. Without entering into the question of the justice of the objection put forward, was not the ground of the objection, that the adoption of the Scripture Extracts appeared to sanction the limitation of the right of children to consult the Bible in education?

They very often urged that, but I never could see the reason of it.

1374. Lord *Monteagle* of Brandon.] The Scripture Extracts which you adopted were, I believe, not the first attempt in respect to the publication of Scripture Extracts. Was there not a previous attempt of the same description made by your colleague, Mr. Blake, which was appended to the Report of the Royal Commission, of which Mr. Frankland Lewis was the chief?

There was a book, which I have seen, containing a considerable portion of Scripture, with the authorized version of our Church on the one side, and the Douay version on the other.

1375. What I refer to was a Book of Scripture Extracts, which was prepared by Mr. Blake, and printed as an Appendix to Mr. Frankland Lewis's Report, and intended to be used in Schools generally, in the same way that your Scripture Extracts have been used?

That was before my coming to Ireland, and I have no distinct recollection of it. I may mention, however, that the Scripture Lessons are much less open to the imputation of being a selection or mutilation of Scripture (though I would not allow the title to either) than a book which is now circulated, and has been for a considerable number of years, by the Society for the Discountenancing of Vice in Dublin, which formerly had a great number of schools under it. That

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

is a book accommodated to the capacity of young children, containing extracts from Scripture, with considerable omissions of several parts which it was thought were not level to their capacity; and if your Lordships wish to compare together the different efforts of that description which have been made, the book can be procured very easily; it is a book that is regularly published by the Association.

1376. Earl of *Carnarvon.*] With reference to the objections which you said had been raised in the first instance by many of the Protestant clergy who stood aloof from the system, do you think that, previously to the recent difference of opinion among the Commissioners, the opposition on the part of those clergymen had diminished, or that it stood much in the same proportion as it did at the commencement?

It had very greatly diminished, certainly.

1377. How was that manifested?

By additional schools being placed under the Board by several persons who had formerly been opposed to it. The misrepresentations, particularly of the Scripture Lessons, were from time to time exposed in this and that instance, and the objections that were founded thereupon were, of course, in any candid mind done away. I recollect, sixteen years after the introduction of the Scripture Lessons, conversing with a clergyman in my own diocese, who was speaking of the unfair concession which had been made to the Roman Catholics by introducing lessons taken entirely from the Douay version. I found, upon inquiry, that he had never looked at the book, but had taken for granted for all those years that it was entirely compiled from the Douay version, instead of being, as he then found for the first time, a new translation, conforming as much to the authorized version as it does to the Douay, but not bound down to either of them. I recollect also that it was put forward again and again (which may seem almost incredible) in speeches at public meetings, that there had been a dispute at the Board between the Protestant and the Roman Catholic Commissioners whether the word in the early part of Luke's Gospel, which is one portion of our Scripture Lessons, should be translated "repent," or "do penance," and that it was at last resolved as a compromise to omit the word altogether. I recollect that being put forward again and again in public speeches at crowded meetings, and it was received with groans and shouts of execration, and all this while none of the persons who were listening to this had the curiosity to purchase for sixpence the very book, in which they might have seen the word "repent" standing just as it does in our authorized version.

1378. Lord *Monteagle* of Brandon.] Is not your Grace aware that even in the Douay version of the New Testament, "μετανοια," is translated "repentance" as well as penance?

It is occasionally translated, I believe, in both ways; the words "repentance,' and "penance," and "penitence," are all etymologically mere corruptions and alterations of the same word.

1379. Lord Bishop of *Ossory.*] Has your Grace ever heard of any objection made to the Scripture Lessons with reference to this particular subject of "repentance," except the one you have now repeated?

I do not recollect any.

1380. Have you never heard that the objection lay against the note that was appended to it?

I certainly never heard that *the* objection lay, because the objection of which I was speaking was that the word "repentance" did not occur at all in the text; but I have heard that note objected to.

1381. The note is as follows: "We shall render the Greek words in question by the English words '*repentance*' or '*penitence*,' and '*repent*.' For Roman Catholics, including under the words '*repentance*' or '*penitence*,' not only internal sorrow for sin, with purpose of future amendment, but also a disposition on the part of the penitent to manifest his inward sorrow for sin by penitential works, do in fact include in the word '*repent*,' all that they mean by the phrase '*do penance*;' whereas, although the word '*penance*,' according to Roman Catholic doctrine, essentially implies internal sorrow for sin, it conveys to Protestants only the idea of certain austerities or voluntary sufferings, or at least certain exercises peculiar to the Church of Rome. It is obvious, therefore, that while Roman

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

Roman Catholics are in no danger of being misled by the use of the words '*reventance*' or '*penitence*,' Protestants would be in danger of being misled by the use of the words '*penance*' and '*do penance*.'" Now, it appears there, to a common reader, to be stated that Roman Catholics are not liable to be misled by this translation, because it includes in it, according to their apprehension of the meaning of the word, all that they mean by the phrase "do penance." Have you never heard that Protestants objected that it should be authoritatively taught to the Roman Catholics that they were not liable to be misled, because this word included in their apprehension all that they meant by "do penance"?

I have heard objections to that note.

1382. Your Grace is no doubt aware that, according to the common authority from which Roman Catholics in Ireland learn what they are to believe, "The Most Reverend Dr. James Butler's Catechism, revised, enlarged, approved and recommended by the four Roman Catholic Archbishops of Ireland," "penance" is defined to be "a sacrament by which the sins are forgiven which are committed after baptism;" and in answer to the question, "What do you mean by the penance enjoined by the confessor?" it says, "The prayers and other good works which he enjoins on penitents in satisfaction for their sins." Now, if your Grace saw an objection on the part of any opponent to the National Board, that in a work authorized by them the Roman Catholics were taught that they were not liable to be misled by the use of that particular word "repent." because it included in it all that was meant by the words "do penance," would you not think that that objection had some reason in it?

I cannot say that I ever saw any reason in it.

1383. Your Grace stated that you had some difficulty in making out what were the modifications of the system for which those who stood aloof from it, and particularly the Protestant clergy, applied; do not you think that the alterations which they would require, even if not distinctly stated by them, might be collected from the objections made to the system, and stated as the grounds for their being unable to join the Board, and carry it out?

It would depend upon the objections themselves being clearly understood.

1384. Do you think there has been any want of distinctness in the statement of the objections?

I do.

1385. Did you ever hear that one of the leading objections which the Protestant clergy made was this, that they held themselves bound to give religious instruction to all to whom they gave secular instruction, and that the fundamental rule of the Board would prevent them from doing that?

I have heard some few declare that that was their meaning, and that was their wish, and that I acknowledge I understand clearly; but some have expressed themselves so indistinctly, that I could not collect clearly and decisively whether they did mean that the patron should be allowed to give whatever religious instruction he pleased, making the reception of it compulsory on all the children attending the school. If they state that distinctly to be their wish, of course I understand it; and that would undoubtedly be against the principle which the Board has established. But others have expressed themselves so indistinctly, that I did not understand whether or not they meant that each patron of a school, whether Protestant or Roman Catholic, should be allowed to *require* every child attending the school to receive such instruction in his own (the patron's) particular religion. Those who expressly declare that, of course I can understand.

1386. You admit that the objection so stated is an intelligible one?

Yes.

1387. Do you think it is a very unreasonable one?

I do, certainly.

1388. May I ask on what ground you regard it as unreasonable?

Because the Government have all along professed that they would not limit the benefits of education to those of any particular persuasion, and this manifestly goes to establish a system of separate grants, enabling the Roman Catholics, where they alone have the patronage of the school, to enforce their teaching upon

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

upon Protestants, or else to leave them destitute of instruction, and, on the other hand, enabling Protestants to enforce their religious instruction upon Roman Catholics attending their school, or else to leave them destitute of instruction. Now I freely admit the right of private individuals founding schools at their own expense, and conducting them accordingly, to require that all the children attending the school should learn whatever they think fit to teach, provided it be nothing contrary to the rules of general morality. But if the Government comes forward to make grants to schools of this exclusive description, in which the patron shall have the right to enforce religious education as the sole condition on which secular instruction may be obtained, then that certainly would be an interference of the Government, which I think would be highly inexpedient, not to say unjust, with the religious rights and liberty of conscience of the subject.

1389. What is the fundamental rule of the National Society in England?

I have never inquired into the particulars of the National Society in England. I have understood that it is a system of separate grants.

1390. Your Grace, I presume, must be acquainted with what the fundamental rule of the National Society of England is?

I cannot pretend to any accurate knowledge of it.

1391. Had your Grace no connexion with it when you were a clergyman in England?

I had no connexion with any society at all when I was a clergyman in England. I had a school in my own parish, which I conducted entirely according to my own judgment, with the approbation of my diocesan and of the neighbouring clergy and gentry, and it flourished exceedingly well; but it never had any connexion with any society. It was supported entirely by local contributions.

1392. The fundamental rule of the National Society in England is, that all children attending in schools shall be taught the doctrine and discipline of the Church of England, by means of its formularies; that the junior children shall read in addition extracts from Scripture, and that the senior children shall read the entire Bible; you are aware that that system is aided by the Government?

I have never inquired into the particulars of the Government grants for education in England.

1393. Can you conceive that if such a system were aided by the Government in England, there would be any mode by which the Government could obviate the consequence which you say would result from it; namely, that the children would he obliged to choose between the loss of the secular education and the taking in connexion with it religious education to which their parents had objections?

I have confined my attention so much to the subject of schools in Ireland, that I am the less qualified to give an answer with respect to the mode in which schools might work in England; but I can very well conceive that there might be very considerable disadvantages under which the same system might labour in the one country which would not apply in the other. In Ireland there are very considerable districts in which the number of Protestant children of the lower classes (for your Lordships are well aware that it is in the lower classes that the Romish Church most preponderates), who would attend the national school is so small that it is not at all likely that any school would be established for their use. There would be, perhaps, six or eight of those children in a district where the total number of children might be more than a hundred. In that case, I think that they would be extremely ill off if there were to be a school under a Roman Catholic Patron, probably the priest of the parish, who would be authorized and enabled to require all the children attending his school to learn the Roman Catholic catechism; and then the converse to that might take place, though in a small number of instances, with respect to a small handful of Roman Catholic children, or in some places a small handful of Presbyterian children, ten or a dozen perhaps, not sufficient to form a school alone, who would be obliged in those places to learn the Roman Catholic catechism, or to learn the Established Church catechism, or else to lose the advantage of the school altogether.

1394. If it were supposed that this rule of the National Society in England would

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

would have this effect as regarded Protestant Dissenters, that it would leave them only the alternative which you have before stated, that is, either of losing the benefits of secular education, or of taking together with it religions to which their parents conscientiously objected, would not the obvious mode of protecting them be to aid schools which were carried on upon their principles?

It depends upon where the schools were located. If the school were conveniently situated, it might be so.

1395. Is your Grace aware that this is actually done in England, by aiding schools which apply through the British and Foreign School Society?

I know it only in a general way, through casual conversation and report; but I have never investigated the matter, and therefore I would rather not enter upon the particulars of a subject that I may be ill acquainted with.

1396. Are you not aware also, that, as Roman Catholics might have reason to object to the rules of the British and Foreign School Society, they have been protected from any unfair operation of them, by aid being given to their own schools in England through the Society, which is their organ?

I can only say that that would be a very ineffectual protection in many parts of Ireland, because the relative numbers are so very unequally distributed. A school 10 miles off would be no resource at all to parents and children in a different locality, though it might be conducted on principles that they would thoroughly approve of.

1397. As regards the Roman Catholics in Ireland, supposing that aid was given to schools conducted upon a principle that they disapprove of, do you think that, practically, in the present state of things, there would be any reason to apprehend that the alternative would be put to them, either of taking education in those schools, together with religious education of which they disapprove, or of losing the advantage of secular education altogether?

In a great many cases it would become requisite to establish two, sometimes three, schools with Government grants, in places where one is now found sufficient; and I doubt very much whether you could rely upon that being in every instance done.

1398. Your Grace is aware of the number of schools that were in connexion with the National Board at the close of last year?

I do not recollect the precise number; it is between 4,000 and 5,000.

1399. Are you aware what number of those were schools received into connexion with the Board during the last year?

I cannot at all say; but that is a point the Committee can easily ascertain.

1400. It is stated that the number was 264; and seeing that there is now so large a number of schools conducted upon the principles of the national system in Ireland, and that there is at the same time a power of adding annually to them, do you think that if aid were given, for example, to schools which Roman Catholics might entertain objections to attending, it would practically, under present circumstances, lead to any hardship to Roman Catholics of the kind we have been speaking of, that is, of putting upon them either the loss of secular education, or the acceptance of a religious education of which they disapprove?

I am not prepared to say that the Roman Catholics would suffer any such exclusion; my belief is, that they would complain.

1401. I suppose your Grace thinks that the public policy of this country ought not to be materially regulated by the prospect of its leading to complaints on the part of unreasonable persons?

I have always maintained the contrary; but at the same time I have never considered that a complaint was a thing to be altogether disregarded. If there is some great advantage to be obtained, and if discontented persons raise a clamour against it, I certainly should not yield to them. But to raise a very great amount of complaint for a small benefit, and perhaps, after all, a doubtful benefit, is certainly what I should not consider the Legislature of this country likely to do designedly.

1402. Did your Grace, in addition to the objection which has been now stated, ever hear that on the part of those who declare themselves unable to carry out

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

the national system in Ireland, there was this objection, that while they regarded parents as having a right to withhold the Bible from their children if they pleased, in the only sense in which a man can be said to have the right to do anything wrong, that is to say, that no other man has a right to prevent him, yet that they thought in the sight of God a parent so doing was committing a great sin, and that they refused to carry out such parent's directions, on the ground that they thought they would be partakers in his sin; did you ever hear that objection made?

I have heard something like that, as far as I can understand it, put forward; but there was a great deal of indistinctness in the mode in which the objection was very often urged. I have heard it from several, who did not clearly explain to me whether it was their intention that the parents should be compelled to send their children to a certain school, when it was for the benefit of the children that they should be so sent. As it is a right, I mean a legal, not a moral right, of parents to keep their children from reading the Bible, it is also in their power to keep them from the school. If the teaching a child as much as his parents will allow him to learn, although we think they ought to allow him to learn much more; if that be being partaker of their sin, and if the leaving a parent at liberty to bring up his children in a way in which we think wrong be an entering into and participation of his sin, then it should seem as if there ought to be a law that parents should be compelled to send their children to a certain school, which at present they are not.

1403. My question is, in the first place, whether your Grace has ever heard that objection?

I could not understand clearly what it amounted to.

1404. Does your Grace conceive that, if you had a school under your patronage, you would be bound to receive a child, and teach him what you thought to be wrong, because the parent wished it?

Certainly not.

1405. Do you also consider that, in the same sense in which a parent has a right to withhold the Bible from his child, he has a right to teach him what is wrong; that is, that no man can prevent his teaching his child what is wrong?

A parent has a legal right to teach his children many things which I think wrong; that is, he has a right to teach them his own religion, which I may think very erroneous; but he certainly has not a legal right to teach them to be thieves, and to commit assaults, which is too often the case with parents. Undoubtedly I do not recognize either a moral or a legal right in the parent to teach his children what is wrong in that sense; but, undoubtedly, by the law, as it now stands, a parent has a right to train up his children in his own religious persuasion, which I must, in many instances, consider to be wrong; because I cannot be at once a Protestant, a Roman Catholic, a Jew, and a Mussulman.

1406. Then, whatever you thought that the parent was wrong in teaching his children, even though you admitted he had a civil right to do so, you would refuse to teach the child, even though the parent made that the condition of his sending his child to the school?

Certainly.

1407. Now, if a clergyman regards a parent as wrong in withholding the Bible from his child, and as committing a sin in so doing, is he not justified, upon just the same principle (though he may not be so right as you are in his estimate of what is wrong), in refusing to receive that child, and to withhold the Scriptures from him?

I do not think you can be said to *withhold* the Scriptures from him by merely not *forcing* them upon him, if you offer the child the best key to the Scriptures, viz. the power of reading. You cannot more effectually withhold the Scriptures from people than by leaving them unable to read; but if he teaches him to read, and gives him by that means a key to the Scriptures, either at the present time or at some future time, I cannot conceive that he can be considered as withholding the Scriptures from him, if he offers to read the Bible with him, but does not compel him to do so against the will of his parents, especially when the consequence of attempting to compel him to read the Scriptures would probably be that the parents would withdraw the child from the school altogether.

1408. I presume

1408. I presume that it is only in that sense that a child is ever said to be compelled, and that your Grace hardly believes, though it is sometimes said, that there are Church education schools in Ireland in which there are children reading the Bible against the will of their parents?

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

I cannot take upon myself to specify what takes place in every individual case.

1409. Would not the general operation of such a rule, that every child in attendance upon a school, who is capable of receiving it, should receive daily instruction in the Scriptures, be to prevent the child of a parent who was unwilling that he should read the Scriptures from being sent to the school?

Yes, I think so.

1410. Then, properly speaking, though the word "compulsion" is used, there is no compulsion exercised upon the children who attend the school, for they all read the Scriptures voluntarily?

But I was observing just now, that the mode in which many persons have expressed themselves, when they spoke of its being sinful to allow a parent such control over his children, seems obviously to lead to the conclusion that parents ought to be compelled to send their children to school; because to permit them to withdraw their children from reading the Bible might be said to be making yourself the partaker of their sin.

1411. Does your Grace think that men ought to be restrained by law from every thing that it is sinful for them to do?

Of course not.

1412. On what ground do you think that a man who maintains that it is sinful for a parent to withhold the Bible from his child would also go on to maintain that the parent ought to be made by law to give the Bible to his child?

I never said so. I said that those who consider that you are a partaker of the parent's sin in consenting to teach children to read, without insisting upon the reading of the Bible, would, on the same principle, as far as I understand it, require that the parent should be obliged to send his child to a school where he reads the Bible; because it is in his power as effectually to preclude his child from reading the Bible, as if he went to school and read some other book alone.

1413. No doubt the result would be the same as it regards the parent or the child, that the patron of the school or the schoolmaster is not the agent in one case, and he is the agent in the other; does not that make a difference?

I cannot admit that the teaching a child to read, offering him to read the Bible if his parent will allow him, but not insisting upon his being excluded from the school if he does not, is excluding him from reading the Bible.

1414. But do you conceive that that is so plainly a fanatical and absurd objection, that it deserves no consideration at all when entertained conscientiously and acted upon by many persons?

I have been on very intimate terms with many, and have a high esteem for many persons who have considered that they are bound to afford no secular instruction, except to those who shall be required to receive religious instruction. I have not thought the course they were pursuing a wise one, but I have always allowed them the free exercise of their own judgment, and I wish them to allow me the free exercise of mine.

1415. There is a third point of objection which has been made; has it ever reached your Grace's ears that this objection has been distinctly put forward, that a child might have formed a just conception of its duty to its parent, so far as to believe that it was bound to obey its parent in all lawful things, and yet might regard a command not to learn the Bible as an unlawful command, but that such a child attending a national school, however urgent to be taught the Bible, could not be taught it if the parent forbad it; has your Grace ever heard that clergymen of the Church of England have felt that they ought not to put themselves in such a position as to be obliged to refuse a child applying to be allowed to read the Bible under such circumstances?

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

It is an objection which has been occasionally before the Board, and our decision has always been this: that the patron of the school is not bound to inquire of the child, "Have you your parents' permission or not?" but he may have his Bible class or his Catechism class, giving fair notice what it is that he teaches, so that there shall be no entrapping, and the children who attend are understood to attend with their parents' sanction; and it is for the parents to look and keep them away if they please. The patron is not authorized to exclude a child from the school for not attending his Bible class, but he is not bound to inquire whether the child is there with his parents' sanction or not; we have always said that that is the parents' own look out.

1416. Supposing a parent gave the most distinct warning to the patron of the school that he did not wish his child to be taught the Bible, what would be the duty of the patron under such circumstances?

The patron has nothing to do with it, except to open the class to all who choose to receive his instruction, and it is the parent's business to keep the child away, if he has authority, and has the will; we have always decided that the patron is not bound to consult the parent at all about it.

1417. Does your Grace mean that the remedy which is afforded to the parent is this: that he may either keep his child altogether from the school, or go every day to take him away when religious instruction commences?

We never inquire about it; we do not hold that the patron is bound to go round among the parents to inquire whether they have or have not given such and such permission.

1418. What would be done in a case in which it was not necessary to make any inquiry upon the subject, but in which the parent distinctly told the patron, or the schoolmaster, that he did not wish his child to receive religious instruction in the school?

The patron in many cases would probably act upon that. We leave that entirely to his discretion; but we never consider that the patron is at all bound to ask any question either of the child or of the parent, but simply to announce that he gives at such and such an hour such and such instruction. The patron may, if he pleases, go to the parent and consult with him, but we have never required (I am speaking always of the Board) that the patron shall ascertain the wish of the parents in any other way than by the actual attendance or non-attendance of the children.

1419. Supposing that a parent is anxious to prevent his children from receiving religious education in a particular school, and that for the purpose of protecting them from that he gives distinct warning to the patron, or to the schoolmaster, that his children are not to receive it, can the children be retained if they are disposed to stay and receive instruction, notwithstanding that prohibition on the part of the parent?

The rule of the Board in such a case, as I have already said, is, that we never require the patron to consult the parent, or to listen to the parent at all, except by the actual attendance or non-attendance of the children. If the patron of a school were distinctly informed by the parents that they wished their children not to read the Bible, the patron of the school might say this (and a few such cases, though very few, have come before us), "Then tell him to retire at such an hour, when the time for reading the Bible or learning the Church Catechism is appointed;" and if the next day the child attends, nevertheless, the patron is at full liberty, as far as the Board is concerned, to suppose that the parent has changed his mind in the interim, and is willing that the child should attend.

1420. Supposing that the parent has not changed his mind, and goes to the school, and tells the patron, or the schoolmaster, that he has not changed his mind, and that his child has remained during the reading of the Bible in disobedience to his command, what ought to be the conduct of the master of the national school, or of the patron of the national school, in such a case?

I can only speak of what the procedure of the Board is; we never interfere in such a case.

1421. In such a case, if complaint were made by the parent to the Board that, contrary to the express communication of his wishes to the patron and to the master,

master, the child had remained for religious instruction, does your Grace say that the Board would say, "That is no concern of ours?"

The case has never actually occurred, but I have no doubt they would. They would say, "You should make your child obey you better; it is your own look out." We should certainly not interfere; at least as far as my judgment goes. But the case having never occurred, I am speaking only hypothetically.

1422. Viscount *Hutchinson.*] I believe your Grace has already stated, that in 1839, at the time when the 8th Rule was first formed, it was not your opinion that that rule excluded from the general instruction in the school any one of the three religious books?

Certainly not.

1423. Mr. Cross, the Secretary to the Board, has stated to us in his evidence that it was always his opinion that the strict interpretation of that rule did import that those books should be confined to the time of religious instruction, if any one child in the school objected; and Mr. Cross further stated that he communicated that opinion to several members of the Board at the time; does your Grace recollect whether Mr. Cross ever communicated that opinion to you?

I recollect only that there was a question about it; that it was often discussed, and that we often found fault with it as having been hastily and incorrectly drawn up; that it was never intended that those books should be reserved for the times in which separate religious instruction in the tenets of particular denominations of Christians was to be given; it was never so understood; but I often found fault with the wording of the rule, as being inaccurate, and liable to misconstruction.

1424. Mr. Cross stated to the Committee that the minimum number of scholars in any national school was 30, but that there were some special cases in which the Board gave aid to schools in which the average attendance only amounted to 25. Now, your Grace has stated to-day that it was the general rule of the Board not to establish a new national school when another national school already existed within the distance of a mile, except in towns. Are we to understand from that, that the Board never took into account schools which might exist in the locality conducted upon some other system, a Church education school for instance?

Yes, if they were not national schools; we ignored all schools except our own schools.

1425. So that a prosperous school under the Church Education Society, or under the Board of Erasmus Smith, might be in existence in the locality, and might be giving fair instruction to a large number of scholars, but the Board completely ignored the existence of that school, and proceeded as if no such school existed?

Always supposing that there were a number of children wanting education not frequenting that school, we should not establish a school in some desert spot where there were no children, or scarcely any to be educated. If it was found that there was some locality in which, in point of fact, there were no children, or scarcely any that needed education, whether it was from there being no children at all in the neighbourhood, or from their being no children but who actually were receiving education which satisfied them, of course we should not give a grant to a school under those circumstances. When I spoke of our ignoring the existence of any other schools, I meant merely that we did not consider that there would be the same objection to having an Erasmus Smith's school and a national school near together that there would be to having two national schools close together.

1426. Your Grace has expressed a strong opinion that public funds voted by Parliament should not be used in any way in giving instruction of a proselyting character?

I said that I thought that a great deal of discontent and heart-burning and animosity would be the result, and that great complaints would be made of it, especially as it would be altogether a novelty introduced as a substitute for a system which has been flourishing with such unexpected success for more than 20 years.

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

1427. Has it come to your Grace's knowledge that national schools have been established by Roman Catholic priests in the west of Ireland for the purpose of opposing and drawing away scholars from schools which had previously been established by clergymen of the Church of England, and which schools had been attended, and were attended at the time by a large number of Roman Catholic children?

I know that in several instances they have been incited to establish schools by such motives, but what proportion of Roman Catholic children attended them I do not know; it is probable that in many instances they apprehended that hereafter they would lose converts, if it was found that they were neglectful of the education of their own people while it was attended to by their rivals.

1428. Did any difficulty ever arise on the part of the Board in assisting those Roman Catholic clergymen in establishing those schools?

If they found that there was a considerable population in want of a school, that was a sufficient reason for granting that aid.

1429. Lord *Ardrossan.*] I asked your Grace, on the occasion of your former examination, whether there was any remedy which you would suggest for the difficulties which have arisen in conducting the system of national education in Ireland; your Grace was not at the time prepared to answer; does your Grace object to answer that question now?

I suggested at the time, not exactly any complete scheme or system, but what occurred to me as one very fair requisition, and one that would be the very least that could satisfy the reasonable adherents of the national system, that all the schools which have hitherto used the books sanctioned by the Board should be allowed to *continue* the use of them, even though the Board should exclude them from schools hereafter established, or which have not hitherto used them; that seemed to me to be the very lowest concession that justice would demand; but I do think that the only fair procedure, and the only one which would be likely to give, not the most immediate satisfaction, but the most permanent satisfaction to fair-minded people, would be to restore the system altogether to its original state in which it has flourished for more than 20 years; and it seems to me that, important and indispensable as it was to have Commissioners of various denominations frequently meeting and conferring together for the bringing of the system into operation, there is good reason to think that now, and indeed long since it would have been all the better, if the Commissioners had been directed to meet only once a quarter, or perhaps once a half-year, and to have an Assistant Commissioner, with a salary and without any vote, to conduct the routine business, to take care that the rules of the Board were adhered to; that the model schools were properly conducted, and that the Inspectors did their duty; and that the rest of the Commissioners should meet once a quarter, or once in the half-year, merely for the purpose of considering whether any new books were to be introduced, or any new rules established, or any modifications of the system; but that the whole of the routine business of the Board would be far better conducted by one Assistant Commissioner with a salary, and a secretary under him, and clerks carrying on the ordinary details of the business.

I may take the liberty of mentioning that I suggested the adoption of some such plan some time in the course of last summer, in conversation with the present Premier, when the disputes which have since come to a crisis were pending. I said that for a long time past I had thought that the Commissioners had not been doing any good, and that the Board meetings, in fact, had been less than unserviceable, and that it would be better to let the system, having been thoroughly launched by the exertions of the original Commission, be now carried on as to all its details by subordinate persons with salaries, and that the Commissioners should only meet occasionally, very seldom, to look over the reports of the Inspectors, and to see that no departure had been clandestinely introduced from the principles of the system, and to consider whether any new rules or any new books were needed to be introduced. The original Commissioners were appointed, and were indispensable, for the purpose of framing rules and drawing up and sanctioning books; but the books are now sufficient for the purpose; the rules have been over and over again explained; the Inspectors have been taught their duty (though unfortunately some of them have been very forgetful of the requisitions of it); and there seems to me to be no reason why there

there should be a numerous Board, or indeed any Board at all of Commissioners to meet every week, which, as I took the liberty of informing Lord Aberdeen, are more likely to discuss very troublesome questions, and to introduce innovations, or attempts at innovations, than to do any service to the system. I said that while I was yet a Commissioner myself.

1430. What course would you recommend should be adopted with regard to the book on the Evidences of the Truth of Christianity, which has been expunged, and with regard to the other two books used in the combined religious instruction?

It seems to me that the only fair and safe course in the long-run is to restore everything to the state in which it was a year ago. It should be observed, that up to June or July last all the books sanctioned by the Board were actually read in the model school in Dublin.

1431. Have you any suggestions to throw out by which you think that the scruples of Protestants on the one hand, or of Roman Catholics on the other, could be met?

I certainly think that the adoption of a system of separate grants, which is what a very large portion of both parties are calling out for, would be highly inexpedient and dangerous, and would ultimately give dissatisfaction to both parties; and, as for any other modification, I do not understand distinctly what it is that any one would wish for short of that; if they wish for a system strictly confined to secular instruction in the schools during school-hours, and that any patron, he being willing to receive *all* the children who choose to apply for such secular instruction, should be at liberty to give religious instruction separately out of school-hours to those children, and *those only*, who *choose* to receive it, that is just what any patron of a school may do *now*, and always was at liberty to do; but if it be desired that the patron of each school is to *enforce* upon all the children attending the school whatever religious instruction he thinks fit to give either in the school or elsewhere, that amounts to a system of separate grants, which I conceive is fraught with danger.

1432. Earl of *Desart.*] Does your Grace consider that the system has worked so satisfactorily for upwards of 20 years as to render it desirable to return to the *status quo* in which it was many years ago?

Certainly.

1433. You consider that it worked satisfactorily as a united system?

Not so satisfactorily as I could have wished, of course; but, having worked satisfactorily as a united system in every instance in which it has had a fair trial, as far as my knowledge has gone, I had some reason to cherish the hope, which was confirmed by experience, that it would continue steadily to gain ground among fair-minded people, because I have known very great numbers who at first objected to it who have since found that they can convey all the instruction which they were aiming at to every one who was willing to receive it.

1434. Does not the fact that Mr. Cross admitted, and which I think your Grace has rather admitted, of separate grants having been made to schools under different systems of management at the same place, the population of which was not sufficiently large to require it, to a certain extent show that it was the opinion of the Commissioners that it did not work well as a system of united education, and is it not a sort of half acknowledgment of the impossibility of making it do so?

There are some of the Commissioners who have always been advocates for a system of separate grants; I was not one of them; Mr. Blake was not one of them; Archbishop Murray was not one of them; and I think none of the original Commissioners were of that opinion. But some who were introduced afterwards were for yielding; some of them partially to one particular side, and others were for yielding to any one who pressed hardly upon them. I have known the same person advocating concession to a Protestant patron on the one hand, and concession to a Roman Catholic on the other, in their respective demands, each being inconsistent with our system, and each tending to make the schools of an exclusive character.

1435. Lord *Monteagle* of Brandon.] Do not you consider that if a concession were made upon the one side, namely, separate grants for schools more or less

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

of a Protestant character, it would be a little inconsistent if there were not to be grants also made for schools that were more or less exclusively of a Roman Catholic character?

It would have been difficult, and I believe it was thought difficult by the Legislature 22 years ago, to carry on a system of grants to Protestant schools without making any allowance to schools under Roman Catholic patronage. But I think it would be doubly difficult *now*, after the principle has been acknowledged (be it right or wrong) that the mass of the population, to whatever religious persuasion they may belong, have a right to have education placed within the reach of their children in the principles of elementary knowledge, without any violence being done to their religious scruples.

1436. What effect, in your Grace's judgment, would be produced upon the present national system, founded as it was, according to the desire of its framers, upon the principle of being a system acceptable to both religious denominations, by the establishment on its flanks of Protestant schools on the one hand, and of Roman Catholic schools on the other, both supported by the State; what would be the effect upon the common system which stood between them?

I think that the patrons of the existing schools, of both descriptions, would be eagerly and discontentedly craving for being put upon the same footing as the new schools.

1437. Then would not it be a system that would either lead to animosity, contest and discontent, or else to the establishment of two separate and distinct systems of education, the one Protestant and the other Roman Catholic?

I think it would lead first to the one and then to the other. There would at first be a great deal of animosity, heart-burning and disturbance; and then at last a concession would be made avowedly to animosity and angry complaint, which would just be considered as the kind of concession which the Lord Bishop of Ossory and myself both concur in thinking the very last that should be made, the yielding of an important principle to clamour.

1438. In those parts of Ireland in which the Roman Catholics are greatly the more numerous, but in which there are also a certain number of Protestants, what would be the effect and of consequence, in your Grace's judgment, from your long knowledge of Ireland, of the establishment of separate systems of education for Protestants and Roman Catholics with reference to the interests of the Protestant and Roman Catholic children of the poorer classes?

I should conceive that in such places there would be Roman Catholic schools, and no Protestant schools.

1439. Lord Bishop of *Down.*] In your letter to the Lord Lieutenant, you state that there was "an understood promise that the books sanctioned by the Board would be permanently permitted to be read." Can your Grace state by whom this understood promise was supposed to have been made, and to whom?

By every one who ever defended the system, without a single exception. In every debate in Parliament, including that in the last Session, the books were brought forward as characterising the system; and they were brought forward by the Commissioners when they were answering various attacks made upon them. When they were answering the charge of promoting a Godless system of education, passages were quoted from those books; and your Lordships may see many, not only in the evidence before the Committee in 1837, but in the several Reports of the Commissioners. Passages were quoted from the books, and the books themselves were referred to, as characterising the system, and showing that it was not an unchristian system. And in every debate in Parliament, I believe, without a single exception, when the annual grants have been made, and there has been an opposition to them in either House of Parliament, the defenders of the system have always made reference to the books of the Board. I recollect, in particular, that during the present administration, in the last Session of Parliament, reference was made by the Secretary for Ireland to the books of the Board, as characterizing the system, and exculpating it from the charges which had been brought against it.

The persons *to* whom this promise was made were all the persons who have had, or have been invited to have, the support of the Board for their schools, to all masters and all patrons, and the parents of all the children in the national schools.

1440. Where

1440. Your Grace understands those allusions to the books in former debates that have taken place to constitute a clear and distinct engagement that they must be used?

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

No; that they *might* be used. The Board never *enforced* the use of any of their books; they are, in fact, used in all the schools, because they cannot get any others that are so good, or so cheap.

1441. Earl of *Desart.*] Your Grace mentioned that you consider that the most reasonable arrangement would be to return to the system as it existed before the innovations to which you object were made: does not your Grace think that it would be necessary to remedy some abuses which have crept into the system, owing, perhaps, to the clergy and other members of the Established Church not having joined it at first, such as the building of schools in chapel-yards and adjoining nunneries, which would render a participation in the system by the Protestant clergy difficult and almost impossible?

It would be difficult to deal with the case of schools in chapel-yards; and I am not prepared to say what course could be adopted with respect to them now. But in no case has a grant ever been made for the building of a school in a chapel-yard ground, unless it was found that no other site could be obtained. But we found in several instances that a majority of the land-owners in some localities had combined together to exclude every one from their society who should make a grant of land for the building of a national school-house; and we were driven in that manner in many instances which came to my knowledge, as I dare say the Secretary will be able to inform you from the minutes, to make grants for schools in chapel-yards. I recollect in one part of the neighbourhood of Dublin, that is Irishtown, I was labouring at intervals for 12 years to get a school established for that most numerous and most ignorant and degraded population (with which several of your Lordships present are well acquainted); and the then agent for the owner of the property set himself so resolutely against it, that no place could be found for a school: ultimately, however, a different agent was appointed, and a site was granted; and very good male and female schools have been erected at Ringsend for the use of that population. But I recollect that it was for 12 years that I was from time to time endeavouring, with the aid and co-operation of the Protestant curate of the place, to get a national school built there; the ground was not allowed to be so used. In some instances, however, schools have been built on chapel-yard ground in such a manner as not really to be at all objectionable, that is to say, the ground, although belonging originally to the Roman Catholic priest, yet was made over to the Board, and was so far insulated from the chapel as not to produce necessarily any reasonable objection: I recollect in one place in particular, that is Athy (where there is now a model school erected), it was brought before me as a matter of complaint very early in the establishment of the system, that there was a national school erected in a chapel-yard, and that Protestant children could not be expected to attend it, because they had to go through the chapel-yard to get at it. As soon as I heard of this, I was determined to investigate and ascertain for myself whether it was so, and whether there could be any remedy. I went into the chapel-yard to get to this school, and I found that there was no entrance. I inquired which was the entrance to the school, and I was directed into the street, and from the street I entered the school: I said, "Why, I understood that it was on chapel-yard ground"—"Yes, it is a little corner cut off, fronting the street." "Well, but is this the only entrance to the school?"—"Yes, it is; there *used to be formerly* an entrance besides towards the chapel, in the chapel-yard ground, but that was stopped up *by the Commissioners* as soon as it was placed under the National Board." And yet a person in that neighbourhood reported it to me as one of the cases in which a chapel-yard school was placed in such a manner that you must go through the chapel-yard to get to it: now the only way of reaching the school was from the street; and nobody could tell that it stood on ground which ever had belonged to the chapel. I mention this instance merely to show the care which the Commissioners took to obviate this evil to the greatest possible degree that they could.

1442. *Chairman.*] Will your Grace state your opinion to the Committee as to the general efficiency, or the reverse, of the moral and literary education given in the schools under the National Board throughout Ireland?

Upon the whole, it has been very beneficial indeed; but there has been very great

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

great inequality in the qualifications of the masters. Upon the whole, they have been decidedly improving; for at first the Board were obliged to put up with masters of very humble qualifications; but the training of masters has been going on gradually, and though at a very considerable rate, yet always so as sometimes rather to fall short even of the annual increase of the schools themselves. The training of the masters has never quite overtaken the number of schools; but there is at present, and has been for several years past, a very large proportion, indeed, of the masters and mistresses of the national schools who have themselves been brought up at those schools; and I learn, as your Lordships will be enabled to learn, perhaps, much better from one of the professors, if he is called before the Committee, whose business it is to instruct the masters and mistresses in training, that every successive set of masters and mistresses that come up he finds better prepared than the last.

1443. Lord *Monteagle* of Brandon.] Do you not think that the extension of your system of paid monitors, as well as the extension of your district schools, will furnish you with a new and superior class of practical teachers attending the model school in Dublin, and will contribute greatly to the progressive elevation of the character of the teachers?

That is what I have looked for; as far as we can judge, that system seems to have been very satisfactory in its results, and it is quite modern.

1444. Lord Bishop of *Ossory*.] As a matter of fact, with respect to the education actually given, do you think that there is a wide extent of sound secular education given as the result of the establishment of the national schools in Ireland?

Yes, a very great extent; it is of course unequal, because the qualifications of the masters and mistresses are very unequal.

1445. On what does your Grace found your opinion?

I have visited a very considerable number of the schools myself, and examined them; and I have conferred with a very great number of persons, who have not only schools of their own, but who have examined other schools in the neighbourhood, and who have been more or less satisfied with the different schools; and upon the whole that conclusion is the one I have arrived at.

1446. Your Grace is aware, I presume, that a different impression exists in the minds of many persons, and that statements have been put forward that the education given in the national schools is for the most part very poor, and low in its character, and that without of course denying the existence of excellent schools, and very highly qualified schoolmasters; speaking generally of the education given through the country, it is of a low, defective and inferior character?

There is a golden side to the shield, and a silver side. Some persons will absolutely look at the silver side alone, and some look at the golden side. If one person looks only at the worst schools, and another looks only at the best schools, of course they will come to very different conclusions.

1447. Supposing that was the result of a special inquiry into the state of the schools, made for the purpose of ascertaining it, would your Grace set the impression which you have received from personal observation against the result of such an inquiry?

It would depend upon who made the inquiry.

1448. Here is the report of one of the Head Inspectors of the Board, who is speaking with reference to the proficiency of pupils: "This, as regards the first three important subjects, looks pretty fair; but it is an appearance only, for the truth is, that teachers often take credit for themselves for instructing in things on which they very seldom touch, and then only in the most cursory way, as is soon discovered by the Inspector, when he comes to test, by actual examination, conducted by himself, the correctness of the returns submitted to him. Thus of the above 40 schools returned by their teachers as including grammar in their course, there were 11, or more than a fourth, in which, on examination, not a child present could be said to know the 'parts of speech;' and it was even worse in the case of geography, there being no less than one-third of the above 36 schools in not one of which could a single child be returned, with truth, as possessed of any even the simplest and most elementary knowledge of the subject.

By

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

By comparing the preceding table with the scale of proficiency returned by me for the schools reported on in 1850, it will be seen that in every branch there is a startling falling off, more particularly in grammar, writing from dictation, geography and penmanship. The explanation of this most striking difference is, perhaps, to be sought, in a great measure, in the different local circumstances of the two sets of schools. Of the 42 schools included in last year's returns, all except nine, situated in Donegal, belonged to the counties of Antrim, Derry and Down; while of the 46 comprised in the present report, 42 are placed in Donegal, and many of them in very poor and neglected parts of it." Does not your Grace think that that statement, upon pretty good authority, gives an unfavourable exhibition of the amount of secular education given in the schools?

I am well aware that in many places it is very defective. As to the exact proportion of good and bad and indifferent schools, I am not prepared to give statistical returns; but your Lordships will have an opportunity of examining the Head Inspectors themselves, and of instituting inquiries from other competent persons. I was speaking chiefly of what came under my own view with respect to the trained masters and mistresses, and certainly the report of the professors upon them; and the result of my own personal examination of them was, I think, no unreasonable ground for anticipating a gradual improvement. If the masters and mistresses, generally speaking, are better each set than the last, it is to be hoped that improvements will take place in the schools over which they are appointed.

1449. *Chairman.*] Is it not the case that similar, or nearly similar, passages to those which have been just quoted may be found in the Reports of the Inspectors of Schools both in England and in Scotland?

I have not looked over those Reports; but I have no doubt there is a great deal of imperfection in the schools, both in England and in Scotland.

1450. Lord Bishop of *Ossory.*] This Inspector further reports, "Low, however, as in my eyes appears the average proficiency of the pupils included in the preceding table, I have been not a little surprised, and at the same time greatly pained, to find that on the whole it is higher than any yet returned by any of my colleagues," (they being other Inspectors under the Board). "I say I have been both surprised and pained at this discovery; surprised, for I had thought that worse schools (I speak generally with reference to the greater number only, not all) than those I visited last year could hardly anywhere be met with; pained, to think that these same schools, that I had looked on as altogether exceptional in character, and, as I had hoped, unparalleled in their inferiority, yield results, as regards the proficiency of their pupils, superior in many points to those set forth by my brother Head Inspectors for some 200 schools scattered over every part of the country." Does your Grace retain your favourable impression of the education given in the national schools after that testimony from one of the Head Inspectors?

I cannot say that mine can be fairly considered altogether a favourable impression; I said that some of the schools are well conducted, and that others are very much inferior, and that I was unable to state what the proportion of each class may be, but that I hoped that improvement was gradually taking place, and I stated my reason for that, namely, from finding that improvement was taking place each year in the number of trained masters and mistresses. I have no doubt whatever that the Board might from the very first have been able to boast of all its masters and all its schools as being of a very superior quality, if they had taken care not to give any grant at all except in cases where there was a very highly qualified master, and where everything conduced to the perfection of the school. In many places grants were made to schools that were conducted by masters that were barely tolerable, and who we were aware were such, because we thought it was better that they should have some tolerable school than that they should be left to the chance of the casual hedge schoolmaster, or left in total ignorance; in short, we preferred twilight to total darkness; but if we had consulted our own credit, I believe we should have made no grant to any school that had not a master or mistress trained under us, and carried to the highest point.

1451. Lord *Monteagle* of Brandon.] Supposing your attention has been called to an unfavourable report for the half-year ending September 1851, that unfavourable report may be assumed to be applicable to 200 schools; the number

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

of schools in actual operation was 4,704, with 517,000 children in them; would an unfavourable report as to 200 schools diminish your confidence in the general system under which the 4,704 were conducted?

It would not certainly operate to the same degree as if a much larger proportion out of so very large a number were included in the censure.

1452. Are you aware that, at that time, in the year 1851, many of the improved schoolmasters had been, in consequence of the distress of the times, induced to emigrate, or to quit the profession of schoolmaster, and to obtain employment elsewhere?

The famine had a very great effect upon the schools in various ways: in some instances the school-houses were made the places for the distribution of the provisions, and many children attended for the purpose of receiving their dole of porridge, or whatever it was that was administered to them for the relief of the famine; they came without any thought of receiving instruction, to the great interruption of those who did.

A great many schoolmasters, again, whose salary from the Board was not sufficient for their sole maintenance, having lost the payments from their scholars, and other local contributions, were driven to emigrate, and in various other ways the great distress of the country tended to deteriorate the character of the schools; but still we always found that the masters of each successive set that came up for training were upon the whole improving each year; and it was upon that ground chiefly that I calculated that upon the whole the system was beginning at last to undergo an improvement, even though occasionally checked by accidental circumstances.

1453. Lord Bishop of *Ossory*.] With reference to one cause which has been suggested for the unfavourable exhibition that the schools have made, namely, that it may arise from their having fallen in in consequence of the circumstances of the country under inferior masters, I will read another passage to your Grace from the same report. After going through all the Inspectors' Reports, it is added, "This certainly exhibits no very flattering condition of things; and when it is further considered that the schools to which these details refer, far from being, what one would willingly believe, those of mere probationers, or others of inferior classification only, are the two-fifths of them under first and second class teachers, of whom, again, more than one-half are of the former class, and, therefore, necessarily trained, it becomes at once evident, I think, that there is much reason to apprehend that there are large numbers of our schools in whose state generally, as regards the instruction imparted in them, there would be found, on examination, much to blame and little to commend, many things suggestive of doubt and despondency, and few of encouragement and hope." Does not your Grace, therefore, agree that the mode suggested in the preceding question, of accounting for the unfavourable condition in which the schools were found, does not appear to be a satisfactory one?

There has always been a deficient inspection of our schools, and I always lamented the circumstance that so many of the clergy and gentry set their faces against taking any part in it, which they were always invited to do. Without our ever thinking of calling upon them to give in their adhesion to the system, we always invited them, and left an opening for them to work the system as well as it could be worked. The circumstance of the paucity of Inspectors was one of the difficulties which we have always had to struggle against, and it has no doubt occasioned the schools to be inferior to what they otherwise would have been. I do not wish to say much concerning the system of education in England, because I have acknowledged that my knowledge of the system of schools in this country is very limited; but I believe if your Lordships look at the number of schools allotted to an Inspector in England, and the salary paid to him (on which, to a very great extent, must depend the character of the man that you are to employ), you will find that the national system in Ireland has been labouring under very great disadvantage in this respect. The Inspectors have a very low salary in Ireland, and they have on an average more than 100 schools under each, which is more than one man can properly attend to, and their salary is so low (I believe not above one-third what they have in England), that it has always been a wonder to me that we can have had even men as respectable as we have. But of course it must he expected that they will be of an inferior class to what would be commanded by a better salary.

1454. Lord Bishop of *Down.*] Is there any limitation to the Board appointing Inspectors; may they increase the number of their Inspectors as they see fit?

They may increase the number if they see fit, if they can get the money to pay them. I should mention, that we have made frequent applications for an increased grant for that purpose, which has frequently been refused.

1455. Earl of *Derby.*] Your Grace intimated an opinion that the schools would have been very superior to what they are if you had insisted upon a higher class of masters; do you think that the same amount of funds would have been more beneficially employed by increasing your number of Inspectors, and, on the other hand, requiring, as a condition of aid, superior qualifications on the part of the schoolmasters, and a larger amount of local contributions?

I am afraid, from the result of all my experience, that requiring local contributions to a greater extent would leave a great number of places which are most in want of schools altogether destitute of them: we have always required local contributions for building school-houses; and it was very right we should do so, because, otherwise, those who could obtain pecuniary assistance from Government would never have come down with anything themselves: but it was felt from the very first to be a great evil that there were so many very poor and populous districts which could not possibly raise the one-third that was needed for the building of a school. I may mention that there was a munificent lady (I know not who, for she always concealed her name), who gave 100 *l.*, soon after the system was established, to the Board, to be laid out as they thought best: I suggested thereupon that this should not be thrown into the common stock, where it would be but a drop in the ocean, but that it should be set aside as a special fund for supplying the want of local funds in places where we had fully ascertained that there was a real destitution. The lady, who remains anonymous, received notice of this application of the money conveyed along with our thanks to her, and she was so much gratified at this, that she gave 400 *l.* more for the same purpose; and some other persons, myself among others, added to this fund; I forget how much altogether it amounted to, but I gave a considerable contribution, and I think the present Lord Carlisle did the same, and some others. And from this fund a very considerable number of school-houses were built in places where they were extremely needed, that is to say, it was applied to furnish the requisite one-third when two-thirds were paid by the Government. I mention this circumstance, in order to show that although that rule was a good one, it was found to bear so hard upon particular poor localities, that we were induced to resort to those means of obviating the inconvenience. And I am afraid that if larger contributions were required for the maintenance of the school, although it would work very well in some places, yet some of the poor populous districts most in need of schools would suffer severely.

1456. Is the number of those very poor and destitute localities in which it would be impossible to raise even a moderate contribution towards the maintenance of schools as large now as it was in 1831 and 1832?

I should think quite.

1457. Might not the same principle to which you have just referred, as applied to the building fund, be extended to the maintenance fund, subject to the same qualifications and to the same exceptions of which you have just spoken, that is to say, might you not make it a general rule to require a certain proportion of the expense of maintaining the school from local contributions, at the same time dispensing with that rule in cases where it was quite clear that the locality could not contribute to the expense, or supplying the required proportion out of a separate fund?

As it regards building schools, the Board never dispensed with that rule. The rule respecting the portion of local contribution required for the building was never dispensed with by the Board; but this fund, from private contributions, was granted as a separate matter, to supply the want of the local contributions, and it is now exhausted.

1458. Might not the same principle which has been applied to the building fund, with the same exception to which you have referred, be also extended, both rule and exception, to the maintenance fund?

I do not know from what funds we could draw in those cases: we might require

The Most Rev. R. Whately, Archbishop of Dublin.

16th March 1854.

require local contributions from places that could afford it, and dispense with this rule in places that could not afford it; that would be all that we could do.

1459. Do you now, in the case of a non-vested school, in which your aid is only given in the shape of maintenance of the school, require as a condition any local contributions at all?

We require an assurance that the schoolmaster can be somehow maintained: it is very seldom indeed that the salary alone is sufficient for that; but in some places the deficiency is supplied by the payments of the children, in others by patrons in the neighbourhood, and mostly, I believe, by both. There are generally some small sums collected from the children, and that, together with the scanty salary from the Board, enables the master to live.

1460. Is it not the fact that the amount of local contributions towards the schoolmaster's maintenance generally bears a very small proportion to the amount granted by the Board?

Very small.

1461. Do not you think that that proportion is capable of being considerably increased?

I doubt whether it would in most places; in some localities it would; but the country is in a very poor state.

1462. Viscount *Clancarty*.] You said that the system has made progress in the confidence of the public; will you state whether you meant by that to imply that the confidence of the clergy of the Established Church has been growing towards it?

Certainly, a very considerable number of the clergy of the Established Church, a small proportion to the whole; but a considerable number, who formerly held aloof from it, have since so far joined it as to place their schools under the Board, not necessarily implying that they thought it the best possible system, but the best that they found likely to work.

1463. Is the confidence which has grown up towards it on the part of the clergy or the laity towards the system as one of united education, or on account of its tendency towards separate education?

As a system of united education, I should say.

1464. Did I rightly understand your Grace to say that if the patrons were allowed to have the system of education they pleased in their respective schools, they would in all probability adopt the separate system?

A great many would who are adhering to the national system not as the one which they like best, but as the best they can get aid for; but there are many who would approve of the separate system if they could have it; they would prefer having full liberty to require all the children attending their schools to do what they (the patrons) wish; but not being able to get a grant for that, and not being able to support the school themselves, they adopt this system; I am speaking of some only; there are some who are friends to the united system.

1465. Lord Bishop of *Ossory*.] Does your Grace happen to know how many schools under clergymen of the Established Church are in connexion with the Board?

I cannot carry those statistics in my memory.

1466. Would you be surprised to hear that there are only 154 national schools under the patronage of the Established Church?

Certainly.

1467. Perhaps your Grace only meant to say that the system was growing in the estimation of members of the Established Church, not of the clergy?

Including the clergy; there are several clergymen who have now schools under the Board, who had formerly held aloof from it.

1468. Does not it strike your Grace that in this stage of the Board's existence it is far from being a strong exhibition of confidence on the part of the clergy of the Established Church that there are but 154 schools under such patrons in connexion with the Board?

I never said that it had the confidence generally of the clergy of the Established Church; I never thought so.

1469. Do

1469. Do not you think it an extraordinary result, that even with respect to the clergy, who are known to have possessed their adherence to the principles of the system, who, I suppose, are about 500 of the 2,000 clergy, there are considerably short of 100 who have schools under the Board; is not that a fact which requires to be in some way accounted for?

There are various ways in which, in different places, that may be accounted for. I have known an instance of it which can be brought before your Lordships in evidence, if you require it. A clergyman of high respectability proposed the introduction, not into a national school, but into the schools with which he and some of his neighbours were connected, of the reading books of the National Board, and he found that he was completely shunned, and looked upon with disgust ever after, merely for proposing the introduction into the schools of the Reading Books of the Board, which are generally admitted to be exceedingly good books, and certainly not of a sectarian character.

1470. Lord Bishop of *Down*.] Would not your Grace consider it also some explanation of that circumstance, that there are many parishes in Ireland where the clergymen are supporters of the national system; but there are endowed schools in those parishes, and consequently they do not require to apply for aid for schools under their patronage?

It is to be observed, that there are a great many instances in which schools have already fallen into the hands of some patron who will not resign the patronage; and if the Protestant clergyman of the parish is afterwards favourable to the system, it cannot be called a school under his patronage, although he may attend it, and do what service he can in carrying out the system. I have known many instances of that, in which a school has been under the patronage of some other person, owing to the clergyman of the parish, at the time the school was first established, being unfavourable.

1471. Earl of *Wicklow*.] May it not be the case, that although there are only 100 clergymen of the Church of England who are patrons of the national schools, there may still be a great number of schools under other patrons which are supported and sanctioned by the clergy of the Church of England in those districts?

I know it to be the case in a great many instances.

1472. Therefore it by no means follows, because the number of clergymen who are patrons of national schools appears small, that, therefore, the support of the clergy of the Church of England to national schools is limited to that number?

It would be a very improper measure to take of it.

1473. Viscount *Hutchinson*.] Nevertheless, your Grace does not deny that three-fourths of the clergy of the Established Church in Ireland are opposed to the national system?

I dare say there is that proportion.

1474. Of the 500 remaining, does your Grace suppose that there are above 100 who have national schools in their parishes?

I cannot at all conjecture; it is a piece of statistics upon which I should be sorry to throw out a conjecture.

1475. Earl of *Desart*.] Your Grace has expressed a very decided opinion as to the want of efficient inspection; and I understood your Grace to say that you consider the number of Inspectors as too small to afford any possible guarantee for the discovering and reporting of various abuses which may occur in the schools, from the defective nature of the education given, or from other causes?

No, I did not say that; I do not consider that it is so perfect as it ought to be, but not that it can give no possible guarantee; I was far from meaning that.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 17° *Martii* 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Lansdowne.	Lord Bishop of Down.
Earl of Derby.	Lord Bishop of Ossory.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Somerhill.
Earl of Harrowby.	Lord Fingall.
Viscount Hutchinson.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

MAURICE CROSS, Esquire, is called in, and further examined as follows:

1476. *Chairman.*] HAVE you any returns to deliver in to the Committee?
Yes; since I was last before the Committee, I have received a number of official returns and other documents which I now wish to lay before your Lordships, accompanied by such explanations as they may seem to require. First, twelve reports of Head Inspectors on national schools visited by them, with the queries in each answered. The Committee were anxious to see the manner in which those forms are filled up. I beg to call their attention to the four general queries, upon the meaning of which I was examined on a former day, in reference to religious instruction, to the use of books, to the inscription, national schools, &c. The Committee will find that those questions are answered exactly in the way I stated in my previous examination. Occasionally the precise nature of the arrangements for religious instruction is specified; at other times, and more generally, the Head Inspectors merely report whether the regulations of the Board, under those prescribed heads, have been strictly observed.

1477. Viscount *Clancarty.*] Are those selections?
They are mere samples.

1478. What, then, was your object in bringing so many as twelve?
In some of the reports the queries are answered in one way, in others they differ. In some instances, the arrangements for religious instruction are distinctly set forth. At other times the Inspectors merely report (which is their general practice) whether the rules are observed.

1479. *Chairman.*] You have brought what you understood the Committee to request you to deliver in, namely, a few samples of the reports sent in from time to time by the Head Inspectors after visiting the schools?
Yes. The second return consists of twelve reports of District Inspectors on national schools, with the queries filled up. If the Committee refer to these reports, it will be found that in answer to the question, "What arrangements have been made for the religious instruction of the children, either in the school or elsewhere," the time or times at which religious instruction is given are distinctly set forth.

1480. Lord Bishop of *Down.*] Is there any limitation with respect to the hour at which religious instruction may be given?
There is this limitation, that if the hour for religious instruction be in the

M. Cross, Esq.
17th March 1854.

middle of the day, or even at the opening or close of the school, if it should interfere with the secular business, the Commissioners would then insist that a sufficient time be given for literary instruction.

1481. Lord Bishop of *Ossory*.] Under the new rules it would not be competent to use any one of the books included in the rule corresponding to the 8th Rule, except before or after the hours for secular instruction, would it?

The books which have not been excluded might be used during the hours of combined instruction, unless some objection be made. If an objection were raised, the "Scripture Lessons" and the book of "Sacred Poetry" could be used only before or after the ordinary school business.

1482. Earl of *Wicklow*.] An objection from what quarter do you mean?

An objection on the part of the parent of any child.

1483. Viscount *Clancarty*.] Would the objection of a child itself be considered sufficient?

Quite so. It has not been the general practice for the parents to notify their wishes in writing with regard to the use of any particular book. In case of a child refusing, the objection must be respected, and the child permitted to withdraw. On referring to the reports of the District Inspectors with regard to religious instruction, the Committee will find, from the few samples I have submitted to them, that the religious instruction, especially in schools under Roman Catholic patronage, is very frequently given on Saturdays. Where it takes place on other days, it is sometimes from two to three o'clock, frequently from ten to eleven; and in a number of cases, during the intermediate hours. It is my wish to advert particularly to several of the queries, in order that the Committee may see the precise nature of the information which the Commissioners require to be afforded to them, after each Inspector reports on a school, already taken into connexion. Under the 4th query, the Inspectors are obliged to answer the following questions: "Is the use of books for religious instruction restricted to the hours set apart for that purpose? State the titles of all books used in the school? 5th. Is the school *bonâ fide* open for the children of all religious denominations? 14th. State the subject of your interview with the manager or correspondent, and the result of such interview?" Under the 16th and following queries, it is asked, "Are the school-rooms wholly employed for the use of the children; if not, state for what purpose they are used? 20th. State if you have observed in this school any violation of the rules not mentioned in the foregoing part of this report?" All the reports of the Inspectors, whether Head Inspectors or Sub-Inspectors, are examined by one of the Secretaries, or by some other officer in whom the Commissioners place confidence, and they are carefully abstracted. If the slightest deviation from the rules should be reported upon, a correspondence takes place between the Secretaries and the manager. If any irregularity of a very grave character occur, it is then my duty to lay before the Commissioners a statement of the facts, and to receive their specific instructions. The Committee were also anxious to see specimens of the first twelve forms of application to the Commissioners for grants of salaries and books, with the Inspectors' reports thereon, selected from the list of 264 schools taken into connexion during the year 1852. Those forms are different in some essential parts from those which I have already given in. The reports now submitted are on applications to take non-vested schools into connexion. When the Committee come to examine them, they will find that the information required to be brought before the Commissioners previous to their making a grant is very minute upon several important points. I beg to call your attention to query 44: "Will the inscription 'National School' be put up conspicuously on the school-house? 45. Will the General Lesson be hung up in the school-room, or if not, whether any other and what will be substituted in its stead? 46. Will the Commissioners by themselves, or their officers, be allowed to visit and examine this school whenever they think fit? 47. Will the school be *bonâ fide* open for children of all religious denominations? 48. Will access be given to all denominations to visit the school, with liberty to inspect the register and witness the mode of teaching, and see that the regulations of the school are faithfully observed, though not to interfere with the management or to interrupt the business of the school? 49. State the titles of all such books as are intended to be used? 50. If those published and

and issued by the Board, state which of them? 51. What arrangements have been made, or are proposed to be made, for the religious instruction of the children, either in the school-house or elsewhere? 52. Are they such as not to interfere with or impede the secular business of the school? 53. Are they satisfactory to the parents of the children and publicly notified? 63. Have you communicated with the clergymen of different denominations in the neighbourhood in respect to this application, and have they made any, and what, objection thereto? 64. If this school be taken into connexion, is there a reasonable prospect that adequate local aid, in addition to what the Commissioners contribute, will be provided for its permanent support? 66. Have you had an interview with the patron or correspondent of the school; state the religious denomination to which he belongs? 68. Have you communicated personally with any other individuals in the neighbourhood on the subject, and what has been the result of your interview?" On a former day of my examination I was asked to produce a form of bond, which has been in numerous cases given to the Commissioners when a valid lease could not be obtained, in consideration of a certain sum being advanced by them on the usual conditions towards the erection of the school. For many years the Commissioners have declined to take bonds; they have found that it was not in all respects a satisfactory arrangement. With respect to this form of bond, it was distinctly asked by the Committee, "Was the clause inserted requiring the school to be kept open for a competent number of hours each day, at the discretion of the Commissioners, for literary and moral education, and that a day or part of a day in the week, independently of the Sunday, be set apart for the religious instruction of the children?" I stated from recollection that the clause to which I refer was embodied in every legal form vesting the school premises; it is in that which I now present.

1484. Lord Bishop of *Down.*] Is that bond ever used at the present time?
It has not been used for some years.

1485. Do you know at what period the Commissioners ceased to use the bond?
I cannot state the exact time when they insisted more stringently upon having a valid lease. There is another clause in this form of bond to which I desire to call your Lordships' attention. It stipulates, that the school shall be conducted in strict accordance with the rules and regulations of the Commissioners; but if the terms and conditions should at any period be infringed or departed from, the parties signing the bond come under an engagement to refund to the Commissioners the grant they had previously paid.

1486. Earl of *Wicklow.*] Have you ever had occasion to take proceedings against any person giving such a bond as that?
To the best of my recollection, no case of th at kind has occurred.

1487. Lord *Fingall.*] Has the disuse of the bond tended to diminish the number of vested schools?
Not at all. The difficulties experienced in procuring valid leases existed to a greater extent at the earlier period of the Board's proceedings, when the opposition to the national system of education from Protestant landlords was greater than it is at present; there is now less difficulty in getting land upon a satisfactory tenure. The next document that I have to present is a return of the number of schools vested in trustees, and in the Commissioners, on the 31st December 1853, and a similar return of the number of non-vested schools at that date. The only remark that I have to make with reference to this return is, that when it specifies 1,595 schools as being vested in trustees, or in the Commissioners, that number does not represent the number of school-houses. We give a roll number to each school-room. It appears, therefore, that 1,595 school-rooms have been vested; but there must be upwards of 1,000 school-houses. No. 6 is a return, showing the number of applications for grants received by the Commissioners of National Educat on from 1832 to the 31st of December 1838, arranged under six classes. This return was specially called for, to the best of my recollection, by the Earl of Derby:—Received from Protestant and Roman Catholic clergymen, conjointly, 429. Received from clergymen of either denomination, and laymen of an opposite creed, 1,606. Received from laymen of both denominations, 218. Received from clergymen and laymen of the same denomination, 264. Received from

Appendix J.

M. Cross, Esq.

17th March 1854.

from clergymen of either denomination, not conjointly, 100. Received from laymen of either denomination, not conjointly, 75. Total number of applications, 2,692.

1488. Earl of *Wicklow.*] Why is that only brought down to 1838?

I explained, in my former evidence, that from a particular period, the Commissioners had not received applications, except in a very limited number of cases, from individuals of different denominations; almost all the applications that have come before the Board since 1840 are from single individuals, whether clerical or lay. I have already stated in what way that occurred. It would appear from this return, that even previous to the junction of the Presbyterians and some of the clergy of the Established Church with the National Board, during the first six years of the system being in operation, only 429 clergymen applied conjointly for aid to national schools.

1489. Lord *Ardrossan.*] Since that date, 1838, the applications have been so almost universally from single persons, that it is of no use to give a return?

Yes; since that date the applications have been almost all from individuals. When I was last examined upon that point, I stated that, from the year 1840, the Presbyterian clergy and others belonging to the Established Church had been relieved from the necessity of applying to the ministers or members of any other denomination before making such applications; but I find that, in a correspondence with Earl Grey and the Archbishop of Dublin, dated so far back as 1833, a resolution was submitted by a deputation of the Synod of Ulster to his Lordship, to this effect, that the minister of any Church, without the necessary concurrence of the minister or members of any other Church, shall enjoy the right of applying to the Board of Education for aid to schools, by a statement of the constitution and regulations of the schools, accompanied by an engagement to adhere to them; but in this proposition recognizing the right of the Board to consider the regulations, and to decide accordingly. The Commissioners approved of that resolution, as containing nothing inconsistent with their rules; and they agreed to receive applications from the patrons of schools, in conformity thereto. It thus appears, that from that early period the clergy of the Protestant Church were not necessarily compelled to apply to parties of another persuasion to join in the application.

1490. Lord Bishop of *Ossory.*] That was upon an application from the Presbyterians?

Yes.

1491. Earl of *Derby.*] The same answer, I presume, would have been given if the application had proceeded from the Church of England?

Appendix I.

The same. The seventh document which I have to hand in, is a return of the total number of Protestant children of all denominations admitted to the central model schools, in each half-year, for 1852 and 1853:—For the half-year ending 30th June 1852, the number was 90; for the half-year ending 31st December 1852, 96; for the half-year ending 30th June 1853, 140; and for the half-year ending 31st December 1853, 86; for the last half-year, therefore, of 1853, the total number of Protestant children of all denominations admitted to the central model schools was less than in any one of the three previous half-years.

Appendix K.

No. 8 is copy of a circular letter, dated 26th June 1843, addressed to 25 of the Inspectors, calling their attention, in the report for the year 1842, to the new code of instructions for Inspectors. I stated on a former day, that the instructions to the Inspectors in 1836, which contained an important clause with regard to the recommendation which the Inspectors were required to make as to the use of the Scripture Lessons in all the national schools, had been subsequently altered after the receipt of Mr. Ness's report; and that it was not until the report for 1842 was published that a new code of instructions was issued, in which that particular passage, and some others of importance, do not appear. Document No. 9 is, Application from the Rev. Robert O'Callaghan, rector and vicar of Castlecomer, for salary and books to the colliery, male and female national schools, county of Kilkenny, with the Inspector's report thereon. I think it necessary to direct your Lordships' attention to query 3 in the Inspector's report on this application: "State the names of the national schools within three miles of this applicant school?

4. State

4. State the distance of each from this applicant school?" The answer to the last is, "Gazebo, one mile, not vested; and Clough, two miles." Query 37 is, "How many children were present at the time of inspection?" "36 males, 45 females; total, 81." "What was the average daily attendance for the last six months?" "34 males, 40 females; total, 74." The recommendation of the Inspector is as follows: "I beg to recommend that this application be entertained for the following reasons: the manager stands high in public estimation, and has been very strenuous in his advocacy of the Church education system; he possesses considerable influence on account of his learning and eloquence among all classes of society, and has been opposed to the National Board. The school-house is a beautiful building, provided with every requisite. The nearest national schools are held in very bad houses, and cannot accommodate the children who attend them. I anticipate very beneficial results from the Rev. Mr. O'Callaghan's accession, and am led to expect that several rectors will place their schools in connexion with the Board in the course of the ensuing year." My particular reason for laying this document before you is, to show that the Commissioners had sufficient grounds for making their grant to that school, notwithstanding its proximity to other national schools. This affords me an opportunity of explaining that with regard to non-vested schools, the Commissioners have not laid down any fixed rule as to their distance from each other; they have done so in reference to vested schools, which must not be nearer than three statute miles to each other, except under special circumstances, or in large towns. If the attendance in any non-vested school should fall off to a considerable extent, the Commissioners have power to withdraw the grant whenever they see fit.

1492. Lord Bishop of *Ossory.*] Do they often exercise that power on the ground of deficient attendance?

They always permit a considerable time to elapse before they withdraw their grant; the attendance frequently, I am sorry to say, is diminished, by local opposition by the one party or the other.

1493. Lord *Beaumont.*] Does that return show whether the new school, which obtained a grant, supplanted any of the other schools in the vicinity?

At the time the application was made, your Lordship will observe the Inspector states, that the other schools were so numerously attended that they were inadequate, he says, to accommodate the number of children requiring education in the locality. The Committee on a former day seemed anxious to ascertain the number of convent schools, or schools in connexion with convents, to which the Commissioners have made grants, either to build, or to alter, or to repair. I informed the Committee when the question was put to me, that to the best of my recollection there were very few cases in which the Commissioners, soon after the formation of the Board, gave any grant except for salaries and books. The return I have now to submit shows there were only six cases in which aid was given for other purposes; the dates at which those grants were made are given.

Appendix H.

1494. Are those six vested schools?

They are vested schools.

1495. In consequence of grants being given for building and other purposes?

Yes.

1496. Lord Bishop of *Ossory.*] In whom are they vested?

They are all vested in trustees, are of an early date, and they have been built for many years. As I have before said, the Commissioners have not made grants towards building or altering convent schools for a greater length of time.

1497. Lord *Beaumont.*] None of those six are vested in the Board?

None.

1498. Lord *Monteagle* of Brandon.] They were prior in date to the introduction of the principle of vesting in the Board?

Several years.

1499. The vesting of schools in the Board was consequent upon the grant of the charter?

Yes.

M. Cross, Esq.

17th March 1854.

1500. You had not the capacity of holding land or having schools vested in you antecedently to your acquisition of a corporate character?

No. No. 11 is a copy of a letter dated the 5th of April 1852, addressed by the Secretaries to the Inspectors of 19 districts, calling for returns respecting the state of mixed education in their respective districts: "Sir,—The Commissioners of National Education being desirous of ascertaining to what extent the national system of education is carried out upon the united principles in those parts of Ireland where the population is composed of various religious denominations, you are requested to furnish at your earliest convenience the names of such national schools in your district, if any, as afford the best specimens of a mixed attendance of children of different creeds. In complying with these instructions, you will state the religious denomination of the manager, the teacher or teachers, work mistresses, paid managers, &c., and also the children on the roll at any given period which you may deem most convenient, stating the precise date in each case. The different religious denominations are to be distinguished under the four following heads; namely, Established Church, Roman Catholics, Presbyterians, and other Protestant Dissenters, which may be designated thus: E. C., R. C, Pres., Dissenters. You will state to the best of your knowledge, how far the population of the locality in which the school is situated is composed of persons of different creeds, and any other circumstances which in your opinion may have conduced to the attendance of children of different religious denominations. If any of the managers object to give the information requested, you are not to press for it. We are, Sir, your obedient servants, Maurice Cross, James Kelly, Secretaries." It appears from a question which was put to me on the last day I was before the Committee, that one of the returns from a District Inspector, namely, Mr. Graham, was published in the report without the letter which accompanied it. I was asked to produce that letter. It has been transmitted to me from Dublin, and I will now read it: "District 36, comprising portions of the counties of Wexford, Kilkenny and Waterford, contains 105 national schools. Waterford, 1,852. Gentlemen,—In reply to the inquiry contained in your letter of the 12th June 1852, 'As to how far the national schools in this district have been successful in affording education to children of different religious persuasions in the same school-room?' I think the returns lately called for by his Excellency the Lord Lieutenant will show that a fair proportion of the Protestant population do attend national schools, also attended by Roman Catholics; and I am confident that the numbers of all creeds attending those mixed schools would be greater, and that the schools themselves would be more numerous, were it not for the active opposition of the clergy of the Established Church (to the national system) on the one hand, and the antipathy of many of the Roman Catholic clergy on the other, to mixed education (even when provided under the national system), unless when placed under their own control and management, manifested in their lukewarmness and even opposition to national schools under lay patronage, no matter what their confidence in the individual may be in other respects. In the index to this report, I have given not all the cases 'in which Protestants and Roman Catholics attend in the same school-room,' but those which seem to me to 'afford' the best specimens of a mixed attendance of children of different creeds, and also of those cases which have come under my own observation, as having at any time afforded education on the 'united system,' stating from inquiries carefully made on the spot, the causes which have led to their falling off in this desirable particular. The two great rivals to the national schools in this locality are the Church Education Schools, under the patronage of the clergy of the Established Church, and the Christian Brothers' Schools, patronized by the Roman Catholic clergy, both supported from private funds. In the former, the reading of the Bible in the Protestant authorized version is compulsory: this fact is occasionally denied; but I think the speech made by the Venerable the Archdeacon of Waterford (who is secretary to this Society here), while lately on a deputation to Bath, fully proves that no child will be admitted to one of those schools without its parent having previously consented to what must, in the case of a Roman Catholic, be deemed a violation of conscientious scruples. The speech will be found in the 'Bath Chronicle' of the 17th June 1852, and has been copied into the 'Waterford Mail' of the 30th June. Archdeacon Bell informs me, that it is a correct report of his speech. The following is an extract from it: 'If they (the Church Education Society) received the money (from the national system), they would be compelled to receive into the school children whose parents objected

objected to their reading the Scriptures, and they would not have the power either to reject them, or to insist upon their receiving a Scriptural education. Compliance with such a requirement would be contrary to the dictates of their conscience, and therefore they could have nothing to do with the grant. On behalf of his brethren, he (the Archdeacon) would say, that an honest inquiry was all they asked for in Ireland, and that if there were an honest investigation, they were content to abide by the consequences.' In these Church Education Schools education is not the only boon held out to secure an attendance, for in many cases bread and clothes are regularly distributed to the pupils; the former daily, the latter periodically. In many instances, when the parties have received the clothes, they do not return until the period for the next distribution draws nigh. The great stress which has been laid upon the numbers receiving 'Scriptural instruction' has, I think, been exaggerated; for it will be recollected, that it is only those who are able to read who are required to receive it, and it will be generally found, that it is the younger members of a family (Roman Catholics) who attend; while the senior ones either attend some other school, or remain at home idle and uneducated. In making these remarks, I would not wish to be understood as speaking disrespectfully or slightingly of the many estimable men who support the Church Education Society, but rather to show that proceedings, which might be legitimate in a Society supported by private subscription, could not be sustained in a body seeking aid from the public purse. The case of the national schools in the Bessborough property (which lately came before the Commissioners of National Education) will, I think, show that any attempt made to 'press' Scriptural education upon the Roman Catholic people will prove a failure. The Scripture Lessons had been read in these national schools for many years. A new parish priest arrived who objected to their use: his objections were disregarded. A notice was issued to the tenants of the Earl of Bessborough, to say, that parental authority would only be recognized. The parish priest refused to allow the parents to object, alleging, that his authority was sufficient, and obliged them to withdraw all the senior pupils from the schools, which they did; but after staying away for three months, the parents at last called upon Lord Bessborough, and having objected to the use of the Scripture Extracts, the rule of the Board, providing for such a case, was at once complied with. As regards the 'Christian Brothers' Schools,' they are also 'Church Education Schools;' they have been established in all the large towns in this locality, to the exclusion of national schools, thereby closing the door to any chance of having good mixed schools in the localities where the materials for them might be supposed to exist in the greatest plenty. Among the many cases which have come to my knowledge, the following will serve to show that the laity on both sides, (Protestant and Roman Catholic) would avail themselves to a greater extent than at present of the national system in the same school-rooms, were it not for the clerical influences used by the ultras at both sides to keep them apart." Mr. Graham then goes into details with respect to several national schools. The first he refers to is the Knockmahon national school; he says, that it "had, in 1845, an attendance of 170 Roman Catholics and 50 Protestants; Lady Osborne and John Petherick, Esq., the managers, both Protestants; the teacher, a Roman Catholic. The clergy on both sides were favourable. The Rev. Charles Harte (then curate of Knockmahon, now rector of Whitechurch) attended daily to give religious instruction to the children of his own communion; and he assures me, that nothing could work more harmoniously and efficiently than the school then did. He removed to another parish, and under his two successors (at Knockmahon), the same order and unanimity prevailed. The Right Rev. Dr. Sandes (the Bishop of Cashel) died, and the Right Rev. Dr. Daly succeeded him; he at once applied to Lady Osborne for ground to build a school at Knockmahon, and was refused, on the grounds that the existing national school was sufficient for the locality, and gave satisfaction to all parties. A school-house was then built on the church-yard, then and now known by the name of 'Bishop Daly's School,' about 50 yards from the national school; and, owing to the representations of the Protestant curate (Rev. Mr. Power), the Protestants were induced to withdraw their children from the national school (built and supported by Government), and to send them to the new and rival school. The manager, and also the teacher, remonstrated with the curate; and his reply (as I am informed) was 'that he regretted to be obliged to act as he had done; but that he did so in accordance with instruc-

M. Cross, Esq.

17th March 1854.

tions received from his ecclesiastical superior.' Having within the last two days called upon the Rev. Mr. Fleury, rector of Passage East, I was informed by him, 'that in 1845, he had accompanied the late Bishop of Cashel on his tour through the western part of the diocese; that they had examined many national schools, among them Knockmahon; that they had been gratified and surprised, not only at the amount of literary information acquired by the pupils in it, but more particularly so by the answering of all the senior classes on Scripture. Mr. Fleury is an opponent to the national system.—Case 2. Stradbally National School is a non-vested school, under the joint management of the Roman Catholic lay proprietor and the parish priest. On a reference to the school register, I find that, from 1838 to 1852, at different times, 37 Protestants have received instruction in the school; the average attendance of Roman Catholics is 90. There is a Church Education School in the village. However, as some Protestants were found to attend the national school, the Protestant curate, the Rev. Mr. Drought, though opposed to the national system, applied to the manager for permission to attend in the school-room, at convenient periods, to instruct those of his flock who attended. His request was refused, and he at once succeeded in inducing the Protestant parents to withdraw their children, and to send them to the Church Education School.—Case 3. Piltown National Schools, county Kilkenny; patron, the Earl of Bessborough. These schools were, three years ago, under the patronage and management of the rector of the parish. They were built at the sole expense of the Bessborough family, for the use of the tenants on the estate; but as it was found that they did not answer the purpose for which they were originally intended, and that they were not fully attended, they were, in 1850, placed under the National Board. The teachers were removed, and new and competent ones substituted. The improvement was marked and rapid; and schools which had, prior to their connexion with the national system, been in a state of torpidity, are now remarkable for their efficiency; and, in addition to various eulogiums passed on them by disinterested persons, have been aptly designated by one of your 'Head Inspectors' who visited them as 'little model schools;' and they certainly have in no small degree tended to encourage many to establish others on a similar basis; combined literary and agricultural instruction being given by the same teacher in the school and on the farm. The teacher in the boys' school is a Presbyterian; he is assisted by a paid monitor, a Roman Catholic. The teacher in the girls' school is an Episcopalian; she is assisted by a person, a Roman Catholic, nominated and paid by the Countess of Bessborough (not by the Commissioners), for the express purpose of teaching catechism to the children of her own communion; for, strange to say, both Protestant and Roman Catholic clergy have refused to attend at the school to give or superintend religious instruction. All the Protestant children of the village and neighbourhood attend the school, and read the Holy Scriptures daily in the school-room; they also attend, at a certain hour, one day in each week, at the curate's house, to be catechised by him. The Roman Catholic pupils are permitted to leave the school, daily, from twelve to one o'clock, for the purpose of attending the Roman Catholic curate in the chapel for religious instruction; and they are also instructed in catechism, in the school-room, by the female assistant. The school has now been in operation more than two years; and although, as I have already stated in this report, there has been considerable excitement caused by disputes between the manager and Roman Catholic clergy on the subject of the use of the Scripture Extracts, yet I am happy to say in no one instance has any difference arisen between the pupils attending the schools, or religious or political subjects.—Cases 4, 5 and 6; viz., Tubbernabrona National Schools, Ooning Templeoran. The management is the same as in Piltown; the teachers are Roman Catholics. Being situated in a country district, these schools have not the same attendance of Protestants as will be found in Piltown, situated in a village; but all the Protestants around these schools attend them, except in the cases of one or two large farmers, who have tutors resident in their houses.—Case 7. Whitechurch. This school is under the joint management of the Earl of Bessborough and the Reverend Charles Harte, rector of Whitechurch. The teacher is an Episcopalian. At the time of Mr. Harte's arrival in the parish, in 1849, he found a thatched school-house, representing the parochial school, with nine pupils in it. He at once, still retaining the teachers he found in it, put it under the National Board; and at the time of my visit to it in June 1850, I found 58 pupils in attendance.

This

This was the only school on the Bessborough property in which the pupils were not asked to read the Scripture Extracts. In 1851 the old school-house (a non-vested one) was condemned, and a new one erected at a cost of 110*l.*; the Commissioners giving a grant to build of 37*l.* 13*s.* 6*d.*, Lord Bessborough giving 20*l.*, Mr. Stewart of Castletown, 10*l.*, and the balance being paid by Mr. Harte out of his own pocket. The school was advertised to be opened on a certain day by the Earl and Countess of Bessborough. His Lordship called upon, and Mr. Harte wrote to, the parish priest (the Reverend Mr. M'Donald, requesting his 'attendance on that day, and also his co-operation in the subsequent management of the school;' and also stating that as the school-house was now a 'vested one,' any arrangement he chose to make on the subject of religious instruction for the Roman Catholic pupils should receive due consideration and attention. Mr. M'Donald wrote in reply to say, that he declined to take any steps in the matter, unless the Protestant teachers were dismissed, and Roman Catholics, approved by him, named in their stead. He was also informed, that every exertion would be made to get a Roman Catholic paid monitor appointed, if the attendance in the school were allowed to be such as would warrant such an appointment. The school was opened for business on the 7th April last, as advertised. Owing to the known opposition of the Roman Catholic clergy, there were but 27 children present; many of the Protestants and Roman Catholic gentry attended; the latter expressing their regret at the course taken by Mr. M'Donald. Subsequently, the school was denounced from the altar, and on the day of your Head Inspector's visit to the school, 7th May last, he found but seven Protestants present. He called upon the Rev. Mr. M'Donald, and was informed by him that he acted under orders from the Bishop, and that he had not any cause of complaint against the Rev. Mr. Harte, or his schoolmaster. Since that time the school has been denounced in the Chapel, and the parish priest and his curate have gone round to the houses in the locality, warning the people not to send their children to the school. The Roman Catholic curate, the Rev. Mr. Walsh, of Piltown, having ascertained that a girl (Mary Gough, aged 12, of Three Bridges) continued to attend the school, threatened her, and said he would call her name from the altar, if she again went to the Whitechurch school. She discontinued her attendance for two weeks, but is again a pupil. Thus it will be seen, that a national school in which united education had been given for three years, has been broken up by conduct just as sectarian as any which can be alleged against the opposite party in the Church Education Society. —Case 8. Woodstock Model Agricultural. This school is in my charge as Inspector of the district in which it is situated. The master and mistress are Roman Catholics; the paid monitors are Episcopalian; such teachers impart religious instruction (in the school-room daily), under the superintendence of the clergy of such religious denominations. All the Protestant children, within a circuit of three miles, attend. The attendance of Roman Catholics is also considerable; in fact, the school-room is over-crowded, and we are obliged to appropriate the agricultural pupils' lecture room, until a second school-room is built. The rector of the parish is opposed to the national system; and although he lays down the course of religions for the guidance of the paid monitress, yet up to this time he has declined attending at the school-house to give religious instruction; but he attends once a fortnight at a house in the immediate neighbourhood to catechise the pupils of his flock, and he has paid several visits to the school; and on each occasion has (by observation left in report book) praised the present order and discipline, &c. &c., observable in the establishment. The parish priest approves highly of the school, and attends each Tuesday, from two to three o'clock, to give religious instruction to the members of his communion; the schoolmaster and schoolmistress also instruct them daily in religion, from three to half-past three o'clock (after school). The most perfect harmony reigns in the establishment; and many of the parents have assured me, that everything goes on to their perfect satisfaction. The return shows an attendance of 21 Protestants and 127 Roman Catholics; affording the best possible proof, that where a school is fairly conducted on the national system, and where the people have confidence in its impartial management, that they will be found to attend and avail themselves of their own privileges, without seeking to encroach upon the rights of others.—Case 9. Dunmore East (female), 5,837. The manager is the Rev. Thos. Flynn, P.P. The teacher is a Roman Catholic. Up to a late period she rented a house at 15*l.* a year. Subsequently she purchased

M. Cross, Esq.

17th March 1854.

chased the interest in and fitted up the present national school, at an outlay of 50*l.*, left her by her uncle the late parish priest. Owing to superior qualifications and zeal, she has succeeded in getting up an attendance of 74 Roman Catholics and 16 Protestants; the attendance of the latter would amount to 23, but for the opposition and interference of the Protestant curate. I think the following testimonial (extracted by me from the Report Book) will show that the school has given general satisfaction. The rector of the parish writes, 'Though honestly and conscientiously opposed to the national system of education in Ireland, I hope I shall not on that account be deemed forward, inconsistent, officious or intrusive, in saying how highly I approve the manner in which the national female Dunmore or Billea school is conducted by Miss Woods. I have visited this school many times, and see a daily progressive improvement.' The Rev. Mr. Lawson, Protestant rector, writes under date of 3 July 1851: 'I have paid two lengthened visits to this school, and am much gratified with the manner in which it is conducted. The rules of the Board seem faithfully observed, the mistress attentive and zealous, the children attentive and clean in appearance; the only thing to be regretted is, that the parents seem so indifferent to the great advantages it affords, and allow their children to absent themselves on frivolous excuses.' The Dean of Waterford writes 'Visited this school 8 July 1851, and found a good attendance. I was much pleased with the orderly appearance of the children, and gratified by the good reading and intelligent answers of the children, having fully examined two classes.' The manager writes, '11 March, visited at eleven o'clock; was greatly pleased to see the school so well conducted, the children so tidy and apparently happy, and the rules of the Board so accurately observed.' The Roman Catholic curate writes, 'Visited the school 27 May 1852, and was much pleased at the manner in which it is conducted, and also at the answering of the children.' The second Roman Catholic curate writes, 'Visited the school; examined the different classes; was much pleased with the reading and quick and intelligent answering of the children. I also was well pleased with the cleanliness of the school, and with the order and clean and neat appearance of the children.' I have already stated, that there would now be an attendance of 23 Protestants instead of 16, but for the interference of the Protestant curate. Upon making inquiries from the parents, the schoolmistress was informed that these seven pupils were withdrawn at the solicitation of the curate, the Rev. Mr. Arthur (lately sent to the parish by the Bishop). I also called upon the parents, and was told by some that it was for the sake of the embroidery given out at the parochial schools. I was also informed by a Mrs. Wilson (wife to a respectable shop and storekeeper in Dunmore), that she had five children (Protestants), pupils at the national female school at Dunmore; that she had been solicited by the curate to withdraw them from the national, and to send them to the parochial school; that she had refused to do so; that up to the time of her refusal the curate had dealt with her husband for many things used at his house, but that since then (August last) he never entered her house or bought in their establishment. I also ascertained, that in the Dunmore Church Education School, to which these seven children removed, bread is supplied daily at one o'clock.'—Case 10. Waterford National School. Having, in 1851, made some inquiries regarding education in Waterford, I took occasion to point out, that the principles and practice of the commercial school were identical with those of that national system, inasmuch as I found that no child was required to be present at any religious instruction to which his parent or guardian objected, and that some children (Roman Catholics) attending the school received only secular instruction, either by not coming to school until religious instruction was over, or that if by any chance they arrived in the school while religious instruction was going on, they were allowed to retire to another room until such was over, occupying themselves meantime at grammar, &c. &c. I annex the printed report of the Committee of Management of that school for 1851, prior to its connexion with the National Board. You will perceive that, while the above-mentioned rules were in operation, the Lord Bishop of Cashel and many of his clergy were supporters of it, and that they did not retire or withdraw their patronage or support until the school was taken into connexion by the National Board, such connexion taking place without the alteration of any existing rule. When taken into connexion by the National Board there were but 34 pupils in the school, all being Protestants; there are now 54 pupils in attendance, four of them being Roman Catholics. The

Roman

M. Cross, Esq.

17th March 1854.

Roman Catholic clergy have expressed their opposition to this school, on the same grounds as were put forward at Whitechurch, viz., that the school was under Protestant management, &c. &c. However, they were informed, that on becoming subscribers, they would be admitted on the Committee of Management on the usual terms.—Case 11. The Commercial School was not the only school in Waterford patronized by the Protestant clergy, and yet (as regards religious instruction) conducted precisely on the national system; for I find that the principles on which the Waterford Inclosed School is (and always has been), conducted, are identical with those pursued in the Commercial School. I find that Roman Catholic pupils have always attended, and are now attending, that school (Principal the Rev. Dr. Price), patronized by the Bishop of Cashel. I find that Roman Catholic pupils are not required to attend until after prayers are over, at 7 o'clock, a. m.; and that while the Protestant pupils read the Bible daily from 10 to 11 o'clock, the Roman Catholic pupils are engaged receiving secular instruction, and are not required to join in any religious exercise. No better or stronger proof of the anxiety of all classes to avail themselves of the national system could be adduced than the memorial forwarded in 1851 from this locality, praying for the establishment of a model school in this city. That document was signed by 414 persons, and, if it had been deemed necessary, the signatures could have been swelled to any amount. In it will be found the signatures of 124 Episcopalians, 20 Presbyterians, 16 other Protestant Dissenters, 254 Roman Catholics. Among them will be found the names of the mayor and corporation of the city, four clergy Established Church, one Roman Catholic Bishop, eight Roman Catholic clergy, five Presbyterian and Dissenting clergy, 10 noblemen, baronets, deputy lieutenants, 112 merchants, aldermen and gentlemen, 10 medical profession, 10 barristers and solicitors, 254 clerks, mechanics and tradesmen of every craft. Subsequently, the Roman Catholic Bishop withdrew his signature, and got up a counter memorial against the one he had previously signed, on the plea that he was not aware when he signed the first one that the management of the model school would not be in his hands: I think it but due to myself to say, I had, previously to his signing the first memorial, explained the point to him, and had given him a copy of the 17th Report of the Commissioners (turned down at page 232), containing Mr. Kavanagh's report upon the Clonmel model schools, schools situated in his diocese, and then in operation, some three or four years. Those schools still have his sanction, and many here ask how can what is good for Clonmel, be deemed injurious to Waterford? This counter memorial alluded to was signed but by about 12 of those who had signed the first one; among them, however, were all the Roman Catholic clergy, and I have reason to believe that strong influences were brought to bear to induce them so to stultify themselves, and that some of them now regret having done so. No better proof that a great desire for mixed education still exists in Waterford could be adduced, than the proceedings in the Board-room of the Waterford poor-law union on the 24th instant, regarding the appointment of a head teacher in that union, when the following resolution was placed on the minutes, and a copy subsequently sent to me: Mr. Graham, national school Inspector, having attended the Board of Guardians, at their request, to afford his assistance in investigating the qualifications of the respective candidates for the situation of head schoolmaster to the Waterford union work-house, it was unanimously resolved, that the thanks of this Board be given to Mr. Graham for his attendance, and the valuable assistance afforded by him to the meeting. I do not look upon this resolution alone in the light of a personal compliment to myself, but (emanating, as it does, from a Board composed of men of all creeds and parties) as an earnest of their approval of the national system itself, and of their anxiety to avail themselves of every advantage it is capable of affording. In the protest put forward against the establishment of the model school here by the Right Rev. D. Foran in 1851, it was stated, that he and his clergy were opposed to mixed education, and that there was not mixed or united education in the national schools in the diocese. And on a late occasion the Bishop of Cashel took occasion to quote that document when making a speech at the Rotunda: a reference to the returns now made will show this statement to have been incorrect, and I think it but right to say that, however much the Roman Catholic clergy here (with but few exceptions) may dislike mixed education, yet that, wherever Protestants have been found to attend the national schools under their management, the rules of the Commissioners have been fully and fairly observed.—Case 14. Depôt, 49th Regiment. This regimental school, though not on the roll of national schools, is

M. Cross, Esq.
17th March 1854.

is now conducted on precisely the same principles and system. At the request of the commanding officer, Major Harte, I visited the school on three occasions, to organize it on the national system, and the teacher attended for some time at a national school in the neighbourhood, to become familiar with the method of teaching. The teacher is a Protestant. There is school for children in the forenoon, 20 Protestant and 7 Roman Catholics, and there is also school for adults in the afternoon, 70 of whom attend, half of them being Roman Catholics. The school has been much improved by my visits, and I fully expect it will continue so to do. All the national school-books are in general use in the national schools, except the Scripture Tracts, Lessons, Lessons on the Truths of Christianity, and Easy Lessons on Christian Evidences. The Scripture Lessons are now in use, but in 11 schools, four of them under the management of lay patrons and seven under Roman Catholic clergy. They were in much more general use two years ago, but are now discountenanced by the majority of the Roman Catholic clergy. The national school Lesson Books are fairly taught and explained, and although I cannot report that either the Holy Scriptures or Scripture Extracts are in general use, yet I can assert that the amount of Scriptural knowledge obtained from the Lesson Books is very considerable. I feel assured that the feeling abroad among the laity is such on all sides that they will not be satisfied with any but the very best education to be had, and that so long as the Government schools are conducted on liberal principles, so long, and no longer, will they be attended by the mass of the people. Neither do I believe that the same feeling exists, or ever did exist, among the Protestant laity, as does among the clergy against the national system. Indeed in a sermon preached here last year by the Bishop of Cashel in favour of the Church Education Society, he did not refer to the opinion of the laity at all, but merely took occasion to explain that the clergy, by their ordination vows, were prevented joining the national system under its present Rules. And he said that he was free to admit that in every respect, save the use of the Holy Scripture, the national were superior to all other schools provided for the poor, giving as the reason, the amount of money available to provide an efficient staff, &c. &c. In conclusion, I am happy to be able to say that the national schools in this district are generally in an efficient state. The attendance, however, has in many localities diminished; but this I think can be fairly attributed, not alone to the poverty and distress of the people, but to the unexampled emigration from the surrounding counties, no less than 37,968 persons having sailed for America from the ports of Waterford and New Ross during the years 1850–51. In drawing out this report, I have been careful not to overstate anything which might appear favourable in the working of the system. I am gentlemen, your obedient servant, (signed) *C. Graham*, District Inspector." When I read Mr. Graham's valuable report, it appeared to me that it was rather injudicious, on his part, to introduce into it so much debateable matter of a polemical nature, and also to refer to the opinions and acts of a number of individuals whose names he gives, both of the Roman Catholic and of the Protestant Church. It struck me that it would be better not to publish that letter, lest it should cause pain to the feelings of the clergymen and other parties alluded to, and give rise to a disagreeable controversy. At the same time, there can be no doubt but that Mr. Graham's letter is an admirable one, as showing the enormous difficulties which have impeded the successful progress of the national system, and as proving how successfully it can be carried out, under favourable circumstances. I took upon myself, therefore, without consulting the Commissioners, to give instructions that the return should be sent forward, and not the letter. I think it right to add, that Mr. Graham is an exceedingly able and zealous Inspector, a most honourable officer, and one who has always performed his duties without fear or partiality. It was from motives of delicacy and prudence, that I was led to direct that the letter should not be published with the return. I had forgotten, at the time I was questioned about it, what had actually taken place. It is possible, I may not, in the opinion of the Committee, have exercised a wise discretion. I am now gratified that the letter has been produced, for I had really forgotten the strong and convincing testimony it bears to the excellence of the national system of education, and to its effective working, where it is not obstructed by the interference of the clergy.

1501. Lord *Fingall.*] Is Mr. Graham still in the employment of the Board? He is.

1502. *Chairman.*]

1502. *Chairman.*] You adverted the other day, in your evidence to the change in the letter of the Rule, which took place in 1837, respecting the time for the separate religious instruction. You are understood to have stated, that from that date, the period for the reading of the Scripture and the communication of other religious instruction was no longer confined to any period out of the ordinary school-hours, but that such instruction might be given at the first or the last hour, or in the middle of the day. You did not mean, did you, that under the present Rule religious instruction could not be given either before ten or after three o'clock on Sunday?

I did not intend to convey by my former answer, that religious instruction might not be now given before the school-hours, or after the ordinary business is over, or both, as well as on Sundays, in the school-room, if the patrons so desired, not only to the children attending, but to adults. I beg to state the circumstances under which the latter permission was given. The privilege to which I refer is given to the patrons of all religious denominations. So far back as the year 1837 a correspondence took place between the Rev. Dr. Hincks, rector of Killyleogh, county Down, and the Commissioners, upon the subject to which the last question referred, having, however, special reference to the Rule as to the prohibition of public worship in national school-houses. The Commissioners had no rule to prevent the patrons of national schools from giving religious instruction to the children before and after, as well as during the ordinary school-hours, if they wished it, and even on Sundays. But at the time I have mentioned they also gave this further privilege, that the *parents* or *connexions* of the children might go with them when such religious instruction was given, and which might be accompanied, under certain restrictions, with prayer and singing. This liberty was granted by the Commissioners, with an earnest desire to meet, as far as possible, the wishes of the Presbyterian clergy, and those of the Established Church or others, who might wish to avail themselves of it. The Presbyterian clergy, generally, have availed themselves of the advantages secured to them by that Rule, and they give religious instruction very frequently after school-hours, on one or two evenings in the week, and sometimes on Sundays, the parents and connexions of the children accompanying them upon such occasions. I feel, however, bound to state it as my opinion, that the latitude thus given to the interpretation of the Board's Rule, though perfectly in accordance with the spirit of the national system, is in some degree objectionable, and of questionable policy; as, under the privilege of the parents and connexions accompanying the children, others, not relatives, might, and I believe do, attend the schools when such instruction is given; and by these means school-houses might be converted substantially into places of public worship. The Commissioners have found it necessary to correspond with several Protestant managers of national schools, who have been accused of departing from this fundamental regulation, and to threaten that the grants would be withdrawn, unless the Rule on this important point were strictly observed, viz., that "*public* worship cannot, under the sanction of the Board, be celebrated in the school-houses."

1503. Lord Bishop of *Ossory.*] According to Mr. Baron Greene's regulation, if there is any objection made, religious instruction cannot be given through the medium of certain books mentioned, in what corresponds to the 8th Rule, except at the beginning or the close of the school-hours?

Yes; but the religious instruction I have spoken of as taking place in Presbyterian schools at certain times and on particular days, after school-hours, is of quite a different kind; it is religious instruction, generally speaking, in the Bible—an exposition of the Scriptures, in the form of a lecture, accompanied by religious exercises.

1504. It is any religious instruction, I presume, which the patron pleases to give?

Yes.

1505. But he could not, except at the beginning of the school-hours, or at their close, instruct in those books?

They can still be used for the purpose of separate religious instruction at the time appointed, or before and after the ordinary school business, when objected to.

M. Cross, Esq.

7th March 1854.

1506. *Chairman.*] You are speaking of the time set apart for separate religious instruction?

Yes; the patrons of the schools who avail themselves of this privilege, call it religious instruction, and, of course, it comes under the Rule as to religious instruction; but I apprehend that in those schools, generally, the books now referred to are not used; it is the Bible, which is read and explained to the children in the presence of such of their parents and connexions as may choose to attend.

1507. Has any practical inconvenience arisen from that hour being selected sometimes in the middle of school-hours?

Expressing my individual opinion, I have no hesitation in stating, that I should much prefer if religious instruction were confined to the opening or the closing hour: it would effectually prevent the practical inconvenience which might arise, and which has in a few instances arisen, from some of the children finding it necessary to leave school at an inconvenient hour, until the religious instruction was over, perhaps during inclement weather; in which case, they might not come back to receive the remaining portion of the literary instruction. The Commissioners reserve to themselves the right, when such inconvenience arises, and in the event of a well-founded complaint being made, to require that another hour more convenient shall be substituted.

1508. And they have exercised that right, have they?

They have in some instances; and in one or two cases they have had occasion to strike the schools off the roll, when the patrons refused to alter the regulation; but, on the whole, the rule as to an intermediate hour, has worked more satisfactorily than I could have anticipated.

1509. On the whole, is there a large amount of religious instruction given both in the vested and the non-vested schools?

There is. I have no doubt whatever that in nearly the whole of the schools under Protestant patrons, which amount, I think, to between 1,100 and 1,200, the Scriptures are read, if not daily, two or three times during the week. In many Protestant schools the Scripture Lessons and Sacred Poetry are used; and in a great number of the schools, under Roman Catholic patrons, the Scripture Lessons, up to a late period, were also read. In addition to that, I have no doubt of the fact that our Abstracts of Scripture, contained in the ordinary school-books, are read in nearly all the national schools. So that, in point of fact, there are few national schools which have not some portion of religious teaching given in them, apart altogether from the periods allotted for separate religious instruction. Then, it should not be forgotten (as I remarked in my former evidence), the Bible may be read, in every one of the thousand vested schools, by children who are willing, if the clergy or other persons appointed by them think it right, or feel that they can conscientiously visit those schools for the purpose. No stronger proof can be adduced that the rules of the Board afford ample facilities for imparting religious instruction both to Protestants and Roman Catholic children. True, it cannot be enforced; but it is never forbidden by the Commissioners.

1510. Lord *Ardrossan.*] In the answer you have just given, you have only alluded to the Scripture Lessons; do you not mean to include also the Evidences on the Truth of Christianity?

I should have included that book in my answer up to the time of its being expunged from the list. Previous to July 1853 it was read in several hundreds of schools, and without any opposition on the part of the children or their parents.

1511. Marquess of *Lansdowne.*] When you say the Scripture Lessons were used till a late period in most of the Roman Catholic schools, do you mean to say that they are not used in any such schools now?

No: on the contrary, I know that they continue to be used. I have evidence to show in what number of schools they were reported to be read during the half year ending March 1853. I stated in my former examination, with reference to the use of the Scripture Lessons, that they were used very extensively up to the year 1839, more particularly in schools under Roman Catholic patrons. I dare say it will be in the recollection of your Lordships, that the most remarkable evidence was produced before the Education Committee in 1837, showing the nature and extent of the intemperate opposition made to those books by some of the Presbyterian

Presbyterian body and by clergymen of the Established Church. The reading of the Scripture Lessons, at that memorable period, was confined principally to the children attending Roman Catholic schools; I have no doubt of the fact, that since the year 1839 there has been a growing disinclination on the part of the Roman Catholic clergy to use those and other religious books in their schools. I recollect that, in the year 1841 or 1842, when Lord Eliot was Secretary for Ireland, he called, at the request of the then Lord Lieutenant, for a Return of the number of schools in which the Scripture Extracts were read: I have not that Return to lay before you, but I have a distinct remembrance of the fact, that there were at that time Returns furnished by the managers of upwards of 1,300 schools in which the Scripture Lessons were read: a very large proportion of that number of schools was under Roman Catholic management: they were also read in a number of schools under Presbyterian patrons; but as the clergy and laity of that body prefer the Bible itself to any selections from the Scriptures, it appeared, from the Return I allude to, that the Scriptures were read in between 400 and 500 schools; for a later period than 1838 or 1840, I mentioned to the Committee, that the official returns of our Inspectors do not furnish any information as to the number of schools in which the Scripture Lessons and other works of a religious nature were used. But a Parliamentary Return has been moved for lately by Lord Clancarty, and granted, in which the question is asked, in how many schools are the Scripture Lessons habitually read? That portion of the Return is made out somewhat more fully than his Lordship called for; there was an apparent obscurity as to what was meant by the word "habitually;" and I therefore gave directions to obtain more complete information, by asking the managers to state whether they were read habitually or only occasionally; I felt satisfied that the Commissioners had nothing to fear from the fullest inquiry. I considered that by the word "habitually" (I do not know whether correctly or not) that Lord Clancarty meant "daily." The Return (which I suppose is now printed) shows, that in the six months ending March 1853 there were above 1,800 schools out of 4,704 in which the Scripture Lessons were read during the hours of combined instruction, either habitually or occasionally, by which term I understand either occasionally during the week, or daily.

1512. Lord *Beaumont.*] You mean 1,800 in all?

Yes; of that number there were rather more than 1,100 schools under Roman Catholic managers. When your Lordships consider that in the year 1853 the national schools amounted to 5,000, and the number of children on the rolls to upwards of half a million, and when you compare that with the number of children on the rolls, and the number of schools in operation in 1842, which was a little more than half what it is now, the result proves beyond a doubt that there has been from that period, or even earlier, an increasing desire on the part of the Roman Catholic clergy, though not of the children or their parents, to discountenance the reading of those books. The number sold or supplied as free stock has been gradually diminishing, particularly since 1850. But, notwithstanding the opposition to them from high ecclesiastical authority, up to the date I have specified, it appears to be certain that they were read in a considerable number of schools, both under Protestant and Roman Catholic patrons. I think it right to explain, that some doubt has arisen in the minds of persons who profess to be conversant with the opinions of the Roman Catholic clergy upon this subject, that, possibly, a mistake may have occurred in answering the questions put in Lord Clancarty's Return, and that some of the managers may have understood, by the term Scripture Lessons, the lessons of a Scriptural character, contained in the ordinary national school-books. Whether that is so or not, it is impossible for me to say; no proof of the fact has been adduced. There may have been a few insulated cases; but I hardly think so strange a misconception could have prevailed to any great extent, because the book has been known by its present title for a number of years. What effect the declared and published opinions of the head of the Roman Catholic Church, with regard to the "Scripture Lessons," may have in preventing their use in many national schools, in which they have been heretofore read, I cannot say.

1513. Lord *Monteagle* of Brandon.] One class of books is called the Reading Books, and the other, the Scripture Lessons?

Yes.

M. Cross, Esq.
17th March 1854.

1514. Earl of *Harrowby.*] Will the Return of which you are speaking state who are the patrons of the schools, and whether they are Protestants or Roman Catholics?

Yes.

1515. *Chairman.*] Have you had an opportunity of refreshing your memory as to whether any cases have been brought under the notice of the Commissioners of either religious worship being celebrated in Protestant schools, or mass being celebrated in Roman Catholic schools?

Yes; I thought it necessary, in consequence of some answers which I gave to questions put to me, I believe, by the Earl of Desart, to refer to the Board's minutes, with the view of ascertaining whether any particular cases have been laid before the Commissioners in regard to religious worship having been celebrated in school-houses, whether under Roman Catholic or Protestant managers, or of any complaints having reference to the hearing of confession, or the celebration of other sacred rites. The only minute of the Board which I have been able to trace, referring to confession, is one in the year 1848, from which it appears, that a letter had been received from the Rev. Dr. West, stating, that information had reached the Archbishop of Dublin, that an apartment adjoining the Rathmines national school had been used for the purpose of confession. The order of the Board upon that letter was this: the manager, the Rev. Mr. Stafford, was informed, that it would be necessary to close up the communication between the private apartments, which the Commissioners understood had been used for the purpose of confession, and the school-room. It would appear from that minute, I conceive, that the Commissioners would not sanction, in the school-room itself, confession being heard, or other sacred rites being performed. I expressed in a previous examination my individual opinion, that during the hours of separate religious instruction confession might be heard. The minute now read, shows that the Commissioners would interfere, if the confession were heard in the school-room, to prevent it.

1516. Lord *Desart.*] Confession, or other ceremonial observances?

There is a marked distinction between ceremonial observances and the rites of the Church. There may, for example, be the sign of the cross in a Roman Catholic school during the hours of separate religious instruction. I do not suppose the Commissioners would in that case prohibit it, though they might if it occurred during the time of combined instruction.

1517. Lord *Monteagle* of Brandon.] In case of the administration of any of the Sacraments of the Church, the Commissioners would interfere, I presume?

I have brought forward proofs that they have interfered. There is nothing distinct in the printed Rules on the point now before you; therefore it is only as to particular cases which have arisen that I am able to state what the views of the Commissioners were regarding them.

1518. Have you any doubt, from those particular instances, that the practice of the Commissioners would be to discountenance the administration of the Sacraments of the Church in the school-room?

I think there is no doubt of it, from the minutes which are now before me. Nothing like crucifixes or images, or religious symbols of any description, must appear in the school-room which would be visible during the hours when all the children are required to attend for combined instruction. I find, by further reference to the minutes, that soon after the adhesion of the Presbyterian body to the Board, baptism was, on two or three occasions, administered in the school-room, perhaps from ignorance of the Rules; and upon those cases being reported, the Commissioners in one instance, at least such is my impression, struck off the school from the rolls, and in the others remonstrated very strongly with the managers, that such a proceeding was a flagrant violation of the rules of the Board: a repetition of it has not since taken place, that I am aware of.

1519. Lord *Ardrossan.*] Is that the only instance you are aware of a school having been struck off the list on such an account?

Yes: there have, however, been several cases in which schools have been struck off, in which the managers have allowed public worship to take place. I have facts before me to show that the Commissioners have withdrawn their aid from schools where mass has been celebrated; and they have adopted a similar course

course in reference to schools under Protestant managers, in whose schools public worship has been held.

1520. Have there been many instances of the kind?
Not many.

1521. *Chairman.*] Are there any instances of political meetings being held in school-houses?
Several instances of that kind have occurred, and the Commissioners have, in some cases, struck off the schools, or dismissed the teachers, and in others have stated, that if a repetition of such a violation of the Rule took place, the grant would be withdrawn.

1522. Lord *Monteagle* of Brandon.] Your general principle is, I believe, to confine the use of the school-houses to the purposes of instruction, and no other?
That is a fundamental rule: it has been so strictly applied in some cases as really to be a hardship. In some instances application has been made, that book societies, charitable institutions, or evening meetings of the teachers for literary study, should be permitted. Temperance associations were at one time allowed to hold their meetings in the school-houses, but the Commissioners found it necessary to withhold that privilege in consequence of abuses which occurred. They now apply the rule very strictly, and insist upon its observance.

1523. Lord Bishop of *Ossory.*] That restriction only applies to week-days?
It would be equally a violation of the Rule if political meetings took place, or public worship were held on Sundays.

1524. *Chairman.*] Have you had any difficulties arising from political or religious differences in the training schools of the Board?
None whatever; when I say none, my statement is borne out by facts which it is very interesting that the Committee and the public should know. I have been in my present situation for 15 years, and during that time it is remarkable, as well as gratifying, to find that harmony has subsisted, with very few exceptions indeed, between the national teachers, whilst under training, of every denomination and of every political party. They are treated by the Commissioners with strict justice and impartiality. Every facility is afforded to them for their separate religious instruction. All theological and political discussions are forbidden, and there have been no dissensions of a serious kind during the whole of that period. The Commissioners felt it their duty to state in their Report for 1849 the following gratifying fact, and I can bear my personal testimony to the truth of every word contained in the paragraph, which, with the permission of the Committee, I will now read: "Our several training establishments have been carried on during the year with due regard to discipline, cleanliness and regularity. Every attention has been paid to the special religious instruction, moral improvement and domestic comfort of the teachers. We have felt it our duty in previous Reports to express our satisfaction at the spirit of brotherly love in which the national teachers in our training schools live with each other. Coming from all parts of the country, belonging to various religious denominations, and entertaining different opinions upon many questions, they nevertheless live in harmony under the same roof, and in the practice of Christian kindness and good-will." Many instances, I admit, have occurred in which the national teachers have been unfortunately led to attend political meetings, and mix themselves up in political affairs in the localities where they reside. Whenever the Commissioners have received information of such a charge against any national teacher, inquiry has been made. In come cases, masters found guilty of infringing the rules of the Commissioners have been dismissed; in others they have been fined, or severely admonished.

1525. Lord *Monteagle* of Brandon.] In your schools for teachers, is not the mixture of Protestants and Roman Catholics rather more considerable than it is in the national schools as a whole?
It is. There is a fair proportion of each religious denomination among the teachers who come up to be trained; that fact is the more remarkable, because the Inspectors do not receive any specific instructions, when they recommend teachers, to select them from any particular religious persuasion.

M. Cross, Esq.

17th March 1854.

1526. You have stated that their joint education takes place without any inconvenience, or any religious or political excitement; have there been any complaints or cases of proselytism on either side connected with the joint education so administered?

No; I do not recollect any cases of that description.

1527. Earl of *Harrowby.*] Do any Protestant teachers receive employment as teachers under Roman Catholic patrons?

I am sorry to say there are only a few instances of that kind. I find, on looking over some late Returns made to Parliament, that the Roman Catholic patrons almost exclusively appoint Roman Catholic teachers: it is not extraordinary that they should do so. I find among the Protestant patrons, however, as the Returns will prove, that there is a very considerable number of cases in the North of Ireland where Protestant patrons appoint Roman Catholic teachers to conduct their schools.

1528. That has been the case, I suppose, where they had a Roman Catholic population to deal with?

Yes, generally.

1529. Viscount *Hutchinson.*] Does not that arise from the fact that the Protestant patrons know that the Roman Catholic parents would not allow their children to attend the schools unless the masters were Roman Catholics?

I cannot know the motives which have actuated members of the Protestant persuasion in acting in so liberal a manner towards members of another religious communion, or the reasons by which they have been influenced.

1530. Marquess of *Lansdowne.*] Is not it more easy to find a Roman Catholic teacher at a low salary than a Protestant one?

Yes.

1531. Viscount *Clancarty.*] Has it come under the notice of the Commissioners that a considerable number of school-rooms, not national school-rooms, are licensed by the Bishops of the dioceses for public worship?

I am not aware that any official information has been laid before the Board upon that subject.

1532. Supposing in a particular district there was a school in full operation, which had been licensed for religious service, owing to the want of a church in the parish; would the Commissioners feel authorized to extend the Government assistance to such a school?

I should say not. It is a fundamental rule of the Commissioners, as I have before stated to the Committee, that they cannot sanction public worship, of course meaning by that term worship attended by adults, as well as children, in fact by the public indiscriminately.

1533. What would be the course that the Commissioners would adopt in that case; would they leave the parish without the aid of the national system, because the only school-house that was available had been licensed for public worship?

As I conceive, they could not, consistently with their Rules, afford such a school the advantages of the national system, if there were a practice adopted contrary to the fundamental principles upon which the Commissioners are required by the Legislature to administer to the funds entrusted to their charge.

1534. Do you consider that an adherence to the principle which they have laid down is of greater importance than extending education to the whole of such a parish?

The means of extending education, to which your Lordship alludes, would be on the condition of holding of public worship in the school-room.

1535. I am supposing the school to be in operation. Are the Committee to understand that, as far as regards State assistance to that school, you would rather withhold it from the school than that the principle of the Commissioners should be violated?

If the rule of the patron of that school was, that there must be permission granted that public worship should be celebrated on Sunday, or any other day, the

the Commissioners would undoubtedly refuse any aid to that school, no matter how well it was conducted, or how numerously it was attended.

1536. Marquess of *Lansdowne.*] Do you consider that the Commissioners are at liberty, in the discharge of the trust which is imposed upon them, to consider the question at all whether the school is capable of being used for a more useful purpose than the purpose of education?

The subject of education is the only one to which the Commissioners are at liberty, consistently with their Rules, to direct their attention.

1537. Viscount *Clancarty.*] Can you state why in the 18th Report the returns of the religious denominations which are published this year were omitted?

In the 18th Report the substance of that information, I think, was given; but the details did not appear till afterwards.

1538. The details were furnished to Lord Eglinton long before the Report came out. Why, as these details were referred to in the body of the Report, were not they included in the Appendix?

I cannot state, from recollection, why that was the case.

1539. Viscount *Hutchinson.*] You stated, in reply to a former question, that it was the habit of the Board, when they discovered any grave contravention of their Rules, to strike the school so offending off their rolls. I understood you to refer in that answer to non-vested schools?

Yes.

1540. What course would the Board pursue, in case they discovered that the rules had been broken to a gross and flagrant extent by a vested school?

If the Rules were violated by the teacher, the Commissioners would, if the nature of the case justified it, demand his dismissal; and in an extreme case they might think it necessary to remove the manager himself, (which they have the power to do), if the infringement of the Rule was caused by any wilful neglect on his part, he having been previously acquainted with the regulations of the Board.

1541. In the case of a vested school which is held by trustees, and not directly by the Board, if the manager refused to comply with the orders of the Board, the only remedy the Board would have, would be to proceed by an application to the Court of Chancery from the trustees?

They would call upon the trustees to interfere to prevent a similar violation of the Rule; if they refused, the Commissioners would then have the power of taking legal proceedings.

1542. Do you think those legal proceedings would be likely to be successful?

It is impossible for me to say; I do not recollect that more than one case of the kind has ever arisen.

1543. Do you think in the case of vested schools the Commissioners have practically sufficient power to insist upon and to secure the observance of the Rules?

I think in the majority of cases they have, if they chose to resort to legal measures.

1544. Earl of *Wicklow.*] With regard to the bond which you have handed in, suppose a case in which a patron had given such a bond, having received from the Board the Rules which existed at the time, there being among them a permission that the Scripture Extracts and the Evidences of Christianity should be read in that school, and that subsequently the late order for withdrawing those books had been made known to him, and that he had protested against such a change being introduced into the system of the school; do you think the Commissioners would feel themselves justified in taking proceedings against that patron under that bond?

Questions of a similar nature were put to me on my previous examination. I gave it as my individual opinion then (not, of course, making the Commissioners responsible for any opinion I myself entertain), that they would not make a distinction between vested and non-vested schools under such circumstances: schools under a bond would come under the same regulation as schools vested in trustees, or in the Board. I said that I did not think the Commissioners would

M. Cross, Esq.

17th March 1854.

make any distinction between a vested and a non-vested school in that respect; and that neither in one class nor the other would they permit the two religious books now withdrawn to be used during the hours of common instruction. There is a legal, as well as equitable principle, involved, and of course, till the question arises, I cannot give the Committee any pledge as to what course the Commissioners would take. I have no hesitation, however, in saying, that I think if such a case arose, the patron of a vested school who had placed it in connexion with the Board under the conditions stated, would have reason to complain of the violation of his agreement, and would, in all probability, act upon his own judgment of the change that has taken place in regard to certain books.

1545. Viscount *Hutchinson.*] Two of the documents which you have to-day handed in are reports from Sub-Inspector Morell, with respect to two schools in the islands of Arran. I observe in both of these documents the Sub-Inspector states that he made no communication whatever to the Protestant clergyman with respect to the establishment of those schools, having understood that he was violently opposed to the system. I observe also, that the correspondent, who in each case is the same person, Mr. William O'Malley, requests that he may be directed to in the island named, "to the care of the Roman Catholic clergyman." The only information which the Inspector appears to have obtained respecting this person is, that he holds land. Before the Board acceded to the request of this gentleman, which it appears they did, for I find endorsed upon the document, in each case, that the salary and the books were ordered to be given to the schools, did they make any inquiry whether, in point of fact, the Protestant clergyman was opposed to the system; and if he was, had they any communication with him, to ascertain what his objections were to the establishment of the school, if he had any such objections; and next, did they make any further inquiry to ascertain who this Mr. O'Malley was, or were they satisfied with the simple statement given by the Inspector that he held land?

Applications for aid to the National Board do not generally come before me; they do not fall within my province; therefore I cannot state whether any inquiry upon those two points was made in the case referred to; but I have no hesitation in saying that the Inspector, Mr. Morell, had no right whatsoever to take it for granted that any particular clergyman was opposed to the system. It was his duty to have called upon him, or to have communicated with him by letter, notwithstanding the impression upon his mind that he was opposed to the system. With respect to the description given of Mr. O'Malley, as being a person holding land, the object of that answer, I conceive, was to show that, as regards his social position, he was a person to whom the management of a school might be properly entrusted.

1546. Lord Bishop of *Ossory.*] If he held, for instance, a quarter of an acre?

I am not defining the quantity of land. We have numbers of lay managers of the Roman Catholic and other persuasions in a comparatively humble rank of life. Many of them, however, are impartial and intelligent persons. It is desirable, I admit, that the managers of the national schools should be selected from a respectable class, and should be in a social position of a superior kind.

1547. Viscount *Hutchinson.*] Before what officer of the Board are those applications laid for the decision of the Board, whether they will or will not accede to the request of the parties?

Applications for aid are generally examined by the Resident Commissioner and my brother Secretary, who is a Roman Catholic; Mr. Macdonnell is a Protestant.

1548. Are the endorsements on the back of those applications in Mr. Macdonnell's handwriting?

Yes. By way of further explanation, I may mention that a great number of the applications which come up for aid are of an ordinary class; there is nothing particular with regard to them which requires the special consideration of the Commissioners; but if in any of the reports of the Inspectors there be any point of importance raised which requires the Commissioners themselves to give directions

tions upon, those reports are regarded as special cases; they come before the Commissioners, and their decision is taken thereon.

1549. You stated, in a previous part of your evidence, that it was an invariable rule of the Board to prohibit the celebration of public worship in any buildings which are set apart for the purpose of national schools?

Yes.

1550. I observe in one of those applications from the Island of Inisheer, one of the Islands of Aran, the Inspector states, that the school was held in the Roman Catholic chapel, and the Roman Catholic clergyman of the parish stated to him, that the house was originally intended for a school-room, and that in future it would be used only for school purposes; but, in answer to a further query, the Inspector states that public worship is held in the school-room on Sundays occasionally. In the first place, can you say whether this statement was considered to be satisfactory by the Commissioners, without making any further inquiry; and, in the next place, if they did, under the circumstances, consider it right to grant aid to the school, did they direct that Inspector to inform them from time to time whether the promise so made by the Roman Catholic clergyman was fulfilled, and whether the building from the time that the aid was given by the Commissioners ceased to be used as a place of public worship?

I know nothing of that particular case. I am perfectly sure that public worship cannot have been celebrated there since the school was taken into connexion, without a violation of the Rules, and of which the Inspector may have been ignorant.

1551. Earl of *Derby*.] When the system of national education in Ireland is established, and the Rules framed and generally understood, is it your opinion that the ordinary current business might be advantageously conducted by the Secretaries and a Resident Commissioner, or an Assistant Commissioner, and the meetings of the Board might be much less frequent than they are at present, and limited to quarterly or half-yearly meetings?

I have no doubt whatever that the business of the Board generally cannot be effectively administered by a numerous Board; that is my decided opinion, after long official experience. In fact, the ordinary business is now transacted chiefly by Mr. Macdonnell, who is the resident and the only paid Commissioner, myself, and my brother secretary; but the successful working of the establishment requires that it shall be done in a different way from what it is at present. Whenever the questions which constitute the main object of the present inquiry shall be settled, and when it is finally determined by the Government what in future the national system of education is to be, great advantage, I conceive, would arise from at once communicating to the Commissioners that the system, either as modified, or as it now stands, is to be firmly administered in strict conformity with the regulations which may be then laid down and defined. There would be no necessity, in that case, for the general Board to meet very frequently, unless some important question arose as to fundamental points connected with subjects of a religious nature, or touching any vital point as to the improvement of the system. In fact, at present, the Commissioners, as a body, have very little to do with the practical administration of it. The majority of the Committee are aware, that the Board is composed principally of clergymen and gentlemen connected with the profession of the law. They cannot, from the nature of their avocations, attend the meetings of the Board so frequently, nor can they devote so much attention to the details of business, as would be desirable for a mere administrative body. I conceive, therefore, that the system could be practically carried out (the general principles being understood, and all the Rules perspicuously and explicitly framed) with greater despatch, uniformity and vigour, if the administrative part of it were confided to three individuals, nominated by the Government, and associated with the Resident Commissioner, Mr. Macdonnell.

1552. Would not the effect of that be, that the administration of the ordinary business of the Board would be under the responsibility of the person who really conducts it; whereas at present it is conducted by one or two individuals, and the whole Board incur the responsibility with the public, although practically they have nothing to do with the administration?

The Commissioners, of course, are responsible for the acts of those who at present take an active part in the administration of the system. The difference,

M. Cross, Esq.

17th March 1854.

under such an arrangement as I suggest, would be, that the chief officers, whether the Secretaries or the Resident Commissioner, or three Assistant Commissioners, paid for their services, as the case might be, would really be responsible for the administration of the system, and it would be principally with reference to general measures or fundamental principles that the unpaid members of the Board would be required to deliberate upon and decide.

1553. What number of Commissioners, if more than one, would you consider to be necessary under that system, for carrying on the ordinary administration of the business?

As regards the general Board, I should have preferred the number originally named by Lord Stanley, when the system was founded, that is, seven. My decided opinion is, that it is of much greater importance that there should be only a limited number of distinguished men and clergymen to represent the leading religious bodies, and in whom they could place entire confidence, than that the several churches should be represented by a large number of Commissioners according to the relative proportions belonging to each religious denomination.

1554. Supposing the total number of Commissioners to remain as it is, but they were, as a Board, to be summoned only occasionally, say quarterly or half-yearly, what number do you think would be necessary, out of the whole body of Commissioners, for carrying out the ordinary weekly business?

My opinion is, that the business of the Board is increasing so rapidly, and that the Commissioners are involved in so many new and complicated operations connected with the erection of new buildings, agriculture, with schools of industry, district model schools, and with other departments of importance, that it would really require at least three Commissioners, or Assistant Commissioners, to sit each day with Mr. Macdonnell, and to be actively engaged, with an adequate staff of clerks under them, in order to carry out the current business with that promptitude and regularity which the public have a right to demand. I take the liberty of further observing, that the agricultural schools alone would employ nearly the whole time of one Commissioner of great intelligence, and of practical knowledge of farming on a large scale, to advise and give directions upon the management of that most difficult, useful and responsible department: I should be glad to see that one of the Commissioners, at least, or an Assistant Commissioner, was appointed for the performance of that special duty. The finance department has also become more complicated and enlarged in its operations, and therefore requires constant superintendence. These are the reasons why, in my opinion, three competent persons are essential to work the greater part of the day, in order that the system, in all its departments, may be energetically and systematically administered.

1555. Exclusive of the Secretaries, do you mean?

The Secretaries must necessarily form a part of the administrative body, and they would require the Chief and Assistant Commissioners to transact business with one or both of them daily. The Assistant Commissioner or Commissioners would be useless unless they were men having the requisite official experience, and accurate knowledge of the principles of the system.

1556. Marquess of *Lansdowne*.] Have the Commissioners, who are now a numerous body, ever been in the habit of making any division of labour among themselves?

They have. A considerable portion of the ordinary business of the Board has devolved very much upon four or five members out of the fifteen, who, when they are in town, spend a part of one day in each week in attending to the financial and other departments: still, their attendance is unavoidably irregular, and the mode of transacting business cannot always be systematic and efficient.

1557. Independently of the ordinary business, have they made any arrangements at any time among themselves, by which one or the other of them is appointed to take and superintend particular branches of the business?

We have a committee of the Board, who generally transact the financial and other business, and upon which I have been already questioned; but there is no special department confined to any one member. They have also a great deal to occupy their attention in reference to agricultural schools; but, for the reasons I have explained, any arrangement of this kind must always be interrupted

rupted very much by the nature of their avocations, and cannot therefore work satisfactorily.

1558. Earl of *Derby.*] Have you any objection to name the Commissioner whose attendance has been most frequent?

None whatever. Besides the Resident Commissioner, there are Mr. James O'Ferrall, one of the Roman Catholic Commissioners; Mr. Gibson, Barrister, Presbyterian; Mr. Robert Andrews, Barrister, Unitarian; and the Rev. Dr. Henry, President of Queen's College, whenever he is in town. He lives in Belfast, and cannot attend the committee so regularly as if he constantly resided in Dublin, although he is very frequently present. The Archbishop of Dublin was scarcely ever absent from the general meetings of the Board, previously to the misunderstanding which has taken place; but his Grace did not attend committees.

1559. Earl of *Desart.*] Do you not think it highly expedient that this opportunity should be taken of defining the system clearly, and of deciding such questions as the interpretation of the 8th Rule, the power of the Commissioners to expunge a unanimously sanctioned book, and any other points on which doubts have arisen?

I do; and I would therefore venture, with great respect, to recommend to the Committee that before they terminate their labours, they should examine, with the greatest care, all the rules of the Board. If there is anything ambiguous or objectionable in any of them, it would form an important question for their consideration, how far they could be more clearly expressed, or whether any changes in them are necessary or could be safely made; particularly what the plan is in future to be; whether it is to be a combined literary system and separate religious education, or a combined moral and literary, with a large portion of religious teaching of a non-sectarian character included in it, which is the only system the present Commissioners are authorized to administer. The Committee having deliberated upon those important points, and disposed of the disputed question as to the books hereafter to be read in the schools, they might then advantageously recommend what improvement in the administration of the system could be adopted, which would infuse fresh vigour, and cause increased despatch and uniformity in all its operations.

1560. Is it your opinion that the education which is given in the nunnery schools is such as a Protestant could properly receive?

The literary education certainly is the best of its kind.

1561. Is it your opinion that a school conducted in a nunnery under the Sisters of Mercy, or any sisterhood of the Roman Catholic Church, is a proper place for a Protestant to be sent to for education?

I can very well understand and appreciate the reasons why Protestants should object to have their children instructed in schools of that distinctive character; hence it is, as I have stated in my former evidence, that very few Protestant children now attend or will ever attend them. I also think that they should be watched vigilantly by the Head and District Inspectors.

1562. Lord Bishop of *Ossory.*] Is it not admitted in the Sixth Report of the Board that such schools are to be regarded as in the nature of separate schools?

That admission has, I believe, been made. It is important, however, to observe, with regard to the nunnery schools, upon which I have been so frequently questioned, that whilst they must always be, from their peculiar constitution, practically of an exclusive character, still the rules of the Board are required to be observed by the exemplary ladies who superintend them. During the hours of ordinary instruction, no religious book of a sectarian nature can be introduced into those schools consistently with the rules of the Board. No political productions of any description can be read; no religious instruction can be given of a denominational character. Besides, there is this great advantage, that in the nunnery schools the children read the national school books which have had so powerful an influence in advancing united education, and which contain so large a portion of moral instruction and religious information.

1563. Lord *Monteagle* of Brandon.] With respect to the late extension of agricultural schools, have you found, from the communications you have received both from your own officers and your correspondents, that they alike consider it

M. Cross, Esq.

17th March 1854.

to be highly desirable, that some person should be on the Board, specially conversant with agricultural subjects, and capable of advising upon them?

Among those persons, and I am glad to say the number is considerable, who take an interest in the agricultural schools under the National Board, it is a fact that a general opinion is entertained that the agricultural department is of a very difficult nature, involving serious responsibility, and that it will require the advice and assistance of a person possessing the practical knowledge and experience necessary for carrying it out with perfect success.

1564. When your Inspector, Mr. Donaghy, and his sub-officer are absent from the Board, are there within the Board itself any effective means of carrying on the system of agricultural instruction?

There are not; no member of the National Board at present is fully competent to understand thoroughly, and in all their bearings, subjects of that nature.

1565. Is not the absence of those two officers pretty generally necessary to carry on a proper system of inspection of the schools?

In the case of Mr. Donaghy, he is not frequently required to leave home. It is absolutely necessary that Dr. Kirkpatrick and the assistant agricultural inspector should be frequently travelling, and engaged in visiting the schools in different parts of Ireland.

1566. *Chairman.*] Is there anything further which you wish to state to the Committee?

I have nothing further to add as regards my evidence. Perhaps I may be permitted by the Committee to state, as a conclusion to my examination, that I have frankly admitted in the course of it, that the national system of education as a united system has failed to a considerable extent. The various causes of that failure I have stated with honesty and candour. I lament that such has been the result. I cannot forget, however, and I wish the Committee to remember it, that the great and primary object, as I conceive, of the national system of education, as laid down in the letter of the noble Lord, Lord Stanley, was to educate the children of the poor of Ireland of all religious persuasions upon a plan free from the suspicion of proselytism, which would preserve inviolate, under all circumstances, and in the midst of all difficulties, the sacred rights of conscience. The national system of education, I boldly assert, has not failed in effecting that noble purpose; it has succeeded triumphantly, especially when your Lordships consider, that it has been in operation for upwards of 20 years; that it has been strenuously opposed by the clergy of various religious denominations; and that the most extraordinary amount of prejudice and misconception has prevailed, and continues to exist, with regard to its objects and principles, amongst a great number of the most intelligent people of the community. There is one remarkable fact which I am desirous of impressing strongly on the minds of the Committee; it is this, that no case of actual proselytism has been proved during that long period; that no religious zealot, no matter to what Church he might belong, has dared to violate, or could do so with impunity, the impartial and tolerant principle of the national system, which respects alike and protects from interference the religious faith of Protestants and Roman Catholics. It is possible that changes may be devised in the national system of education, by which it may be improved in its administration, and rendered more acceptable to all parties. The Commissioners may not (in the opinion of this Committee) have always exercised a sound judgment, or been sufficiently firm; and that their officers may have committed errors in carrying out parts of the system in the discharge of the trust confided to them. But this I confidently affirm, that the Commissioners have evinced the strongest desire to administer the system with an earnest desire to meet the conscientious scruples of a large portion of the members of the Established Church who have been, and still are, unfortunately, opposed to it. I stated deliberately, on a former day, that if any safe or just arrangement could be made in order to remove those objections, without abandoning the fundamental principle of *non-compulsion*, it would be a most desirable object to accomplish, and the result would be a happy one for the nation at large; but, my Lords, any change which touches the comprehensive basis upon which the national system rests will produce disastrous results. If any attempt be made to alter it in any of its essential parts, or to encroach on its original principles, the whole edifice will crumble to pieces. If any party in

in the State succeed in subverting the system, they will destroy a noble work, which the Commissioners have been labouring to build up and complete during a period of 23 years, in the midst of greater difficulties than any general system of education for the poor ever encountered in Ireland or in any other country. I trust, my Lords, I have not gone beyond the limits within which I ought to have confined myself as an humble witness, by expressing my individual opinions so strongly on the great question now placed in your hands—opinions not hastily formed, but the result of much thought and great experience.

1567. Viscount *Clancarty.*] You have in your last answer laid great stress upon the absence of all proselytism. Are you prepared to say that no proselytism has taken place in any of the nunneries receiving aid from the national system?

I am not aware of a single case in which any charge of proselytism has ever been clearly established upon sufficient evidence.

1568. If you had any such recollection, would that materially alter your view of the value of the system?

An insulated case of that kind, in the administration of a system which has lasted for 23 years, would not alter my opinion of its general character or its extensive usefulness.

The Witness is directed to withdraw.

The Right Honourable ALEXANDER MACDONNELL is called in, and examined as follows:

1569. *Chairman.*] WILL you be so good as to state the nature and the date of the appointment which you now hold?

I was appointed by the Lord Lieutenant, by warrant, in June 1839, as Resident Commissioner on the Board of National Education of Ireland.

1570. In that capacity have you been consulted in reference to the formation and the carrying out of a plan for the establishment of district model schools?

At the request of the Commissioners, I drew up, in 1846, a plan for the establishment of district model schools, which has been acted on; it was brought into operation in 1849.

1571. Where was the first district school established?

The first district school which was opened was in Newry.

1572. Were you present at the opening of the school?

Yes; I was requested by the Commissioners to go to Newry to be present at the opening.

1573. Who was the Inspector at that time?

Mr. Butler; he was the Head Inspector of that district.

1574. Did he consult you on any important questions connected with the opening of that school?

When I went to Newry, I remember, he consulted me whether it would be desirable to introduce the Scripture Extracts and the Christian Evidences into that school; he stated to me that he considered it would be full of danger to do so, and he wished to know what my opinion was, and whether I concurred with him in thinking that it would be better not to introduce them. After reflection I entirely agreed with him that it would be desirable not to introduce them, there being no rule or principle of the Board which required that they should be introduced into all the model schools; under those circumstances I thought it would be very unwise to introduce them, and so make the school incur the danger of failure.

1575. What were the reasons which he gave for considering it would be dangerous to introduce those books?

He thought that they would be very unpopular, especially with the Roman Catholics. He was convinced that the Roman Catholics would naturally object to the use of them; and he stated that Bishop Blake, who was the Roman Catholic Bishop of that diocese, was very much opposed to the use of the Scripture

The Right Hon. Alex. Macdonnell.

17th March 1854.

Extracts and the Christian Evidences. He thought, under those circumstances, they would be objected to by the parents, and therefore would have to be withdrawn from use during the time of combined instruction.

1576. Was the Clonmel school opened under similar circumstances?

It was opened about a month afterwards, in June; precisely the same circumstances took place there. I was consulted by the Head Inspector, Mr. Kavanagh, and was told that he thought it would be very dangerous to introduce those books; and I entirely agreed with him that it would be much wiser not to force them into use.

1577. It has been stated to the Committee by Mr. Cross, the Secretary of the Board, that he called the attention of the Board to the fact of these books not having been introduced?

Yes; I recollect that Mr. Cross, very properly, a short time after the opening of the Clonmel school, drew the attention of the Commissioners to the fact, that those books which had been strongly recommended by the Commissioners for general use, and which had been used in their own central model school, had not been introduced at Newry or Clonmel. Thereupon I stated to the Commissioners exactly what had taken place, and that I was convinced it would be full of danger to introduce them; I stated that, conceiving there was no rule or principle of the Board which required their necessary introduction into any school under it, I thought it would be very unwise to introduce them into those schools, and that I entirely concurred with the Head Inspectors in the view they took. The Commissioners who were present agreed with me in that view, and thought we had exercised a wise discretion, and that nothing else need be done in the matter.

1578. Do you recollect who were the Commissioners present?

I have not a very accurate recollection; my impression is that there were four or five present; I believe Mr. Andrews, Mr. Gibson, Mr. O'Ferrall, and, I think, Dr. Henry, were present; those were the members who were generally present about that time, and I think they were all there.

1579. Were any means taken to inform the Commissioners who were not present of the fact that the books were not used?

Nothing further than this, that every week there comes up a report from each district model school, and in the front page of that report there is an exact list of the books used, and the number of children using them; and from that list each week it would appear clearly that the Scripture Extracts and the Christian Evidences were not used in either of those schools.

1580. Lord *Monteagle* of Brandon.] Do you mean that the books were not used in the school at all, or that they were not used at the time of combined instruction?

The list I refer to merely shows whether they are used at the time of combined instruction.

1581. *Chairman.*] What were the recommendations which you were in the habit of giving to the Inspectors in regard to the use of those books in the district schools?

In conversing with them upon the subject, I told them that they ought to remember that though it is quite right not to introduce them if it is dangerous to do so, yet, if it is all safe, and there is not a clear necessity not to introduce them, they were bound to favour their introduction; and that if there were any reasonable hope of their being acceptable to the people, it was desirable that they should be used; I always took that view of the matter, and expressed myself so to the Inspectors.

1582. After what you have stated, it is hardly necessary to ask you whether you are of opinion that the withdrawal of those books from the schools of Newry and Clonmel was open to the charge of having been clandestinely done against the principles and rules of the Board?

I think not at all so; it was done openly; there was nothing clandestine about it; I think it was not at all against the rules or principles of the Board in any respect. The Board certainly have introduced them into their central model school; but they have no rule on the subject whatever requiring that they must be

be introduced into all their model schools. I think, on the contrary, the true spirit of the only rule we have on the subject would lead any one to infer that it would not be a right thing to introduce them if we knew beforehand that they were sure to be objected to by the parents. Rule 8 is thus expressed: "The Commissioners do not insist on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,' or Book of 'Sacred Poetry,' being read in any of the national schools, nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read; in such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not, as they think proper." I think it is quite plain to any one reading that rule, that having judged beforehand that it would not be right or wise to introduce those books, it being almost certain that they would be strongly disapproved of, the obvious view to take was, that it would be better not to introduce them in the first instance. If the intention of the Board had been that they must be introduced into all their schools, they certainly would have said, The Commissioners do not insist on the "Scripture Lessons," "Lessons on the Truth of Christianity," or Book of "Sacred Poetry," being read in any of the national schools, except in those under their own management.

1583. Lord *Ardrossan.*] Though you have not been a Commissioner from the first, I suppose you have made yourself fully aware of the circumstances under which those books used in the combined religious education were introduced?

I am aware of the circumstances.

1584. Will you state exactly how the rule stood with regard to reading those books previously to the year 1839?

There was no rule on the subject of reading those books.

1585. At what hour were they read?

They were read at any time the patron of the school chose to have them read. He had the power to fix the time of having them read; and it was in 1840, that is, in the report of 1839, that for the first time the rule was introduced on the subject, which declares the will of the Board to be, that if any patron attempted to enforce the reading of them contrary to the wish of the parents, he would not be allowed to do so.

1586. Were any complaints made by Roman Catholics of the reading of those books previously to what I must call the modification of the rule in 1839?

I am not aware that there were any formal complaints.

1587. Why was the rule so laid down in 1839?

I really do not know. I had only at the time just joined the Board. It was in October I first came to act as Resident Commissioner, though my warrant issued in June. The report was drawn up by Mr. Blake in the beginning of 1840. That important passage was introduced into it, and I considered, in reading that report, that this passage merely carried out what was perfectly fair, that it was quite essential to the principles of Lord Stanley's system, that no child should be compelled against its parent's wish to read a religious book of that nature; and I conceive that the new rule was introduced as nothing more than a formal declaration of what always must have been the opinion and view of the Board upon the subject, had such a case arisen.

1588. Did those books receive the sanction of Archbishop Murray, Mr. Blake, Mr. Corballis, Dean Meyler, and all the other Roman Catholic Commissioners who have from time to time been members of that Board?

Certainly.

1589. How do you account for their not now receiving the sanction of the Roman Catholic Commissioners who are members of the Board?

The Scripture Extracts still are sanctioned by all the Board. The two books upon the Evidences have been, as your Lordship is aware, lately withdrawn from the list of books which may be used, on the ground, in my opinion, that they were not books which were at all approved of by the generality of Roman Catholics. They were considered on the whole to be written, though with the most excellent intention by the Archbishop of Dublin, in what is called a Protestant spirit, and not to be books well suited for the joint education of Protestants and

The Right Hon. Alex. Macdonnell.

17th March 1854.

Roman Catholics in our schools, in which we know six-sevenths of the pupils are Roman Catholics.

1590. The books had previously received the sanction of the Roman Catholic members of the Board?

Yes. The Lessons on the Truth of Christianity was introduced in 1838, and from that time to the time when the books were withdrawn, they received the sanction of all the members of the Board.

1591. Earl of *Derby*.] Was not it the case that, in the first instance, those three books were strongly recommended by the Commissioners to be used at the hour of general instruction?

Yes.

1592. In instituting the central model school of Dublin, was not it decided by the Commissioners that those books should be there introduced as part of the general education?

They were so introduced.

1593. What do you consider to be the meaning, as applied to the system of national education, of a model school?

I think it is a school which it is intended should exhibit a perfect specimen, as far as can be, of the education you mean to have in the particular country.

1594. That it is a school from which persons visiting it would derive an idea of that system which the Commissioners had endeavoured to introduce generally throughout the country?

Yes.

1595. What do you consider to have been the intention of the establishment of district model schools?

The intention of the establishment of district model schools was, I conceive, that there should be a good specimen in each district of a school suited to that district.

1596. That that district school, I presume, should exhibit upon a smaller scale all the same features which were exhibited in the central model school of Dublin?

So far as the particular circumstances of that district rendered it possible. I think regard ought to be had, in a district model school, to the circumstances of the particular district of which it is to be the model, as the Dublin central model school is to be the model of the country at large.

1597. In the model schools, both in the districts and in Dublin, would you not conceive it to be desirable that the Commissioners, those model schools being entirely under the management of the Commissioners, should carry into effect that which they strongly recommend?

I do not conceive that the recommendation amounts to this, that at all hazards we were to introduce those books.

1598. I am not now speaking about those books; but I am asking you whether in the model school, the model school being under the immediate direction of the Commissioners, and intended to exhibit the practical working of their system, you do not think the Commissioners should introduce the whole system, and among it such parts of it as they strongly recommend?

Unquestionably they ought to do so, as far as is compatible with the school being acceptable to the people of that district.

1599. Upon what application, if upon any application, was the Newry district model school established?

There was a strong feeling expressed by the people of Newry that there should be a district model school established there.

1600. Did the applications for a district model school proceed from persons of different religious persuasions?

Yes.

1601. Their applications, I presume, then, comprised an application for a model school in the proper sense of the word, namely, modelled upon the system pursued in the Marlborough-street school?

There

There was nothing, I believe, said to that effect; but I have no doubt they expected to see a school in Newry which would to a great degree confer upon Newry, and its group of 100 schools, the advantages which the central model school in Dublin confers upon the country at large.

1602. Of a model throughout that district, to be followed and imitated?
No doubt.

1603. Was anything said, before the opening of the model school at Newry, as to the system of education which was to be pursued in it?
I think there was a meeting of the persons interested in the school.

1604. I am not referring to the opening of the school?
Previously to the opening there was a meeting.

1605. Can you state what the nature of the application proceeding from that meeting was?
I have no distinct recollection of it.

1606. Was any desire expressed at that meeting, and in making the application for a model school, that any deviation should be made from that which has been theretofore considered a very important element of education?
None at all, that I know of.

1607. Up to the period of the opening of the Newry model school, there was reason to suppose that it would be conducted precisely upon the system of the Marlborough-street school?
As far as the circumstances of the particular locality rendered that just and wise.

1608. Were any circumstances stated which would draw a distinction between the case of Dublin and that of Newry, rendering it necessary to make an important deviation in that part of the education which was of a religious character?
I conceive, that when those religious books were introduced into the school at Dublin, there was no risk at all of their causing dissatisfaction or suspicion of any sort. At that time, when the central model school was first established, the Scripture Extracts, as your Lordship knows, were very generally received throughout our national schools; the Commissioners were all present in Dublin, Roman Catholic and Protestant, and they could watch over the school, and there was not the slightest objection felt to the introduction of the Scripture Extracts at the time that the Marlborough-street school was first established; but the circumstances were entirely different in 1849, when we came to open the Newry school; by that time there was a great deal of disinclination on the part of Roman Catholics to use the Scripture Extracts.

1609. Had that disinclination on the part of Roman Catholics to use the Scripture Extracts at all affected, up even to the year 1849, the general use of those extracts in the model school of Marlborough-street?
No, it had not.

1610. What reason had you then for concluding, and concluding so absolutely as to take upon yourself to sanction the alteration, that there would be so strong an objection on the part of the people in the neighbourhood of Newry to the use of those same books?
From a conversation which I had with Mr. Butler, the Head Inspector, I felt very confident that it would cause a great deal of dissatisfaction if the books were introduced.

1611. What is the religious persuasion of Mr. Butler?
He is a Roman Catholic.

1612. Before sanctioning the disuse of those books, had you any communications with any of the authorities of all religious persuasions, who had joined in the application for the establishment of a model school?
I merely conversed with Mr. Butler; I did not enter into any communication with the clergymen. Mr. Butler had been there for some time before, to organize the school; it was for him to make inquiries and to feel his way, and to ascertain

The Right Hon. Alex. Macdonnell.

17th March 1854.

whether, on the whole, it would be a wise and just thing to introduce the books or not.

1613. Upon the advice of Mr. Butler alone, and without the concurrence at the time of the other Commissioners, you thought yourself justified in introducing a very important change in the management of the first district model school, which was to be established under the sanction of the Commissioners generally, and to serve as a model for that which they desired to recommend?

I certainly considered that it would be very unwise, under those circumstances, to introduce the books; and I took upon myself, when consulted by Mr. Butler, to say that I quite agreed with him in thinking that it would be better not to introduce them.

1614. Up to the introduction of the 8th Rule, had there been any disinclination on the part of the Roman Catholics in the schools generally to the introduction of those books at the period of general education?

I believe long before 1840, when that rule was introduced, there was a very growing disinclination on the part of Roman Catholics to employ the Scripture Extracts.

1615. Did you learn that disinclination from the Reports of the Inspectors, or in what way did it evince itself?

I think it was a well-known fact, that there was a growing disinclination towards the Scripture Extracts.

1616. I should like to know how you establish that it was a well-known fact; what evidence have you of that fact?

Such evidence as this: we know that at first the Scripture Extracts were read almost universally in the schools; when your Lordship was in Ireland, that was the case; it is mentioned in the Third Report, that in four-fifths of the schools the Scripture Extracts were read at that time. At the time I joined the Board at the end of 1839, the proportion was far lower than that; it had sunk very much.

1617. The effect of the introduction of Rule 8 was still to encourage the reading of the Scripture Extracts, but to prohibit their use, except during a particular period, when the children whose parents objected were to be allowed to retire?

Rule 8, as it stood before the late amendment, prohibits their use entirely during the time of secular instruction, in case any objection is made: "The Commissioners do not insist upon the Scripture Lessons, the Lessons on the Truth of Christianity, or the Book of Sacred Poetry, being read in any of the national schools, nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read; in such case, the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not, as they think proper." If objection is taken by any of the parents of the children to the reading of the Scripture Extracts from that time, according to the language of this rule, the book can no longer be used in the school during the time of combined literary instruction, but must be read, if read at all, during the time of separate religious instruction.

1618. Do you give the interpretation to that rule, that if in any school the parent of a single child educated in the school objected to the Scripture Extracts being read, the veto of that one parent would have the effect of altering the system of education in the school, and excluding that book for that particular hour from the whole school?

No doubt, if such a case occurred, according to the letter of this rule, it would be necessary that this book should no longer be read during the time of combined secular instruction, but during the time of religious instruction.

1619. Is that the interpretation which has been generally given to that rule by the Commissioners?

Yes. I have often heard the subject discussed, and I never yet heard any person say, that when those words were fully considered, they could bear any other meaning than that which I have given.

1620. Not

1620. Not that the child objecting should be allowed to withdraw, but that one child objecting should alter the whole course of education; that is the interpretation that you put upon the rule?

That is the interpretation which has been put upon it when the subject has been discussed before the Board at any time; it always appeared that if the rule were carried into strict effect, an objection by one parent would render it necessary that the book should no longer be read during the time of combined instruction, but during the time of religious instruction.

1621. With regard to the Newry model school, did you ever leave the course of education, such as it would have been left by that rule, with the interpretation you have affixed to it?

No, we did not introduce the book at all. I was convinced that if it were introduced into a school like that at Newry or Clonmel, seeing the temper of the times, objections would be taken; the moment objections were taken, whether by a few or by many, that rule would come into operation, and it would be necessary to act upon it and to withdraw the book.

1622. Consequently, you anticipated that effect by ordering that the book should be withdrawn?

I thought it a great deal wiser not to introduce the book at all, than to run the risk of that which I knew would be exceedingly injurious.

1623. In giving those directions, did you not conceive that you were deviating in a very material particular from the course of education which was adopted in the model school at Dublin, was recommended by the Commissioners, and consequently might have been expected to be adopted in all schools under their immediate patronage?

I was quite aware that in not introducing the books into the Newry school, we were not imitating the example which had been set at Dublin, and I was anxious to have introduced them if I thought it would have been safe.

1624. Do not you think in that case, before introducing so important an alteration into the first of the model schools, it would have been desirable to have had the concurrence of the Board upon so material a change?

I did not think there was any necessity for it; I was consulted, and I gave my opinion upon the subject; I knew that the thing would appear in the reports. The matter was brought soon afterwards before the Board, and I stated what had been done, and the Commissioners present were of opinion that we had exercised a wise discretion.

1625. Are not you aware that there was a very considerable proportion of those who joined the Board, and more especially the Protestants, who did so in a full conviction that the children would receive such an amount of religious instruction as was comprised in those books specially recommended for general use by the Commissioners?

I was quite aware that a great number of Protestants had joined the Board, in consideration of the Scripture Extracts being among our books, and used very largely in the schools.

1626. Do not you think, therefore, that the prohibition of the use of those books amounted almost to a breach of faith with those parties who had adhered to the system upon the full understanding and distinct announcement, that those books would be recommended by the Commissioners in every case to form part of the general system?

I did not take that view of it, certainly.

1627. Do you take that view of it now?

No, I do not.

1628. Has the same regulation been introduced, with regard to every other model school, as to the exclusion of those books?

No; in some the books have been introduced; in others they have not; we have been governed in each case by the likelihood of the books being acceptable or not to the people of the locality.

The Right Hon. Alex. Macdonnell.

17th March 1854.

1629. Is not the Newry model school in a district in which there are a considerable number of Protestants?
There are a very great number of Protestants there, certainly.

1630. Is not it one, therefore, in which it was peculiarly necessary to keep faith with those Protestants who had joined the Board, upon the supposition of its being governed by certain principles?
If I had thought that there was anything like a breach of faith in the thing, I certainly would never have been a party to it; but I considered that the course which we were taking, was one which was much more calculated to satisfy the people there than if we had introduced the Extracts.

1631. Are you aware that at the commencement of the system considerable objection was taken by many parties, on the ground that it was a system which excluded religion, and that the adoption of those books was a constant answer to that allegation against the system?
I am quite aware of that.

1632. Does not it follow, then, that the removal of those books, which were always put forward as an answer to that argument of the irreligious character of the education, tended to give a considerable degree of colour and strength to the objection?
It did not appear so to me.

1633. If the adoption of the books was a valid answer to the charge, does not it follow that the rejection of the books deprived the advocates of the system of that answer?
The adoption of the books by the Board certainly proved very clearly to the community that there was an anxious desire on the part of the Commissioners to introduce as much of Scripture knowledge as was possible.

1634. With regard to the management of the schools generally, I believe, subject to the rules of the Board, a great deal is left to the discretion of the local patron, and more especially in everything which concerns religious education?
Yes.

1635. In the district model schools the Commissioners themselves are the patrons?
Yes.

1636. Would not it then appear that if in the district model schools the books which had been originally recommended for general use were absolutely prohibited in a considerable number of cases, either there was a change in the opinion of the Commissioners, or that the Commissioners were indifferent to the introduction of the religious element in their own schools?
I think the best proof that no such view was taken of the matter is, that no complaint was ever made to the Commissioners, or in any way with respect to the non-introduction of those books at Newry or Clonmel; for three years the schools went on with the full approbation of the public. In neither of those schools were the Extracts or the Christian Evidences introduced, and no complaint was ever brought from any quarter against us for not having introduced them; the local parties were perfectly satisfied with the course of instruction that went on there. The half-hour each morning that would have been devoted to reading the Scripture Extracts, if they had been introduced, was employed by the Protestants in reading the Bible, and by the Roman Catholics in receiving their religious instruction, and there was an entire satisfaction with respect to this course, and no complaint ever reached the Board in any way in respect of the arrangement that was made at Clonmel. I am perfectly satisfied that if, instead of consenting that those books should not be introduced, I had taken a different view from Mr. Butler, and had insisted upon their being introduced immediately, the Roman Catholic parents would have brought forward their objections, and it would have been necessary to have removed the books to the time of separate religious instruction, and what would have taken place at Newry and Clonmel would have spread at that time all over the country; there would have been a great opposition to the Extracts and the Evidences all over Ireland; and I have no doubt that the Scripture Extracts were saved in a great degree by our not adopting that very course.

1637. By

1637. By your prohibiting them?
I am sure that the Scripture Extracts were saved from being attacked very generally throughout the country in consequence of our not introducing them into those schools.

1638. In consequence of your prohibiting their introduction?
By our not introducing them into those particular schools.

1639. *Chairman.*] You stated that you did not consider it against the rules or principles of the Board to insist upon the introduction of those books into the model school at Newry?
Yes.

1640. Had you full confidence in the judgment and knowledge of the district possessed by Mr. Butler?
I had.

1641. Holding those two opinions, should you have felt yourself justified in assuming the responsibility on behalf of the Board of doing that which you thought the rules and principles of the Board did not oblige you to do, and thereby endangering the success of the opening of the school, and exciting at once religious animosity on the spot?
I should not; I should have thought that I was acting against my duty in doing so.

1642. Lord *Ardrossan.*] Was there any imperative necessity for opening the Newry model school on a particular day?
The day had been settled for the opening of the school, and I was requested by the Commissioners to go down there to be present at it, and I did so.

1643. Might not you have had an opportunity of having the opinion of the Board upon a question of such importance as that, previous to the opening of the Newry school?
No doubt I might have postponed the opening, though the public were ready there to have the school opened.

1644. You stated just now that the interpretation had always been put upon the 8th Rule, that the veto of one parent would sanction the expulsion of the book from a school altogether?
Whenever the subject was discussed in conversation before the Board, it always appeared that those words could bear no other interpretation but that.

1645. Do you think the framers of the 8th Rule framed it with a view to that interpretation being put upon it?
I do not think they had anything distinctly in their minds with regard to this point. Their great object was to prevent any child from being compelled, against his parents' wish, to read those books.

1646. Was Mr. Blake the person who took a prominent part in the framing of the 8th Rule?
Yes.

1647. Was he, in fact, the framer of the 8th Rule?
He was; that is, he was the framer of the passage in the Sixth Report, upon which that rule was founded.

1648. Do you remember the answer given to Mr. Tottenham in 1840?
There was an answer given to Mr. Tottenham in 1840, of which, till recently, there was no recollection at all; it was discovered in the minutes lately, but it never was referred to in any way till it was lately discovered.

1649. In whose handwriting was that answer to Mr. Tottenham written?
It was in Mr. Blake's handwriting. With regard to Mr. Tottenham's case, it never was alluded to in the many discussions that we had in reference to the real meaning of the rule; Mr. Cross had no recollection of it; the Archbishop never spoke of it at all, though often opposing the view that was taken of this rule; and it was only recently that it was discovered among our minutes, and it was very properly brought forward to show that in 1840, when a case occurred, a different view from that which has subsequently prevailed was taken.

The Right Hon. Alex. Macdonnell.

17th March 1834

1650. Can you mention any other occasion on which what you have stated to be the literal construction of the 8th Rule has been put upon it?

No case ever arose. It is a very remarkable thing that there never was a single case, so far as I know, of an objection being made by the parent of a child to the reading of the Scripture Extracts, up to the time when lately they were removed from the model schools.

1651. Then how can you say that the construction was always put upon the 8th Rule, which you state to be the literal one, if you can mention no occasion on which that construction has been put, and if on the only occasion on which the question was raised a different construction was placed upon it in the answer given to Mr. Tottenham?

I have heard the question discussed often before the Board, and we always felt that the strict construction of the rule must be, that a parent had the power to make that objection, and to have the books removed. No case ever actually existed in my memory, and I never heard of any case in which a parent did object, and that we were forced to act upon the rule.

1652. The only occasion on which you have any written evidence of the opinion of the Board upon the construction of the 8th Rule is the one contained in the answer to Mr. Tottenham?

That appears to be the only one.

1653. Lord *Beaumont.*] Do you consider that answer to be totally inconsistent with your interpretation of the rule?

It is not very precisely worded. Mr. Tottenham says the priest had desired the teacher not to allow the Extracts to be read. The question was not put to us as to any actual case which had occurred; the parent had not objected, which is what we have to act on; then we give that answer, that the patrons of any school, if they think proper, may have the books read at the opening or immediately before the close of the school, provided no children should be required to attend against the will of their parents.

1654. Do you consider that as being a deviation from the rule?

If we are to understand that what the Commissioners meant to say was, if in any case the parents of the children object to their children reading the Extracts, then you may have the book read either at the beginning of the day or at the end of the day, as a part of the combined instruction, it would assuredly be against the literal interpretation of the rule.

1655. Lord *Ardrossan.*] You allow that the answer to Mr. Tottenham is against what you consider to be the literal construction of the rule?

It certainly is, I think.

1656. And you also allow that that was the only occasion on which the opinion of the Board was ever put into writing upon the construction of the rule?

Yes; what I wish to impress upon the Committee is this, that that decision of the Board was not at all borne in recollection; that in the many discussions I have heard, it was never alluded to. I was not present on that occasion myself, when the answer to Mr. Tottenham was agreed on, and there were only three Commissioners present; it was never alluded to afterwards, and it seems to have been entirely forgotten. It appears to me that if we are to understand the letter to mean, that in case the parent objected it would then be competent to the patron to have the book read either at the first hour or the last hour of the ordinary instruction, the answer is decidedly at variance with the plain language of the rule.

1657. Then you consider what you regard as the literal construction of the 8th Rule to have been put upon it by the Commissioners, because, in conversation, you understood them to express that opinion?

I have never heard any other construction put upon it but that.

1658. Was not the Archbishop of Dublin one of the Commissioners who attended most constantly at the Board?

He attended very often.

1659. Are

1659. Are you aware whether he put that construction upon the rule?
What the Archbishop seemed always to say was this: he never denied that that was the natural construction to be put upon those words, but he always said, "I am perfectly certain that that never was the intention of the Board when it passed that rule."

1660. Lord *Beaumont.*] If this answer to Mr. Tottenham was in the handwriting of Mr. Blake, and Mr. Blake framed the original rule, was not there some ground for supposing that Mr. Blake did not intend to put that construction upon the rule?
I think it is quite plain, if Mr. Blake had that rule before his mind when he gave that answer, he must have thought that the rule did not require that the book, when objected to by the parent, should be removed to the time of religious instruction, but might be used either before or after the ordinary instruction of the school by such children whose parents approved, just as we have now by our amended rule settled the point.

1661. Lord Bishop of *Down.*] Was not the Vicar of Newry, Dr. Bagot, Dean of Dromore, cognizant of all the arrangements made at the opening of the model school in reference to what books should be used and should not be used?
Yes, I believe so.

1662. Did he concur in those arrangements?
Yes.

1663. Has he at any time expressed his disapprobation that certain books were not used?
No; neither he nor any one else. It is a remarkable thing, in reference to both those schools, that they have given the most entire satisfaction; and I never heard a single complaint upon this head.

1664. You have reason to believe that the model school at Newry, notwithstanding the non-introduction of certain books, works as efficiently, both as regards the amount of the education given and the combined nature of the education, as any other?
I think so; it is one of the very best.

1665. Lord *Beaumont.*] Has the number of Protestant children attending it increased since the opening?
No, I think not; I think the proportions seem to be very much the same. The school is extremely well attended, both by Protestants and Catholics. On the whole, I think it furnishes the fairest proportion of members of the Established Church, Presbyterians and Roman Catholics of any model school that we have.

1666. Earl of *Harrowby.*] What is the case in Clonmel; is that a mixed school?
Clonmel is a mixed school, and attended very generally by Protestants, though I believe there are only about one-eleventh of the inhabitants of Clonmel Protestants; one-fourth of the attendants at the Clonmel school are Protestants.

1667. Lord *Ardrossan.*] The Evidences of the Truth of Christianity having been withdrawn from the list of books sanctioned by the Board; is there any reason to suppose that possibly the Scripture Lessons may also be withdrawn from the list of books?
I think that the withdrawing the Christian Evidences was by far the most likely plan that could be adopted for making the Roman Catholics of Ireland satisfied that the Scripture Extracts should remain as part of the national system.

1668. Does Archbishop Cullen approve of the Scripture Extracts?
I do not think he does.

1669. Has not he publicly declared that all combined religious education should be put an end to?
He is very unfavourable, I believe, to combined religious education.

1670. And, therefore, he is very unfavourable to retaining the Scripture Extracts in the list of books used in the school?

The Right Hon. Alex. Macdonnell.

17th March 1854.

I should think he is unfavourable to the use of the Scripture Extracts; but I am quite sure that he would have been still more unfavourable to them if we had continued to use the Christian Evidences; and I think, though a man like Dr. Cullen is not likely to give up a strong conviction of that nature, yet that if anything could soften or incline him towards the use of books like the Scripture Extracts, it would be to see that we were anxious to withdraw any book which we were convinced was conscientiously disapproved of by the Roman Catholics.

1671. *Chairman.*] Are you aware of its being the wish of any one of the present Commissioners to extract from the reading books used by the Board, all the religious instruction which is now contained in them?

I do not believe there is any Commissioner who has any such intention. I have always heard the Commissioners express a very great admiration of the manner in which those books are filled with a truly religious spirit, and with a great deal of Scripture information. I think they approve most highly of them, and that all of them would lament very much if they were deprived of the religious matter contained in them.

1672. With regard to yourself, that is your own feeling?

I have a very strong feeling of that sort. I am convinced that there is nothing connected with our system which has done more good than the manner in which those books of common instruction are penetrated with a religious spirit, and with Scripture information. I think it is most remarkable how uniformly favourable the whole of the public are to those books in that as in other respects.

1673. Lord *Beaumont.*] Therefore you have not heard that there is any party, either out of doors or in the Board, who wishes to have those books purged of all that is considered to be of a religious nature?

There is no such party within the Board, as far as I can, from an intimate knowledge of the members, form any opinion on the subject. I am perfectly aware that there are a great many people throughout this country who would wish to see education entirely secularised; but such an opinion does not prevail within the Board, nor do I think that it prevails at all in Ireland. I think there is a very strong desire that the books should continue as they are at present, penetrated with a religious spirit.

1674. You do not believe that there is any party in Ireland who entertain any such desire or plan?

I do not know of any.

1675. Lord *Monteagle* of Brandon.] You have had no complaints made to you as Commissioners with regard to the extracts from the Scriptures contained in the reading books?

Certainly not.

1676. What are the other model schools which you have, besides the two which you have named, Clonmel and Newry?

We have Ballymena and Coleraine in the North. In both of those the Scripture Extracts and the Christian Evidences were used.

1677. From the commencement have they been used?

Yes.

1678. Has the number of Roman Catholic children in either of those schools diminished, or are the scholars proportionately in the same number that one might expect?

The number of Roman Catholics in the Ballymena school is not nearly so great as one might have expected.

1679. What is the case at Coleraine?

At Coleraine the school is more largely attended by Roman Catholics.

1680. Are you aware whether, in either of those schools, the power of objection which is reserved to the parents of the children in respect to the reading of particular books has been exercised so as to withdraw the Roman Catholic children from the reading of those particular books in school hours?

In Ballymena the priest objected. The Rev. Mr. Lynch was unfavourable to the introduction of the Christian Evidences.

1681. As

1681. As I understand you, by the rules neither the objection of the priest nor the minister of any other religious denomination is the condition upon which depends the reading or non-reading of the books; have there been objections raised by the parents of the children?

We have never known of any objection being raised by parents. A formal objection by a parent has never been made in any school in Ireland, till it was made at the time of the unhappy rupture which took place last year, when the Catholic children in the model schools in Dublin generally gave up the reading of the Scripture Extracts and the Christian Evidences.

1682. Lord *Beaumont.*] Is not it in the power now of any patron to use the Reading Lessons in such a manner as to exclude all those chapters which have a religious tendency?

He might do so.

1683. Have you heard of any instances in which the patron has attempted such a thing?

Not that I am aware of.

1684. Lord *Ardrossan.*] Have the number of Protestant children attending the model school in Marlborough-street diminished since the unfortunate occurrences of last year?

I believe not.

1685. I believe there are two dates of admission in the year; children are admitted every half-year, are they not?

The admission, I believe, is monthly now; it used to be weekly, but now it is monthly.

1686. Will you look at the statement furnished by Professor Sullivan, and state if it is correct?

I do not know as to the correctness of it; I inquired, and was told that there was just the same number now as before.

1687. Is that statement signed by Professor Sullivan?

Yes.

1688. Consequently, probably, you presume and feel perfectly certain that it is correct?

I suppose it must be correct.

1689. Do you not see that in the last half-year, which is the only half-year which has elapsed since the unhappy occurrence which took place in the Board, there are considerably fewer admissions of Protestant children than there were in the preceding half-year?

No doubt there are.

1690. Will you state the difference?

The difference is between 140 and 86.

1691. Will you state the difference between the two half-years of the previous year?

96 and 90.

1692. The last half-year being 96?

Yes.

1693. Can you give any reason for the difference between the number of children admitted on the two separate dates?

I cannot: there is a very considerable difference, no doubt. When I inquired last, I was assured that the attendance of Protestant children at the model schools was as large as it had been at other times.

1694. Do you think it possible that there can be at the present moment as large an attendance at Marlborough-street school, if 50 children less were admitted the last half-year than were admitted in the half-year preceding?

It is highly improbable it should, from that statement. All I know is, that I was given to understand that the attendance was the same now as it had been before.

The Right Hon. Alex. Macdonnell.

17th March 1854.

1695. Do not you think that that diminution may be ascribed, and very probably must be ascribed, to the secession of three members of the Board?
It might possibly be so.

1696. And to the withdrawal of the Christian Evidences?
I really cannot think that the attendance was affected by either of those circumstances.

1697. Have you often known so great a change in the number of admissions in two successive half-years?
I have never watched the matter in that way; I have been generally attending very much to see what number of Protestants were in the school, and they have been generally constantly increasing. Certainly it appears from this statement that there has been a diminution in that instance.

1698. Lord Bishop of *Down.*] Do not you consider that the retirement of the Archbishop of Dublin would influence a great many Dublin clergymen who support the system to recommend their children not to enter the school till the schism was healed?
It might be so.

1699. Marquess of *Lansdowne.*] Have any Protestant children been withdrawn who had been actually attending the school during the last half-year?
Not that I am aware of.

1700. Earl of *Desart.*] You said just now that you could not mention any instance of the introduction of those religious books causing such an objection on the part of the parents as to compel the withdrawal of the books; was there such an objection on the part of the parents at either Newry or Clonmel?
No; the books were not introduced.

1701. That was not in consequence of any objection on the part of the parents?
No.

1702. Did you consider yourself justified, on the opinion of one individual, contrary to the test of experience, on your own responsibility, to make such a material alteration in the regulations of the Board?
I considered that when that individual had made full inquiry on the spot, and had ascertained, as he thought, that it would be very injurious to the success of the experiment if we introduced those books, I was quite justified in concurring with him that it would be better not to introduce them.

1703. You consider that you were justified in acting on the opinion of one individual without making inquiry yourself among the parents?
I could not possibly have made any inquiry among the parents.

1704. Or without communicating with the Board?
Yes.

1705. Lord Bishop of *Down.*] Do you consider that the Newry school would have exhibited the amount of combined education it does now if those books had been introduced?
I think it would not; I think the introduction of the books would have been very detrimental to the experiment, and that the school would probably very much have failed in consequence.

1706. Lord *Ardrossan.*] The children would not have been obliged to read them contrary to their wishes, would they?
What would have taken place would have been this: the books would have been introduced by us into the Newry school. Objections would have been taken by a great number of the parents. From that moment, as I conceive, we must have put in force Rule 8, and the books could no longer have been read during the time of combined instruction.

1707. Earl of *Derby.*] Why do you assume that those objections would have been taken by the parents, which were not taken in Dublin, in Ballymena or in Coleraine?
Because in Ballymena and those other places, we had ascertained that the parties

parties were favourable to the introduction of the books; but at Newry we had ascertained that, on the whole, their introduction would be unacceptable.

The Right Hon. Alex. Macdonnell.

17th March 1854.

1708. Will you state whom you mean by "the parties"?
The parties interested in the formation of the school, the clergy and others.

1709. Was there any objection on the part of the Protestant clergy to the introduction of the books?
I merely ascertained from Mr. Butler, that from all the inquiries he had made, he thought it would be very dangerous to introduce them.

1710. That is, that the Roman Catholic priesthood would object to their introduction?
Yes; both the parents and the clergy.

1711. Did Mr. Butler inform you that he had received any remonstrances from any of the parents against the introduction of those books?
No, he did not mention that; but he was convinced there would be.

1712. Had he any facts or any knowledge to rely on in forming that preconceived opinion?
He had a knowledge of the locality; he had been there for some time making his arrangements.

1713. What is there peculiar in the locality of Newry, as contradistinguished from that of Coleraine and Ballymena?
A great deal might depend upon the feelings of the Bishop of the place and the Roman Catholic clergymen.

1714. I thought it had been a fundamental rule of the Board with regard to the management of a school, and the introduction or non-introduction of books, that no persons except the patron or the parents of the children were allowed to give any opinion, and that no reference was had to their views?
In ascertaining what probably would be the opinion and conduct of the parents who are members of any particular church, it is of great consequence to know what are the feelings of the pastors of that church, and especially with regard to the Roman Catholics; if you are satisfied that the leading pastors and Bishops are opposed to anything, you may almost take for granted that the parents will not be willing that such a course should be adopted.

1715. From the commencement, has not Archbishop M'Hale been very strongly opposed to the introduction of this system?
Yes.

1716. Have you, or have the Commissioners thought themselves bound to defer to that objection of Archbishop M'Hale, and to abstain from the introduction of the system into his diocese?
Certainly not.

1717. What distinction, then, do you draw between the case in which you have resisted the opposition of Archbishop M'Hale, and the case in which you yielded to the representation made on the part of the Roman Catholic clergy through Mr. Butler, the Inspector?
I think that where Archbishop M'Hale is entirely unfavourable to the system, it would be very absurd to be governed by his opinion with regard to anything connected with it; but where a Bishop, such as Bishop Blake, for instance, at Newry, is very favourable to the system, and where he expresses a very strong conscientious objection to having one of those books used, which I do not think necessarily must be used in any of the schools, I think it right to listen to that objection, as showing what the feelings of the parents of the children would, to a certain extent, be in case we introduced the books.

1718. Lord *Ardrossan.*] Will you be kind enough to state in what position the two religious books which have not yet been struck out of the list of books sanctioned by the Board now stand?
They are the Scripture Extracts and the Book of Sacred Poetry. The position in which they stand now is this, they may be used, as before, by any patron who pleases during the time of combined instruction, at any hour he chooses. He has the same power of using those books that he had before the change of

The Right Hon. Alex. Macdonnell.

17th March 1854.

the Rule proposed by Mr. Baron Greene. But whereas before that amendment, as I conceive, had any objections been made by the parents, the reading of those books would have been regulated to the time of religious instruction, the patron has now the power to have them used either at the first hour or the last, when they will be read by any children of the school who choose to attend, Protestants and Catholics together.

1719. How are they now used in Marlborough-street?
They are used in that way now in Marlborough-street: they were objected to, and the Protestant children still continue to read them; they are read at the first hour of the day, from half-past nine to ten. Protestant children now read those books as they did before.

1720. Do any Roman Catholic children in the Marlborough-street model school now read the Scripture Lessons?
I do not think they do.

1721. Viscount *Clancarty.*] How did their objection to them appear?
Their parents put in a formal objection.

1722. Marquess of *Lansdowne.*] Is any practical inconvenience found in Marlborough-street from that arrangement as to the hours?
No, I do not think any practical inconvenience has arisen.

1723. Lord Bishop of *Ossory.*] Has any change taken place in the school-hours since?
The school commences for ordinary business at 10 o'clock, and the children who read the Scripture Extracts, go to school at half-past nine.

1724. Earl of *Harrowby.*] And they have half an hour for the reading of that book?
They have.

1725. Lord Bishop of *Ossory.*] Is that a necessary change where the books are to be read; is not it competent to the patron to fix upon the first hour or half hour of the actual school-hours for reading them, giving notice that they are to be read?
No doubt; but as soon as the objection is taken, they are not to be read.

1726. After the objection has been taken, is not it, under Baron Greene's Rule, competent to the patron to fix upon the usual hour of opening the school, which I will suppose is 10, and to say that from 10 to half-past 10 the Scripture Extracts shall be read?
Yes, he could select the first hour; it must be the first half hour or hour, or the last.

1727. The only limitation being, that he is to reserve four hours for secular instruction?
A competent number of hours.

1728. It has been usually held that four hours are required?
Yes; after the objection is taken, it would be necessary that there should be over and above the time given up to combined religious instruction, a competent number of hours for those who do not join in the religious instruction.

1729. It was stated here, that a deviation from the plan which the Rule lays down for the patron, took place with respect to the Marlborough-street model school, that, in point of fact, instead of naming the hour at which the children were accustomed to assemble for the reading of the Scripture Extracts, a half hour before they were accustomed to assemble was named, and the consequence is, that very few attend?
I think a great number attend, most of the Protestant children attend; none of the Catholics attend, but most of the Protestants attend at that time; that is necessarily half an hour either before or after the hours of general instruction, in which all join.

1730. It might have been the half hour after 10 o'clock, as well as the half hour before under the Rule, might it not?
It might; it would have been necessary then to have carried the school on to half past three.

1731. Is

1731. Is not it the custom of many schools to fix upon half an hour, or even more, within the school-hours for religious instruction, giving notice to the parents of the children that that time will be spent in religious instruction?
It is.

1732. Are not those called times of religious instruction?
The time is notified, and devoted to the reading of the Bible, or to any religious exercise; that is called religious instruction.

1733. Do you understand that in the 8th Rule, as originally expressed, that time might have been intended as the time to which those books were to be relegated upon the objection of a child?
By the 8th Rule it would have been necessary to relegate them to the time set apart for religious instruction.

1734. Is not the time which is appointed at the commencement and at the close for religious instruction, called the time of religious instruction in that particular school?
Yes, it is.

1735. As the term "separate religious instruction" does not occur, why do you fix upon the time of *separate* religious instruction as the time to which those books were to be relegated?
Religious instruction is separate religious instruction by our Rules. We know of nothing at all except combined instruction and separate religious instruction. There is combined instruction, which is literary instruction, and besides that, religious instruction, which is always understood to be separate religious instruction.

1736. Is not it expressed when the religious instruction is to be separate religious instruction?
We understand religious instruction always to be in its nature separate; it must form a part of instruction entirely distinct from the combined instruction of the school; a time must be set apart for the purpose, and notified.

1737. Is not it included in the Time Table of the business of the school?
Yes, but it must be notified; a board must be put up to show that religious instruction is then to go on, that all the children may withdraw whose parents do not approve of their remaining.

1738. From the first construction of the Time Table, was not there a column in which religious instruction was to be found, and the time of giving it was to appear?
Yes.

1739. If in the Time Table there was a column for religious instruction in which the religious instruction to be given on the ordinary days of the week was to be noted, was not there in that a recognition on the part of the Board that there were times of religious instruction distinct from the separate religious instruction which was to be given on a certain day?
I think religious instruction, whether given on a particular day set apart for the purpose, or given at any other time, which must be a notified time, and, under all the formalities of religious instruction, is always separate religious instruction.

1740. In the 8th Rule is there anything which determines that the times of religious instruction to which those books are to be relegated upon an objection are to be times of *separate* religious instruction in the sense of a day set apart for religious instruction?
Certainly not; they might be used either on a day, or part of a day, set apart for the purpose, or they might be used upon any other day, provided the time be properly notified.

1741. Till lately, that time, at the option of the patron, might be at the commencement of the school, at the close of the school, or at an intermediate hour?
There is no difference at present about that. If the Scripture Extracts are used, after the objection is taken in the school, as a part of the combined instruction, they must in that case be used as in the model school at present, either during the first half hour of the business of the day, or the last. But, supposing

The Right Hon. Alex. Macdonnell.

17th March 1854.

the patron chooses to use them, not as part of the combined literary instruction, but as part of the religious instruction, he has precisely the same power, since Baron Greene's amendment, of having them read at 12 o'clock, as before. He may have the Bible read at 12 o'clock, provided he fixes that hour for the purpose, or he may have the Scripture Extracts read if he uses them for separated religious instruction; but if he still uses the Scripture Extracts after objection taken, as part of the combined instruction of the school, then he must use them at the first hour or the last. Supposing the case of a patron who had some conscientious objection to having the Scripture Extracts read at the first half hour, or the last half hour, and who wished to have them read at an intermediate hour, say 12 o'clock, as part of the separate religious instruction, he has that power now just as much after Baron Greene's amendment as before; but he must in that case read the Scripture Extracts as part of the separate religious instruction.

1742. *Chairman.*] In fact, there are three classes of time, are not there?
Yes.

1743. There are four hours of moral and literary instruction; there is the separate religious instruction, and there is the intermediate period in which religious instruction is given to the school, but at which any children who object, are not obliged to be present?
Yes. The reading of the Scripture Extracts, under these circumstances, form a part of the combined instruction, in which all may join whose parents do not object, but in which none need join whose parents do object.

1744. Marquess of *Lansdowne.*] Is there any school under the Board subject to such regulations that a Protestant parent, anxious to provide for the religious instruction of his child, cannot have it amply provided for, and to the full extent, in point of the time required, at one hour of the day or another?
With the consent of the patron of the school, he can; but no doubt it is possible, where the patron does not wish to admit Protestant instruction, that a case might occur where Protestant children would not be able to get it in the school-room, and *vice versâ* with Catholics, that is in a non-vested school. In a vested school both Protestant and Catholic children have the right secured of having the religious instruction given in the school-room which their parents choose to provide for them.

1745. Viscount *Clancarty.*] Who is to give it?
The person whom the parent provides for the purpose.

1746. The Commissioners do not provide that instruction?
No.

1747. Lord Bishop of *Ossory.*] With respect to the threefold division which the Chairman asked you about, do you think that that originated in the resolution of Baron Greene, or was it not long antecedent to that resolution?
I think it originated entirely in this new arrangement.

1748. Then how do you account for the fact of the Time Table, which exhibits the business of the school on ordinary days, having from the first a column for religious instruction?
That must be separate religious instruction.

1749 Lord *Monteagle* of Brandon.] In the ordinary Time Table which has been always used, there is a column marked "Religious Instruction;" was not that column intended to mark upon the Time Table the time set apart for separate religious instruction, and nothing else?
So I conceive.

1750. If any other meaning were to be given to it in all those schools in which the Scripture Extracts were read, or, even carrying the argument further, in those schools in which the religious extracts contained in the Reading Books were read likewise, ought not those books to have been inserted in that part of the Time Table that was marked "Religious Instruction"?
Yes.

1751. That was not the case, was it?
No.

1752. The

1752. The column for religious instruction was exclusively intended to convey to the public, the children and the managers of the schools, the time fixed for separate religious instruction?
Yes.

1753. Lord Bishop of *Ossory.*] What do you mean by "separate religious instruction?"
I mean religious instruction quite separate from secular instruction, or that combined religious instruction which we consider as part of the literary instruction of the school.

1754. Was not it said from the first that it was to take place upon a day to be set apart for religious instruction, and during which the school was to be closed as regarded secular instruction?
At first, no doubt the intention seems to have been that there should be a certain number of hours devoted entirely to literary instruction, and that any religious instruction that was given should be either before or after that time.

1755. Earl of *Derby.*] In the original instructions, was not it intended that the Scripture Extracts and the Book of Sacred Poetry should form part of the combined general education?
Certainly.

1756. Lord Bishop of *Ossory.*] In point of fact, the distinction did not arise with respect to books till the Sixth Report in 1839?
No rule was previously declared on the subject.

1757. They were compulsory in the sense in which any books of ordinary education are compulsory up to that time, were not they?
No, I think not.

1758. In one sense no books are compulsory, because none are forced upon the patron; but if the patron determines upon the books to be used for ordinary education, is it competent to a parent to say that his child shall not be taught the Fourth Lesson Book, for example?
It is not competent for a parent to say, my child shall not read the Fourth Book; but it is competent for the parent to say, my child shall not read the Scripture Extracts, or any of the entirely religious books.

1759. Did that distinction, by which he was able to object to the Scripture Extracts, and not to object to the Fourth Book, exist before 1839?
It never was declared by our rules till then; but then that passage was introduced into the Sixth Report, which states that the settled view of the Board was that if the patron attempted to make the reading of the Scripture Extracts compulsory upon a child whose parent objected, he would not be allowed to do so.

1760. Are the Committee to understand, that up to the year 1839 there was no distinction between those books and other books, so far as the rules of the Board were concerned?
So far as the rules of the Board were concerned, no distinction was expressly made between them in that respect.

1761. The progress, therefore, has been of this kind, that first one and then the others have been put into the class of religious books. Up to 1850 the only book included in Rule 8 was the Scripture Lessons, was it not?
Up to 1850, the Scripture Lessons was the only book mentioned, but we always understood that, inasmuch as the other two books fell exactly under the same principle, the rule applied to them as well as to the Extracts.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next,
One o'clock.

Die Jovis, 23° Martii 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Lansdowne.	Viscount Canning.
Marquess of Salisbury.	Lord Bishop of Down, &c.
Earl of Derby.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	Lord Monteagle of Brandon.
Viscount Hutchinson.	

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Right Hon. Alex. Macdonnell.

23d March 1854.

The Right Honourable ALEXANDER MACDONNELL is called in, and further examined as follows:

1762. Lord Bishop of *Ossory.*] IN the course of the discussion which took place with reference to Master Murphy's amendments, did you become acquainted with the grounds on which the Roman Catholic members of the Board placed them?

I did not enter much into the matter; I did not wish to enter into any theological discussion with the members of a different Church from my own.

1763. I presume you must have heard the ground stated on which they rested the motion with respect to the two books?

With regard to the two books, I had conversations with several of them.

1764. Will you state the grounds of their objection to those two books, as you collected them in conversation with those members of the Board?

In my opinion they had a very general objection to a theological work like the Lessons on the Truth of Christianity being introduced into the combined instruction of Roman Catholics and Protestants.

1765. The objection was to any such book?

Any such book as that.

1766. Did they make any specific objections to the book themselves?

I think they considered that the book was drawn up, though with the most pure intentions, in what is called a decidedly Protestant spirit; they all seemed to me to have an impression of that sort.

1767. Lord Bishop of *Down.*] Are you now giving mere private conversation, or what passed at the Board upon the subject?

Private conversation; there was very little discussion on the subject at the Board; the members had made up their minds, without much discussion as to their particular reasons.

1768. Lord Bishop of *Ossory.*] Were there no arguments employed by one side to convince the other, or to justify themselves for the course they took?

No, I do not think there were; I do not think the thing was ever regularly discussed at the Board.

The Right Hon. Alex. Macdonnell.

23d March 1854.

1769. Is it usual for great questions at the Board to be settled in that way, without any discussion among the members as to the resolutions that are passed?

I think it would be very inconvenient to discuss a matter of that sort at an open Board. The great matter was for the different members to make up their own honest opinion, whether a theological work of that description could with propriety be introduced into our combined instruction or not; I think it would be unwise to discuss such questions before the Board itself.

1770. On what ground do you think so?

I think the less theological discussions take place at a mixed Board like ours, the more likely will it be that its affairs will be conducted in a satisfactory manner.

1771. You appear to have voted for both amendments?

I did.

1772. On what grounds did you vote for both amendments?

I was decidedly of opinion, after considering the question as well as I could, that those books were not books that could be fairly introduced into a system of combined education for the poor of Ireland, Roman Catholic and Protestant.

1773. Earl of *Derby*.] You mean that their use ought not to be continued?

Yes; I mean that their use ought not to be continued; they were introduced, the first of them, in 1838, and the second in 1843; the introductory Lessons on Christian Evidences were introduced in 1843, and the Lessons on the Truth of Christianity in 1838.

1774. Lord Bishop of *Ossory*.] Previously to the proposal of those amendments, had you felt in the same way about the books?

I had uniformly felt in that way with respect to the books from the time that the consideration of the question was first pressed upon my mind; I heard a great deal with regard to those books about the year 1850 for the first time. I found that very strong objections were then entertained by many persons in the Roman Catholic Church, and that led me to consider very fully whether the book was one which ought originally to have been introduced, or which, having been introduced, ought to be continued on our list of books.

1775. The 8th Rule underwent modification in 1850, did it not?

The 8th Rule, I think, did not undergo any modification in 1850; there was a passage introduced in 1850 to show that the principle of Rule 8, which was confined in terms to the Scripture Extracts, applied equally to the other two books, the Lessons on the Truth of Christianity and the Book of Sacred Poetry.

1776. Was not the change which then took place this, that then, in point of fact, for the first time those Lessons and the Book of Sacred Poetry were included in the 8th Rule?

For the first time they were included in the terms of that rule; but I have no hesitation in saying, and I am quite sure every one of the Commissioners would say the same, that had the question arisen at any time subsequently to the passing of Rule 8 in 1840, with regard to the compulsory reading of the Lessons on the Truth of Christianity, the Board would have considered that both the books on Christian Evidence and the Book of Sacred Poetry fairly came under the same rule as the Scripture Extracts did.

1777. Do you say that from an acquaintance with the opinions and feelings of the Commissioners, or from what you think would be a fair deduction from the general principles of the system?

I am sure that I have often heard things said which implied, and that the Secretaries themselves always took it for granted, that the rule applied almost *à fortiori* to the Lessons on the Truth of Christianity; that the rule was meant to apply to that particular class of books that were exclusively religious in their nature, and which were drawn up for the purpose of being used during combined instruction, till an objection was taken that the rule applied at least as much in principle and good sense to the Lessons on the Truth of Christianity as it did to the Scripture Extracts.

1778. How do you account, then, for its being suffered to remain in its original form for seven years?

I think

I think that it was because the reason and principle of the 8th Rule evidently applied to those other books; and that it was, *exempli gratiâ*, that the Scripture Extracts were specified. We should have taken for granted that, the rule being applicable to the Scripture Extracts, it ought to be applied as a matter of course to the other two books, which were placed in exactly the same category.

1779. Supposing that a parent made objections to the use by his child of the reading books, which you and other witnesses have said are so full of religious instruction, what do you consider would be the proceeding of the Board with reference to such an objection, on this principle?

A case of that sort has never occurred, and I do not think that, in all probability, it ever will occur; if it did, the Commissioners would deal with it when the case arose, according to their notions of what was just and right. I think that they would make, and ought to make, a broad distinction between a book like the Lessons on the Truth of Christianity, which is a purely theological work, and a work like the Fourth or Fifth Book of Lessons, which is essentially a secular book, though most happily and judiciously interspersed with pious sentiments, and with a certain amount of scriptural information. I think that common sense points out that there is a wide difference between two such works. If any passage, in which religion is introduced, were objected to in the Fourth or Fifth Book of Lessons, I think it is likely that the Board might not allow the objection of the parent to prevail; that they would draw a broad distinction between a book of that sort and a book of a theological nature, such as the Scripture Extracts or the Lessons on the Truth of Christianity.

1780. Lord *Monteagle* of Brandon.] No such objection has ever existed?

No such objection has ever been made.

1781. Therefore, your answer is upon a hypothetical case, and it is a doubtful answer as to what might then occur?

Yes; I do not know what the decision of the Board would be.

1782. Lord Bishop of *Ossory*.] It appears that the Presbyterian members of the Board distinguished in their votes between the two books; did they give any reason for dealing differently with the two books?

There was no discussion, I believe, with reference to that question at the Board. The Presbyterian members certainly voted against the retention of the Introductory Lessons on Christian Evidences, and they voted for the retention of the Lessons on the Truth of Christianity; but there was no expression of opinion at the Board when the vote was come to with regard to the reasons which influenced them in the one vote and the other.

1783. Lord *Monteagle* of Brandon.] Was there anything in the original preparation of those two books to which your attention has been called which constituted a distinction between the one and the other; were they both prepared and adopted by the Board in the same fashion?

No; the Lessons on the Truth of Christianity were adopted by the Board in 1838; the Introductory Lessons on the Christian Evidences were not sanctioned by the Board till 1843.

1784. The one was edited on behalf of the Board?

Yes; the Lessons on the Truth of Christianity were edited by the Board itself, and to a certain degree prepared by the Board; there were certain alterations introduced by the Board into the original text of Archbishop Whately's work.

1785. Lord Bishop of *Ossory*.] You mean with the sanction of the Board?

Yes.

1786. Lord *Monteagle* of Brandon.] Was the manuscript, or were the proof sheets of the book, sent round in the manner which we have heard described to the individual members of the Board for their approbation or rejection?

So I understand. I was not a member of the Board in 1838.

1787. You were a member at the time of the adoption of the second book?

Yes.

1788. That was a book already published by Parker?

Yes.

The Right Hon. Alex. Macdonnell.

23d March 1854.

1789. Was that ever dealt with after the same fashion which had applied to the original preparation of the Scripture Extracts, namely, by sending it round to the individual members of the Board, for their observations, criticism and approbation or rejection?

No, it was not.

1790. Lord Bishop of *Ossory.*] Was it not submitted to all the members of the Board, and approved of by all?

My recollection is, that it was proposed to be approved, as being substantially the same work as that which we ourselves had printed and fully adopted in 1838.

1791. Marquess of *Lansdowne.*] Did Archbishop Murray state at the Board his sanction of that book?

No, for he was not present at the Board on the day when it was adopted; and I think it is very likely that that circumstance had a good deal of influence in subsequently inducing some of the members to object to the one volume and not to the other.

1792. Lord Bishop of *Ossory.*] You mean the fact of Archbishop Murray not having been present at the Board on the day on which the book was adopted?

Yes.

1793. Have you any reason to suppose that he was not consulted, and that his approbation had not been received?

I am not aware that it was received.

1794. Lord *Monteagle* of Brandon.] Was the attention of the Board ever called to the fact that there were certain differences between the book, as originally sanctioned by the Board, and the book that was adopted, which had been previously published by Parker?

No, I do not think that it was.

1795. Lord *Ardrossan.*] Have not both been equally vetoed now?

Both have been vetoed now; the one by a large majority, and the other by a smaller one. I think the one was by a majority of ten, and the other by a majority of seven.

1796. Earl of *Wicklow.*] Did Master Murphy never, at the Board, draw any distinction between those two works?

I do not recollect that Master Murphy drew the attention of the Board specially to that circumstance.

1797. You have never had any reason to believe that Master Murphy acted upon an erroneous impression with regard to one of those works, supposing it to be the work that was published by the Board, when, in fact, it was the other?

Not that I am aware of. There was a notion, which I have heard in conversation, that Parker's Edition (that is the one which we sanctioned in 1843) was the one that had been originally proposed by the Archbishop to the Board, and that objections had been taken to some parts of it, and that, in consequence of those objections, the book had been to a certain degree re-cast under the approbation of Dr. Murray, and that in truth Parker's Edition was not at all so much in accordance with Dr. Murray's views of what was right as the one which the Commissioners drew up afterwards, in 1838.

1798. Lord Bishop of *Ossory.*] Did you ever hear that stated in Archbishop Murray's presence?

No, I never heard it stated in his presence.

1799. Earl of *Wicklow.*] Did that conversation to which you have now alluded take place prior to the death of Dr. Murray?

I think it was subsequently to the death of Dr. Murray that I first heard it mentioned.

1800. Did you hear it mentioned at the Board, or in private conversation?

I heard it in private conversation. It was afterwards talked of in a general way at the Board, that there was something contained in Parker's Edition which had been objected to by Dr. Murray, when the question was first raised as to whether the book on Christian Evidences should be adopted.

1801. Lord

1801, Lord Bishop of *Ossory*.] It would appear that the Roman Catholic members of the Board made the carrying of Master Murphy's amendments a very great object?

There is no doubt they were very anxious that the book on the Truth of the Christian Evidences should be withdrawn.

1802. Had you ever any means of judging what course they would have taken if those amendments had been rejected?

No, I had not; I have no ground for knowing for certain what would have been their course; I am quite sure that it would have shaken extremely their confidence in the Board if we had not withdrawn those books, especially if we had refused to withdraw those books, and at the same time had insisted upon the amendment of Rule 8th, to which they were extremely opposed. Many of them were opposed to the amendment of that rule, even after the books were withdrawn. Mr. James O'Ferrall, when the book was withdrawn, consented to approve of the amendment of the rule.

1803. Do you think there is any probability of the Board rescinding that resolution by which those two amendments were passed?

I cannot be more confident of anything than that it would be impossible to induce the present members of the Board to rescind that resolution, as far as their conscientious opinions are concerned; of course, I only speak of the impression on my own mind. I am quite prepared to say that I would rather abandon my situation at once, and give up everything of the sort for ever, than consent to have those books restored to the list, when I know that it would be entirely against the conscientious convictions of all the Roman Catholic Commissioners, and I believe entirely against the conscientious feelings of the Roman Catholics of Ireland, that these books should be retained. And I am thoroughly convinced that to carry on a combined system of national education in Ireland, it is necessary, as far as principle and honour will allow, to consult the feelings, especially on religious points, of the great body of Roman Catholics.

1804. You have said that you think it would be impossible to induce the present Board to rescind that resolution?

I have.

1805. If the present Board were broken up, and the Board re-constructed for the purpose of rescinding that resolution, what do you think would be the result upon the reception of the national system in Ireland?

I think the result would be that a very large portion of the Protestants of Ireland, though, perhaps, not the majority, would entirely disapprove of the compulsory re-introduction of those books into the system, and that the whole of the Roman Catholics of Ireland would object to it.

1806. You do not contemplate the reading of the books being made compulsory?

No; I speak merely of the compulsory introduction of the books into the system itself.

1807. Earl of *Derby*.] You state that you think that the use of these books in the combined system of education is entirely repugnant to the conscientious feelings of the great body of Roman Catholics of Ireland; will you explain how it has happened that for many years those books have been in constant use in the model school at Marlborough-street without any objection on the part of a single Roman Catholic, and that now all at once the great body of the Roman Catholics, as by one impulse, are insisting upon their withdrawal?

The Lessons on the Truth of Christianity were introduced in 1838, and remained, in my opinion, to a great degree, a dead letter throughout Ireland; very little public attention was directed to them; they never were alluded to in any of the reports or public documents of the Board; the matter was never canvassed at all by the public, Protestant or Roman Catholic, and it was not in reality till lately that the Roman Catholics of Ireland came seriously to consider whether those were books that ought ever to have been introduced, or, when introduced, ought to be retained upon the list.

1808. Was it not the book introduced, and for some years made use of in Marlborough-street school without objection?

It was.

The Right Hon. Alex. Macdonnell.

23d March 1854.

1809. Lord *Beaumont.*] I understand that from 1838 to 1850 these two books were generally used in the schools, though not much remarked upon?

They were used in the model school in Marlborough-street; they were not much used throughout the country, and very little of public attention was directed to them.

1810. But in the year 1850 the use of them began to be publicly commented upon?

Very largely.

1811. How do you account for this alteration in feeling respecting them, or for this attention being directed to them at that particular period?

For the first time in 1850 I conceive that a good deal of pains were taken to introduce them into particular schools, especially into some schools in Roman Catholic districts. The attention of the Roman Catholics was drawn particularly to them in consequence of that circumstance; and Dr. Hayley, the Bishop of Carlow, finding them introduced into some schools in his diocese, protested against the use of them; his attention before that time had not been directed to the books at all: besides which, I think the Roman Catholic religious feeling, as well as the Protestant, has become more and more intense in Ireland every year, and much more attention is bestowed upon all these subjects than was the case at the time when those books were first introduced.

1812. Then do you imagine that now there is a much stronger sectarian feeling than there was at the commencement of the establishment of united education in Ireland?

I will not call it a sectarian feeling; I think that there is a decidedly more earnest religious feeling growing up in Ireland every day, not merely amongst the Protestants, but amongst the Roman Catholics also; I would not call it a sectarian feeling; I think that it is happily and truly a stronger religious feeling that is growing up in both Churches every day.

1813. Has the effect of that growth of religious feeling been such as to make it more difficult to have united education?

More difficult to have united religious education to which men, earnest in their particular faith, would conscientiously object; for example, if the genuine feeling of the majority of Roman Catholics be that that book on Evidences, though drawn up with great ability, and with the purest intentions, is, nevertheless, thoroughly Protestant in its spirit, I think a serious and earnest Roman Catholic, without any sectarian bitterness or littleness of mind, would object to the book in proportion as he was earnest and sincere.

1814. Lord *Monteagle* of Brandon.] Do not those two books, as far as they go, set the truth of revealed religion upon grounds of evidence rather than of authority?

I think that those books are an appeal entirely to the reason and private judgment of man, and that they exclude, and necessarily exclude, the doctrine of Church authority; I do not blame the book for this, because, if it was intended to be used in our schools as a book of combined instruction, it must, even if it had been drawn up for the same purpose by a Roman Catholic, have necessarily excluded the doctrine of Church authority; but I think the Roman Catholics, in general, would object to the book upon that ground, that it is throughout an appeal to human reason and private judgment, and that there is not a word from beginning to end that appeals to the authority of the Church.

1815. Assuming the progress of religious earnestness which you have already described on both sides, is it not in your judgment a natural consequence that a book of the character that you have described, excluding all reference to Church authority, should, under a progressive growth of religious earnestness among the people, become objectionable in the eyes of Roman Catholics?

I think so, decidedly.

1816. Lord *Ardrossan.*] How do you account for the fact, that all the Roman Catholic children suddenly objected to the Scripture Lessons in the Marlborough-street school?

I think that they were governed in a very great degree by the expressed wish of their Archbishop, Dr. Cullen; I think that, unless Archbishop Cullen had in a manner

a manner interdicted that book, that is, directed that the Roman Catholics should not use it in their schools in Dublin, it is very likely the book would have continued to be read at the present time.

1817. Have not objections to those books been made lately by Roman Catholics who adhere to the system?

A great number of Roman Catholics, who adhere most fully to the system, object to the Scripture Extracts.

1818. Do you consider them of a sectarian character?

No, I do not.

1819. Do you consider that they are open to the same objection which you urged just now against the Lessons on the Truth of Christianity?

No, I do not.

1820. Viscount *Clancarty*.] Do you recollect the drawing up of the 9th Report?

I do.

1821. Did this subject occupy much of the attention of the Commissioners at the time they drew up that Report, namely, the feeling of the Roman Catholic body with respect to the Scripture Extracts?

No, I do not think the question had been much considered at that time?

1822. You recollect the 9th Report?

I recollect it very well.

1823. In the course of the Report, the Board refer to the recommendations of the highest dignitaries of the Church in Ireland in the year 1812, and they found a defence of the system against some animadversions of the Church Education Society upon a reference to that Report?

They do.

1824. It is said there, "Amongst the books to be used, they" (that is, those Commissioners in 1812) "mention in particular a volume of Scripture Extracts, but not such a one, however, as the committee of the Church Education Society it seems would alone sanction, not a selection which would 'exhibit to the youthful mind a correct standard of faith and practice, and set forth the right of every man to possess, and inculcate the duty of every man devoutly to read and examine the Scriptures.' No, they recommended a volume of Scripture Extracts, in which the most important parts of Sacred History shall be included, together with all the precepts of morality, and all the instructive examples by which those precepts are illustrated and enforced, and which shall not be liable to any of the objections which have been made to the use of the Scriptures in the course of education. Then comes a paragraph, all important as to religious instruction and the duty of the clergy; it is as follows: 'The study of such a volume of Extracts from the sacred writings would, in our opinion, form the best preparation for that more particular religious instruction which it would be the duty, and, we doubt not, the inclination also, of their several ministers of religion to give, at proper times and in other places, to the children of their respective congregations;'" does it not appear to you, that in this statement stress is laid upon a volume of Scripture Extracts as an important preparation for the separate religious instruction that the children were to receive in the school?

I think it is plain from that passage, that both the Commissioners of 1812 and the Commissioners of National Education, who wrote the 9th Report, considered that to have a volume of Scripture Extracts, such as is here described, would be most serviceable for a national system of education in all respects, but especially in preparing the minds of all the children, Protestant and Roman Catholic, who could be brought to use them for that more special religious education which it would be the duty of their own clergy to give them at separate times.

1825. Lord *Monteagle* of Brandon.] Are you aware that the words which have been read by the noble Lord are the words of the 11th Report of the Commissioners of 1812?

Yes.

1826. Approved of by the Commissioners of Education, and cited as an authority for the Scripture Extracts?

Yes.

The Right Hon. Alex. Macdonnell.

23d March 1854.

1827. Viscount *Clancarty*.] Then they go on to state, "This is conclusive as to the views of the Commissioners with respect to religious instruction." If the views of the Commissioners with respect to religious instruction were, that the Scripture Extracts should be read as part of the mixed system of education, how do you reconcile it with your duty as Commissioners of the National Board of Education to leave it even optional with the children to absent themselves from such instruction?

That I conceive is a statement of the views of the Commissioners of 1806–12.

1828. Then, am I to understand that that view is not adopted by the Commissioners of the National Board?

No, we entirely agreed with them in thinking, that it would be most salutary to have a book of Scripture Extracts prepared for our schools and used in them; but I do not know that the Commissioners of 1806–12 intended that the Extracts should be compulsory, and certain I am that our Commissioners never made them so, and never would.

1829. Did the Commissioners read the whole of the 11th Report to which they refer?

We printed almost the whole of that particular Report in our own Reports; I believe almost the whole is contained in the Appendix to our Reports; it is the most important Report that ever came out on the subject of education in Ireland; and I have always considered it to be in a great degree the basis of all that has subsequently been done in the way of national education in Ireland.

1830. Lord Bishop of *Ossory*.] What do you think was the plan recommended by the National Education Commissioners in 1812 in their Report?

I think they intended that there should be a mixed Board, consisting of Protestants and Roman Catholics; that there should be a series of books, such as we have drawn up, compiled for the purpose of united education; but that above all, there should not be anything tolerated in that system which should bear even a suspicion of proselytism, or interfere in the slightest degree with the religious liberties of the subject. That principle is laid down in the broadest and clearest manner.

1831. Lord *Monteagle* of Brandon.] Unanimously by the Commissioners?

Unanimously.

1832. Lord Bishop of *Ossory*.] Was part of their recommendation that that system was to prevail in all the schools which should receive aid, or only in what were called new or supplementary schools?

It is a long time since I looked into the matter, but according to my recollection, the Commissioners of 1812, in writing that Report, were laying down what the new system was to be. But whether that new system was to apply in strictness to every school which might receive aid under the proposed Board, supposing it constituted, I am not prepared to say.

1833. Do you know that throughout that Report those are called supplementary schools?

Yes, I believe that expression is used.

1834. Do you know to what schools they were intended to be supplementary?

The parochial schools, I imagine, were to remain, but whether any grant was to be made by this new Board to those parochial schools, I do not know.

1835. Do you know that, in the 11th Report, the same Commissioners had the subject of parochial schools under their consideration, and that, after pointing out the deficiencies in them, they deferred until they had framed the new system, suggesting the changes that were to be made in the parochial schools?

So I understand; I conceive that that system was to apply to the new schools, and that the Commissioners did not say anything precisely with regard to what was to be done with the parochial schools.

1836. Are you not aware that, in the Appendix to the 14th Report, they take up the subject which they had dropped in the 11th Report, and that they there recommend not only that the parochial schools existing should be maintained, but that they should be extended so as to be equal in number to the parishes in Ireland

Ireland (not to the benefices but to the parishes), and that the number of benefices being 1,182, they recommended that the parochial schools should be extended to 2,400, to be supported conjointly with those supplementary schools?

I was not aware of that circumstance.

1837. And that they calculated that in those 2,400 parochial Church schools there would be educated 120,000 children?

I was not aware of that.

1838. And that they recommended that those should be supported partly by a tax upon all ecclesiastical property, not merely the benefices held by clergymen, but the impropriate tithes, and that the deficiency should be made up from the public funds?

I was not aware of that.

1839. If that was the scheme of those Commissioners, that besides this body of supplementary schools, which were not conducted upon the true principles of national schools, there should be, in addition, 2,400 schools, educating, as calculated, 120,000 children, as Church schools, to be supported out of the public funds; do you think that that corresponds to the present national system?

Certainly not; the only part of the system which corresponds exactly, or as nearly as possible with our system, was that which was to be applicable to the supplementary schools which were to be established by the State.

1840. But is not their authority as clear for the one as for the other; and does it not follow that if those supplementary schools were essential in order to complete the national education, for which the parochial schools were insufficient, the parochial schools were to be maintained upon this greatly extended scale?

So it appears. I admit at once that, from what your Lordship has read, it appears that the intention of those Commissioners was, that while they proposed to establish for those supplementary schools a system very analogous to or almost identical with ours, they were also prepared to give the means of supporting the Established Church schools, not only to as large but to a much larger extent than previously.

1841. Viscount *Clancarty*.] But still was not that 9th Report calculated very much to impress the public with the notion, that the national system was founded upon the recommendation of the Commissioners of 1812?

So far as regards the recommendations with reference to what the general system of education was to be, the two plans were precisely the same.

1842. There is one paragraph in the body of the 14th Report of the Commissioners of Education of which I would wish to remind you; it says: "We recommend that, in the first place, those Commissioners be instructed to apply to the governors of all the existing establishments for the education of the lower classes, wherever the information which has been received by us shall appear to be insufficient, and to require from them returns of the several institutions over which they preside, such as may enable them to ascertain in what districts supplementary schools, to be put under the direction of Protestant or Roman Catholic masters, as the circumstances of the case may render eligible, are most immediately necessary; which schools the Commissioners should be empowered to found, to endow and to regulate. The check which the existing schools would receive were the superintendence of them to be transferred to the proposed Commissioners; the difficulty of changing long settled establishments, and the waste of time to the Commissioners, who would be much more profitably employed in forming new seminaries than in altering old ones, induce us strongly to recommend, that the institutions which now exist should remain under their present managers; and that the spirit of improvement already manifested among them should be left to operate undisturbed, under the influence of that emulation which the new establishments would naturally excite." Now I wish to ask you, whether a paragraph of that kind ought not to have led the Commissioners to understand, that schools such as those established under the Church Education Society should form properly a part of the national scheme of education?

It would seem from all that has been now read, that while the Commissioners of 1812 looked upon a system something like what we have established to be the just and perfect one for a country, circumstanced like Ireland, they were not prepared to withdraw all State assistance from other schools carried on upon an entirely

The Right Hon. Alex. Macdonnell.

23d March 1854.

entirely different principle, such as the parochial schools; but they were prepared to recommend, that they should not only be sustained, but more largely sustained than before.

1843. Was the letter which I addressed to the Lord Lieutenant in October 1843, upon the subject of the 9th Report, ever referred to the Commissioners of Education?

I do not think it was; but I cannot speak with confidence; I have no distinct recollection upon the subject.

1844. How was the principle of emulation, which is recommended in this Report of the Commissioners of 1812, provided for under the national system of education?

That emulation is provided for, even as things stand at present, without giving to the schools which are rivals to the national schools any State support at all. There are 1,500 schools under the Church Education Society very largely endowed by the Established Church, and which do furnish an excellent education to all the Church poor who choose to accept it, and furnish to us, I admit, a very wholesome stimulus.

1845. Then you consider that the schools under the Church Education Society afford a wholesome stimulus to the schools under the National Board?

I think they do.

1846. Viscount *Hutchinson.*] Do not you think that that emulation is carried on under rather disadvantageous circumstances on the part of the Church schools, when you consider that the national system is supported by public funds adequate to meet almost any outlay that is required for the instruction of masters, the preparation of books, the building of school-houses, and the payment of schoolmasters; whilst the Church Education Society depends entirely upon the voluntary contributions of the members?

Certainly, they are under very great difficulties, and every just man in the world would wish to give them their fair share of the public grants, if it could be done consistently with the principles which should entitle schools to receive public grants.

1847. If the Church Education schools could under any circumstances receive the aid of the State, and so become absorbed in the great body of national schools, this principle of emulation which you think so valuable would be entirely lost?

No, I do not think it would; supposing those Church Education schools were to adopt the principle, that no child attending them should be compelled to receive any religious instruction which its parents disapproved, and if those schools still continued to be supported by the Established Church, they would in all probability furnish a still better stimulus than they do at present to the exertions of those other national schools that were conducted by Presbyterians, and by Roman Catholics; in proportion as those Church schools, after receiving their fair share of the public grant, and receiving all the benefits of national training and cheap books and inspection, become better and better, the stimulus would be more complete and wholesome.

1848. My previous question went upon the supposition, that the Church Education schools were admitted to receive aid from the National Board, without surrendering their present principles?

My answer supposed that they surrendered the principle of compulsion; for I could not conceive that the State will ever consent to make grants for education in Ireland, except upon the principle of non-compulsion; what I say is this, that supposing the Church Education Society could abandon its present principle of what I call compulsion; that is, that the Scriptures are necessarily to be read in the schools by all the children; supposing they could adopt the principle of non-compulsion, I see no reason why they should not be absorbed in the national system; and I think that if they were fully to adopt and act up to the principle of non-compulsion, they would furnish to the national schools a far greater stimulus than they do now, as Church Education schools.

1849. Earl of *Harrowby.*] You mean if they placed themselves upon the footing of the Presbyterian schools?

Exactly.

1850. Viscount

1850. Viscount *Clancarty.*] Is there practically any compulsion used when the system which is pursued in the school is known beforehand, and the children are free to go to the school or not; is that to be considered as a case of compulsion?

So far as this, that if a child goes into that school, he cannot receive the benefits of the teaching unless he joins in a certain course of religious instruction that is prescribed in it.

1851. Lord *Monteagle* of Brandon.] You know the Reports of the Commissioners of 1806–12?

I do not recollect them well.

1852. You are aware that their inquiry comprehended an investigation into the whole state of Irish education, including the free schools, the schools of private foundation, the Protestant charter schools, the diocesan schools, Wilson's Hospital, the Foundling Hospital, Erasmus Smith's school, and other matters?

Yes.

1853. In the reference which you made in your Ninth Report to the Reports of those Commissioners, was it your intention to adopt bodily all their recommendations with reference to the whole of those schools, or to refer specially and particularly to their fundamental recommendations with respect to the abstinence from religious interference?

To refer to the great principle that was laid down in that Report.

1854. In the Fourteenth Report, they sum up their views with respect to the new schools that they propose to establish in these words: "That such will be its acceptance we shall indulge the more confident expectation, if all interference with the particular religious tenets of those who are to receive that instruction shall, in the first instance, be unequivocally disclaimed and effectually guarded against; we conceive this to be of essential importance in any new establishments for the education of the lower classes in Ireland; and we venture to express our unanimous opinion that no such plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this country, unless it be explicitly avowed and clearly understood as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or description of Christians." Is that the fundamental rule and principle to which you alluded?

Certainly.

1855. Do you consider that fundamental rule to be carried out in the national system as recommended by Mr. Stanley's letter?

I do.

1856. Will you have the goodness to read to the Committee the names that are appended to that Report, and the date?

It is signed William Armagh, Charles Cashel, James Killalla, Isaac Corry, Thomas Elrington, Provo; Richard Lovell Edgeworth, James Whitelaw, John Leslie Foster; it is dated Dublin, 30th October 1812.

1857. Those were the late Primate, Dr. Stuart; the former Archbishop of Cashel, Dr. Broderick; Bishop Verschoyle; Thomas Elrington, Provo of the University of Dublin, afterwards Bishop of Limerick, and afterwards Bishop of Leighlin and Ferns?

Yes.

1858. And Mr. Leslie Foster was a gentleman very much connected with the North-east of Ireland, the county of Louth?

Yes.

1859. And his opinions are well known to have been not at all inclined to Roman Catholic doctrines?

I believe so.

1860. You have been examined with respect to parochial schools, which are referred to in the Eleventh Report, and you have been asked whether the emulation now carried on is one which is not conducted upon equal and impartial terms; whereas one class of schools obtains aid from the public, while the other class of schools obtains none; are you aware that by law funds were specially

The Right Hon. Alex. Macdonnell.

23d March 1854.

appropriated, from the date of the Reformation itself, for the parochial schools in question?

I understand that that is so.

1861. You have read the Eleventh Report; do you not know that by the statute of Henry the Eighth every incumbent in Ireland, upon entering into his incumbency, took an oath, solemnly swearing that he would teach, or cause to be taught, an English school within the said vicarage or rectory, as the law in that case requires?

I believe so.

1862. Was not that an endowment for that description of schools to which there is nothing parallel with relation to the schools of the National Board?

Yes.

1863. In dealing with the question of parochial schools, I find that in two previous investigations of a clerical kind, one in the year 1788, and the other before the Commissioners of 1806–12, it appears that the contribution of the clergy was in many instances not given at all; in other cases, it was given in a manner that was considered by the Commissioners to be inadequate; are you aware of those facts?

No, I am not; I have not studied the subject.

1864. You have been asked with respect to the recommendation of the Commissioners, as to continuing the parochial schools: are you aware that that recommendation was coupled with a further recommendation that the obligations of the clergy of the Established Church should be made larger, and more, with reference to those schools, constant and invariable?

I was not aware of those circumstances; I have no distinct recollection of them.

1865. Lord Bishop of *Ossory*.] Considering what has been read to you, are you not of opinion that if the authority of the Commissioners of 1812 is to be quoted in support of the general scope of the national system, it is also as decidedly in favour of such an extension of it as would embrace the Church Education schools?

I think the spirit of what your Lordship read, while it shows clearly that the Commissioners approved as a new system of something very like what we have established, were also on the whole favourable to the endowment of schools like the parochial, or like the Church Education schools.

1866. And an extension of them?

And even an extension of them.

1867. Earl of *Desart*.] In a former part of your evidence, did you not imply that a doubt existed in your mind respecting the unanimity of the Commissioners in the sanction of the second edition, Parker's edition, of the Lessons on the Truth of Christianity?

I did not mean to convey that; at the time that Parker's edition was sanctioned by the Board there was no dissenting opinion at all; the proposal passed without any objection.

1868. But you drew an inference from Dr. Murray's absence on the day on which the book was adopted; you stated that you did not know whether they were unanimous in adopting it, including Dr. Murray?

What I mentioned was, that Dr. Murray was not present at that meeting.

1869. And you seemed to imply that he did not join in the unanimous sanction of the work?

I think there was an impression amongst some members of the Board that Dr. Murray's attention was not fully drawn, if at all, to the circumstance that Parker's edition was a different one in some respects from the one which we had drawn up with his approbation.

1870. Did you mean to infer that Parker's edition was adopted, as it were, surreptitiously, without Dr. Murray's knowing it?

Not in the slightest; I think it was proposed most honestly, that Parker's edition should be sanctioned by the Board; it differed in some degree, but, as

was

was supposed by the Archbishop, to differ in no material respect from the edition that we had drawn up ourselves; and he recommended us to sanction it, and we did so; there was nothing at all surreptitious in the proceeding.

1871. As the unanimous sanction of the Commissioners was required for the publication or sanction of a book by the Board, do not you think that the absence of any objection on the part of any of the Commissioners implied unanimity on their parts, and may justly have been conceived by the public as a proof of the book having their unanimous sanction?

The very fact that the book was adopted, and was not objected to by any member of the Board, may be considered by the public as a proof that there was unanimity upon the subject.

1872. In fact, the public were led to infer that the Commissioners were unanimous in its adoption?

I think so.

1873. Lord Bishop of *Down.*] Was there not this great difference between the introduction of the two books, namely, that, whilst the Lessons on the Truth of Christianity was approved individually by all the members of the Board, having been sent round to them all in proof sheets, the book on Christian Evidences was introduced at once, without any individual sanction given to it?

I conceive that that was the case.

1874. Did the Archbishop of Dublin preside at the Board at the time when the book of Christian Evidences was brought before the Board?

He was, I believe, present, and in the chair.

1875. Did he not produce the book, and state that, on the adoption of which by the Board, might well follow the sanction of the book on the Truth of Christianity, and ask the Board to put it on their list?

I have no exact recollection of what took place.

1876. *Chairman.*] Have you ever heard of objections on the part of Roman Catholics to the use of those books in the national schools?

I have heard a great number of Protestants say that the Lessons on the Truth of Christianity was a book drawn up in what they considered a thoroughly Protestant spirit, and that as such it was not well suited for the purposes of the united education of Protestants and Roman Catholics in the same schools.

1877. Have you ever heard any objections made to the use of it as being a book not well adapted for children of so young an age as are generally brought up in the national schools?

That is, I think, the strongest practical objection made against the book; Roman Catholics consider that it is a book written in an entirely Protestant spirit, and that it is a book which is written upon a subject which ought not to be introduced into poor schools attended by children, boys and girls, between the ages of 10 and 15, especially in a country like Ireland, where infidelity is happily almost unknown amongst the poor, and where it may be considered very unwise to introduce the question of Christian Evidences, inasmuch as the children have no doubts upon the subject. Many persons, I think, object to the book as raising doubts which never would have existed in their minds had they not been in the first instance presented to them in that excellent volume in which those doubts are it must be owned very well answered.

1878. Marquess of *Salisbury.*] Is that opinion confined to Roman Catholics, or do Protestants partake in it?

I think it is partaken very largely by Protestants; I think the generality of fair men before whom the question was put would say that it is not a wise proceeding to introduce a book of Christian Evidences into schools for the reading of poor children between 10 and 15 years of age.

1879. Marquess of *Lansdowne.*] You stated that these books have been objected to by Protestants; do you recollect whether they have been objected to by clergymen of the Church of England at any time?

I have heard clergymen of the Church of England discuss the matter, and they have certainly expressed their surprise that the book was ever introduced into the system, and I think they have taken the double ground that the book

 appeared

The Right Hon. Alex. Macdonnell.

23d March 1854.

appeared to them to be written in a thoroughly Protestant spirit, and as such objectionable for our purposes, though very much admired by them; and secondly, that they did not think it a judicious thing to introduce any book of Christian Evidences, whether written in a Protestant spirit or in a Roman Catholic spirit, into poor schools attended by children of Irish peasants who have no sort of doubt upon the subject of Christianity.

1880. Earl of *Harrowby.*] Were those books really used to a considerable extent in schools under Protestant patrons, or where the population was mainly Protestant?

I believe not; they have been used in a very small degree in national schools which are attended by Protestant children, but I believe they have not been used at all in any of the Church Education schools throughout Ireland, in which they could have been got for little or nothing at our stores, and in which our other books are employed in very large quantities. It has been stated in Parliament, and I believe has never been denied, that the Book on the Truth of Christianity was never employed to any extent in the 1,500 Church Education schools.

1881. Was this book used in the Presbyterian schools in the North of Ireland under the National Board?

I imagine it has been used at least as much there as in any other national schools.

1882. Can you state the numbers at all, as to the extent?

I think the sale of the book is the best test; the number of schools in which you find a book stated to be read is often calculated to deceive; I think by far the best test is the consumption of the book. It can be shown that during the last half-year, before the unfortunate withdrawal of the Archbishop of Dublin, there were only 136 of those little volumes, either bought at half price or applied for in what we call our free stock, in the whole of our 5,000 schools; during that half-year I am quite sure that any thing unfavourable to the employment of the book that might have arisen from the discussion respecting it would have been more than compensated by the additional interest that was taken in it by many people, especially Protestants, in consequence of that very discussion.

1883. Could you supply the Committee with a return for a series of years, showing the extent to which the book had been granted or sold at half price?

It can be furnished for three years, which I suppose will be sufficient for the purpose.

1884. Viscount *Hutchinson.*] Could we also have a return of the yearly consumption in the national schools of the Fourth and Fifth Lesson Books and the Supplement to the Fourth Book, stating the number in each year granted, and the number sold at half price?

That can be given.

1885. Lord *Monteagle* of Brandon.] Is it not the fact that in the most elementary reading books used in the national schools, as well as in these volumes, there are extracts from Scripture to be found?

From the very first book to the last there is, in proportion as the understanding of the child developes, always something of religious food prepared for it in each of the books.

1886. Do not even the Tablet Lessons, which are intended as the first introduction, contain references to Scripture and extracts from Scripture?

Yes, they do.

1887. Is it not the fact, that in all the schools there are necessarily a greater number of children in attendance in the earlier classes than in the higher classes?

By far the greatest number of the children are in the early books.

1888. Therefore, a disproportion in the numbers of the Fourth and Fifth Lesson Books granted or sold, as compared with the earlier books, unless viewed in relation to the number of the children attending the classes in which those books are read, would lead to an erroneous inference if from thence you assumed the existence of a disposition to reject or to object to those books?

Certainly.

1889. Is not the price of the books another material consideration; are not those

Fourth

Fourth and Fifth Books much higher in price than the Second and Third Lesson Books?

Very considerably.

1890. In granting the free stock to any school, are the same number of copies of the Fourth and Fifth Books given that are given of the Second and Third?

We give in proportion to the wants of the school; there are comparatively few boys or girls reading the Fourth and Fifth Book, and therefore we give few of them.

1891. Therefore all those matters must be taken into account in considering the results of the return which you have now been called upon to furnish?

Yes.

1892. In granting your free stock upon receiving application from schools, have you ever obtained any information, either in correspondence or from your Inspectors, of any objection to receiving those Fourth and Fifth Books?

Never.

1893. Have you known, on the contrary, rather an anxiety to obtain a greater number of the more advanced books than you found it convenient either upon economical or other grounds to furnish?

If we had the means to supply more, more certainly would be taken, but the parties have full power to get any amount they please at half-price, and we are quite willing to furnish them to any extent at half-price.

1894. Are you aware, from the Reports of your Inspectors, and from other means of knowledge, that those more advanced books, the Fourth and Fifth Reading Books, are not only sought for eagerly as a means of instruction in the school, but are frequently taken home by the children to their own houses and used at home, and that they are used even by the parents of the children?

That is always said to be the case, and I believe it is said with great truth, that the children are in the habit of taking those books home, and that they are constantly read in the cottages of the poor.

1895. Earl of *Wicklow*.] Do you grant those books at half-price to schools not in connexion with the Board?

No, we cannot do so, there is an objection to doing that; we can grant books at half-price only to schools placed under our own system.

1896. Earl of *Carnarvon*.] Do you mean that the Fourth and Fifth Reading Books are read in most of the Roman Catholic schools in the country?

I have no doubt that there are a great number of the national schools in Ireland in which the children are not sufficiently advanced to read our Fifth Book; it is a very advanced book.

1897. But in the event of their being sufficiently advanced, do you think it would be considerably used in the schools through the country?

I have no doubt that on the part of those who are sufficiently advanced there is the greatest desire to read the book; and I never heard of the slightest disinclination on the part of either the teacher or the priest to have the Fifth Book and the Fourth Book read by the children.

1898. Lord Bishop of *Ossory*.] Has there ever been any difference at the Board with respect to those books?

None.

1899. Nor with respect to any of the rules connected with the secular education given in the national schools?

Not that I am aware of.

1900. The differences have been entirely about the rule connected with religious education, and the books employed in religious education?

I think so.

1901. Lord *Beaumont*.] Did you ever hear that there was any intention or desire in any party to revise those books, and to have the portions of them which have any religious cast removed?

I have never heard of any intention of that sort, and I think I stated in my

The Right Hon. Alex. Macdonnell.

23d March 1854.

former examination that I have the strongest conviction that it would be quite contrary to the wish, not only of the majority, but of every one of the Commissioners, to remove out of those Lesson-books the religious element which is so largely interspersed throughout them.

1902. Lord *Ardrossan.*] But if Dr. Cullen and the rest of the Roman Catholic hierarchy were to express their disapproval of those secular books, would not the same result happen which has happened with regard to the Scripture Lessons?

I cannot say with confidence what the result would be; but I can say with great confidence that it would be exceedingly unwise and dangerous for Dr. Cullen to make any such attempt, and that if he did, it would weaken his authority very much; it would be straining the cord a great deal too tight. And further, I do not believe, from all that I have heard, that Dr. Cullen has any such intention in his mind. I am speaking merely as to matter of opinion.

1903. Has he not expressed his decided disapproval of combined religious instruction?

He is understood to be very hostile to what is called mixed education, that is, he is very hostile to the education of Roman Catholic children in schools in which the patrons are Protestants and the teachers are Protestants. I do not think he is at all hostile to the education of Protestants and Roman Catholics together, provided there is the security of a Roman Catholic patron and a Roman Catholic teacher. But, where Roman Catholic children are attending a national school, I believe that he unfortunately is very anxious that the school should on all occasions be under a Roman Catholic patron and a Roman Catholic teacher.

1904. Did he not, on a late occasion, say that he reprobated all combined religious education?

I do not recollect that; I am not aware of it. I think his objection is what I have stated. Generally speaking, he seems to be hostile to what is called mixed education.

1905. Lord *Monteagle* of Brandon.] Do you refer to any late document which has appeared from him?

I think his Pastoral expressed that.

1906. Lord *Ardrossan.*] Are you aware that at the last Feast of St. Norbit he publicly stated his disapproval of all combined religious education?

I do not recollect that; but I am quite aware that he is generally hostile to what is called mixed education.

1907. Is it not very possible that Dr. Cullen may consider the religious instruction given in the reading books used in the secular education as a species of combined religious instruction?

I do not think that he would take that view of it; I think that if those books were read by Roman Catholics, under a Roman Catholic teacher, he would not consider that as combined instruction.

1908. Lord Bishop of *Ossory.*] Do you know how many non-vested schools there are under the patronage of Roman Catholic priests?

I think about 2,000 non-vested schools. There are above 3,100 schools altogether under Roman Catholic priests, and of those I think about 1,000 are vested schools. I think that of the 1,500 vested schools that we have, about 1,000 are under Roman Catholics.

1909. In point of fact, are not those schools chiefly confined to one communion?

I should think that in most cases the vested schools under Roman Catholic patrons are attended, not exclusively, but nearly so, by Roman Catholics.

1910. Lord *Monteagle* of Brandon.] Do not you consider that, in the case of schools under such ecclesiastical direction, it is almost a necessary result that they are attended mainly by the professors of that faith which is represented in the school management?

I think that the circumstance that a school, whether vested or non-vested, is under a clergyman, Protestant or Roman Catholic, has a certain tendency to make

make it more exclusively a school attended by children of the clergyman's own faith than if the school were under the patronage of a layman, Protestant or Roman Catholic.

1911. Would not the Protestant children in the vicinage, or their parents, very probably have a feeling of jealousy, and a fear of interference with their religious sentiments, in attending a school which was exclusively under the direction and management of a Roman Catholic clergyman?

There is, no doubt, a feeling of that sort.

1912. Have you any doubt with respect to the correlative of that, namely, that schools under the care of a clergyman of the Established Church will, on the same ground, be viewed with some degree of disfavour and distrust by the Roman Catholic population?

There would be a tendency that way; but I think that in both instances, where the clergyman was animated by a truly impartial spirit, that feeling would be to a great extent lessened, though not entirely removed.

1913. How would you apply those statements to the Church Education schools of which you have spoken in the earlier part of your evidence?

Of course, all those circumstances which render a school, which is under a Roman Catholic clergyman as the patron, unacceptable to a certain degree to Protestants, will render a Church Education school, which is under the exclusive patronage of an Established Church clergyman, unacceptable to Roman Catholics.

1914. Referring to the extract which has been read from the 14th Report, as to the necessity of unequivocally disclaiming and guarding against any system of proselytism, do you consider that that principle can be considered to be worked out and applied in the Church Education schools, where the Scriptures are read as a necessary part of the course of daily instruction?

When you make the reading of the Scriptures a necessary condition of the poor of Ireland receiving instruction, I conceive that you abandon at once the whole ground upon which the system of national education was framed, and that either the framers of that system must have been entirely wrong in the view which they took, or that we ought to adhere to the principle upon which it was granted, of non-compulsion with regard to religious education.

1915. Lord Bishop of *Ossory.*] Why do you suppose that the result of extending aid through the National Board to the Church Education schools, conducted upon the present principles, would be making the Bible compulsory in all schools, whether they were Church Education schools or not?

I do not say that; I merely say that supposing you were to retain the present 5,000 national schools, upon the present principle of non-compulsion, and that you were to give aid under the National Board to the 1,500 Church Education schools, we might still continue the same principle of non-compulsion in the national schools, and give aid to those 1,500 schools; but in those 1,500 Church Education schools, if conducted on their present principles, we should be acting against what I consider to be matter of conscience in giving public aid to them.

1916. Matter of whose conscience?

A person who supports the principle of the National Board holds, I conceive, that it is unjust to give national support to any school in which a child who attends it is forced to read any religious work against the conscience of his parent.

1917. In the first place, who is it that supports the national schools?

The State.

1918. And you think it is against the conscience of the State to aid schools in which there is what you call a compulsory rule with respect to religious education?

I think that in Ireland it would be pregnant with danger.

1919. You think that it would be contrary to the conscience of the State in Ireland to extend aid to such schools, but that it would not be contrary to the conscience of the State in England to do so?

I think that it would be contrary to good conscience to give aid to schools in Ireland under the actual circumstances of Ireland, in which the parties supporting the schools would make the reading of the Bible a necessary condition of attendance at the school.

The Right Hon. Alex. Macdonnell.

23d March 1854.

1920. Do not you think that a large body of Protestant Dissenters in England are as much opposed to the formularies of the Church in England, as the Roman Catholics in Ireland are to the reading of the Bible?

They are.

1921. Would you not conceive it, under such circumstances, contrary to the conscience of the State to aid the National Society in England, which makes instruction in those formularies compulsory upon all the children who attend its schools?

I think that in England the question is a much more complicated one than in Ireland. I think that in England, where it seems to be almost impossible at present to have one united system of education, it may be perfectly right and just in the State to give denominational grants; while in Ireland, under the peculiar circumstances of the country, and where more than nine-tenths of the whole nation have willingly accepted the grants of the National Board, it might be very unjust and unwise to give denominational grants.

1922. But in England there are a very large body of Dissenters whose conscientious scruples, I suppose, it would be right to attend to as much as the conscientious scruples of Roman Catholics in Ireland, yet the State gives aid to the National Society's schools in England, in which the system is a great deal more compulsory and exclusive than it is in the Church Education schools in Ireland; do you know how it guards against doing injustice in this case?

No doubt by giving grants to both parties.

1923. And as the Roman Catholics might be injured by not being able to attend either the schools of the National Society or the schools of the Protestant Dissenters, you are also aware that the State extends grants to the Roman Catholic schools?

I do not understand the English system well; but I believe that such is the system.

1924. What do you think is the general effect of what you call the compulsory rule as to reading the Scriptures, when it is once made known; do you think that the effect is to bring children into the school, and to force them against their will to read the Scriptures, or is it to keep them out of the school in which it would be required?

I think the effect is this: that where a school carried on upon the compulsory principle, and supported with a good deal of money by the Church clergyman and the landlord, is established in a neighbourhood where there is no other school, which can be attended conveniently, if at all, by a Roman Catholic child, it holds out a very great inducement to him, and almost a necessity to receive secular education, on the condition that he must receive religious instruction which his parent disapproves of, under a patron and under a teacher of a different religion from his own.

1925. Do you think that is a practical difficulty or objection under the existing circumstances of the Church Education Society and of the national system, considering that there are 4,875 schools actually in operation under the national system, and that the National Board have the power (as appears by their proceeding last year) of adding to those at the rate of 264 per annum; do you think that, under those circumstances, it can really be put to a Roman Catholic child to choose between the loss of secular education, and taking secular education together with religious education, that his parent disapproves of?

I think there must be a great number of instances where a Roman Catholic child is unable, even now, after we have 5,000 national schools in Ireland, to walk to a national school from his father's house, when he would be able easily to go to a Church Education school in the neighbourhood, close to his own home.

1926. Do you really think that is a practical objection seriously affecting the consciences of the Roman Catholics in Ireland?

I think it is; I think that many children must be under the necessity, if they are to be educated, of going to a Church Education school, more especially in consequence of the great influence which has been used by many of the landlords of Ireland to induce the children of their tenants to go to those schools.

1927. Has it never come within your knowledge that influence has been used by

by the priests to keep them from those schools and drive them into the national schools?

I have no doubt that the priests are constantly using their influence to induce their flocks not to attend the Church Education schools.

1928. That influence you think is used on both sides, I presume?

Certainly.

1929. You said that you thought that the objections that would arise in the mind of a Protestant to attending a school under the direction or management of a Roman Catholic priest would equally affect the mind of a Roman Catholic child with respect to a school conducted by a Protestant clergyman?

Yes.

1930. Are you in the habit of looking at the Reports of the Church Education Society?

I am occasionally; I do not pretend to know them well. I know there is a very large attendance at their schools.

1931. Do you know that the Church Education Society has attained, notwithstanding its compulsory rule with respect to reading the Scriptures, a vastly greater measure of mixed and united education than the national system has with all its freedom?

I believe that is so.

1932. To what extent do you think the national system has attained that great object (as it has been considered) of united education?

I do not think the national system has attained any great degree of success with regard to united education; that is, united education as understood in the literal sense of Protestant and Roman Catholic children being educated within the same walls.

1933. Lord *Beaumont.*] Has that success diminished since the year 1850?

No; I think it is increasing. I think that the amount of united education, though not great, is always upon the increase; but unquestionably the success of our system with regard to united education, in the literal sense, has not been great.

1934. Lord *Monteagle* of Brandon.] To what circumstance would you attribute the want of success of united education as originally contemplated in the national system?

The chief cause is, that in a very large portion of Ireland the poor are almost exclusively Roman Catholics, and the schools in those districts must, therefore, necessarily consist almost exclusively of Roman Catholics. The next reason is, that even in those parts of the North where there is a *bonâ fide* mixed population, you constantly find the Roman Catholic population in the mountain, and the Protestants in the plain. The population is large enough to support two schools, and of course if there be two schools, and one part of the population is in the mountain and the other in the valley, one of the two national schools will be almost entirely attended by Protestants, and the other almost entirely attended by Roman Catholics; and in addition to these circumstances, I need not mention that there are still very strong conscientious objections entertained by the Established clergy, and even by the majority of the landowners of Ireland on the subject; and that they have naturally used means to prevent their followers from availing themselves of the national schools.

1935. Lord Bishop of *Ossory.*] Do you think that those natural causes which you have described as accounting for the failure of the national system in producing united education amount to a physical impossibility, or something like it?

I should say that, upon the whole, those are the chief, and certainly the most permanent causes of the absence of united education in our national schools.

1936. But one of those causes cannot be the chief cause why the Church Education Society has attained a much larger measure of united education than the National Board; because the relative proportions of Protestants and Roman Catholics among the poor population would apply equally to both classes of schools?

The Right Hon. Alex. Macdonnell.

23d March 1854.

But the Church Education schools have this very great advantage, that wherever the Church Education schools are very well conducted, they are of course attended largely by any Protestant children in the neighbourhood, and then the Roman Catholics, who form the great bulk of the poor in almost every part of Ireland, if there is no national school near at hand, will naturally go to those schools, in order to get education of this sort rather than get none at all, more especially as a Roman Catholic child is not called upon, and cannot be called upon, to read the Bible till it is able to do so intelligently, and a great number receive education at the Church Education schools up to the time that they can read the Bible, and then leave the school; so, at least, I have been told.

1937. Do you know what are the average ages of the children in both classes of schools?

I think, in our schools, the average age of the children is about 10.

1938. Earl of *Harrowby.*] Do you mean the age at which they leave?

The age at which they leave; they generally leave at about 10 or 11 years of age.

1939. Lord Bishop of *Ossory.*] Do you know what is the average of the children in attendance at the school?

No, I do not; but I have always understood that a very large proportion of the Roman Catholics who attend the Church Education schools can do so with a perfectly safe conscience up to the time at which they are qualified to read the Bible, and that many of them then leave the school.

1940. *Chairman.*] Do you know whether it is the fact that when they come to the age you have mentioned they frequently walk a distance of three, four or five miles to attend a national school, instead of remaining at a Church Education school?

I have no knowledge of that; I think it is very likely.

1941. Lord Bishop of *Down.*] Are not you aware that in the North of Ireland, where the population will admit of united education more than in any other district, the national system has been more successful in that respect than in any other part of the country?

Certainly.

1942. Will you be good enough to read to the Committee a few lines in Mr. Patteson's statement, in page 309 of the Nineteenth Report, with regard to a very important district where the population is mixed?

"Gentlemen,—In compliance with the request in your letter of the 5th ult., I forward the accompanying Table, exhibiting fully the extent to which the national system is carried out upon the united principle in this district. I have given the statistics of every school (except six, from which I have not been able to obtain them completely), in order to afford the most perfect exhibition of the satisfactory working of the national system, in regard to united education, in a district whose area is almost 400 square miles, and whose population for the last 20 years has been, with little variation, close upon 150,000, and in which the several religious bodies are largely represented."

1943. Is that from a statement of one of your ordinary Inspectors?

One of our Inspectors, Mr. Patterson.

1944. Lord Bishop of *Ossory.*] Will you be good enough to look at the Table which follows, beginning with page 314; will you look at the parish of Ballyculter, and the school of Whitehill; what is the proportion of the population of the Established Church to the Roman Catholics, as stated by Mr. Patterson?

Thirty-nine of the Established Church, and 58 Roman Catholics.

1945. Now, will you look at the school, and see what is the attendance upon it?

Two of the Established Church, 47 Roman Catholics, and three Presbyterians.

1946. So that the proportion of the population of the Established Church to the Roman Catholics being 39 to 48, the proportion in the school is 2 to 47?

Yes.

1947. How does the Inspector account for that in his observations?

"Ballyculter Church School."

1948. That

1948. That note is intended to account for the fact of the proportions of children in the school being so widely different from the proportions of the population?
Yes.

1949. Will you look at Boncastle school, in the county of Down, at page 316, and state what are the proportions of the population?
The proportion is 25 of the Established Church, and 50 Roman Catholics.

1950. What are the proportions of attendance upon the school?
There are four of the Established Church, 61 Roman Catholics, and nine Presbyterians.

1951. Will you look at the last column, on the right hand side of the page, and see whether he does not account for that disposition by saying that there are Protestant local schools for the children to go to?
He gives a list of other schools; no doubt that is one of many reasons why united education under the National Board has not been so successful as it might otherwise have been.

1952. I suppose the schools mentioned in this Table were selected because they were the most favourable cases?
Certainly.

1953. Will you have the goodness to direct your attention to the last column, and to see whether the deficient attendance of Protestants at the National schools is not accounted for by showing that they have other schools to go to?
No doubt that seems to be the explanation given.

1954. Viscount *Hutchinson.*] Does not that prove that in those districts, at all events, the members of the Church of England infinitely prefer separate instruction wherever they can obtain it?
I think there is a great tendency, on the part of our Church poor, to prefer the Church schools when they are near them.

1955. Do not you think that the Roman Catholics also infinitely prefer separate unmixed education wherever they can obtain it?
I do not think there is the same desire on the part of the Roman Catholics to avail themselves of separate Roman Catholic education as distinguished from national education.

1956. Earl of *Wicklow.*] Do you not think that that difference of opinion between the Protestant and the Roman Catholic children, or their parents, may in a great measure arise from this, that the exclusively Protestant schools are of a much higher order, and give a much better description of education than the exclusively Roman Catholic schools generally in the country?
That is the case certainly.

1957. And that, consequently, Roman Catholic parents are much more disposed to prefer the mixed system established by the Board to the exclusive system in the Roman Catholic schools, than Protestant parents are to prefer the system of the Board to that of Protestant schools?
I believe that is the reason.

1958. Viscount *Hutchinson.*] Does not it appear to you extraordinary that the education given in the Church Education schools should be better and of a higher order than that given in the practically exclusively Roman Catholic schools of the National Board, when the National Board has its model establishment in Dublin, and its training schools for masters in Dublin, while the managers of the Church Education schools have no such advantage, and are obliged to seek for masters for their schools wherever they can find them?
I have no notion that the Church Education schools are superior in the common run to the national schools; on the contrary, I think the common run of the national schools are at least as good as the common run of the Church Education schools; but I think it is very likely that the Church poor, accustomed as they were to attend the Church schools long before the establishment of the national system, and having a natural preference for the schools under their own clergy, and taught by teachers of their own religion, should long continue to prefer them

The Right Hon. Alex. Macdonnell.

23d March 1854.

even after the national schools might have become somewhat better than the Church schools.

1959. Is it not a fact within your knowledge that for the exclusively Protestant schools much larger funds are obtained from the gentry of the country promoting those schools than could be reasonably expected in the case of exclusively Roman Catholic schools in the country?

I have no doubt of it; for even in our national schools the gentry and clergy of the Established Church give little assistance; the Roman Catholic teacher is left almost exclusively for his support to the small stipend which he receives from the Board of Education; and in the same way, if there was an exclusively Roman Catholic school which would receive no benefit at all from the State, being unconnected with the National Board, I conceive that the teachers and the children would be in the wretched condition that the hedge schoolmasters and the hedge school children were in before the establishment of the National Board.

1960. Lord *Monteagle* of Brandon.] Do not you consider that the Church Education schools also derive considerable advantage from the more constant supervision and care which is given to them by the resident gentry of the country?

That is a great and incalculable advantage which they possess, that the gentry of the country and the Established Clergy all take a lively interest in those schools; and they have made them extremely useful; and we may form some idea from that, what the national schools would have been made had they been from the first supported, not only by the strong feelings of the nation at large, and by the public aid, but by what I conceive would have been far more important to them than almost all those things together, if they had been supported by all the property, rank and intelligence of the country.

1961. Are those results exhibited practically, to your knowledge, in comparing the national schools in which the sympathy and support of intelligent landed proprietors is enjoyed, as compared with other national schools in which those are wanting; are you able to say that the schools in which you get that aid from intelligent gentry and well-educated people are proportionably better than others?

I have no doubt that is the case, and until such support and countenance are obtained, I admit that our schools can never approach to that degree of perfection which I think they will in time attain to.

1962. Viscount *Clancarty*.] Do the resident gentry manifest their interest in the national schools by giving fixed salaries to the masters, in accordance with the original condition upon which the system was founded?

Where the resident gentry are patrons of the schools, they are in the habit of giving assistance to the teachers in the way of yearly donations; I believe every gentleman of fortune who has national schools upon his estate is in the habit of giving some assistance more or less to the poor teachers.

1963. Earl of *Wicklow*.] Do not you believe that the national system works beneficially in this respect also, by increasing the disposition of those who are opposed to it, to promote schools of a more exclusive character from the very necessity of competition with the national schools?

I have no doubt that education has been advanced in Ireland to a considerable degree by that very competition which exists between the national system and its conscientious opponents.

1964. Viscount *Hutchinson*.] You have stated in answer to a previous question, that although there are already 5,000 schools under the Board, you think that the system is capable of very considerable extension; that the country requires a great many more schools?

That is, taking the country throughout; there are particular parts where there are perhaps too many schools already. There are parts of the North of Ireland where the national schools are already too much subdivided; but taking Ireland throughout, I think there is no doubt that instead of having only 5,000 national schools, and 1,500 Church Education schools, we might have 2,000 more schools.

1965. Has

1965. Has a fact of this nature ever come to your knowledge; has it ever occurred that a Roman Catholic clergyman who had previously never made any application to the Board for aid, and who had no school under his patronage in his parish, has applied to the Board as soon as a Church Education school has been established?

I should imagine that that is a case which has often occurred.

1966. When such a case has occurred, has it uniformly been the practice of the Board to make inquiries into the circumstances of the case, and to see whether the Church Education school which had been established practically afforded education to the district, or a portion of the district; and has it been the rule to make inquiries of the patron of that Church Education school to know what his views were with respect to the establishment of a school on the national system in the neighbourhood?

No; we do not consider that the existence of a Church Education school is any reason whatever for our not giving a grant to an applicant for a national school. We consider that it is not merely education that the people of Ireland require, and that we are bound to extend to them, but education free from the suspicion of proselytism; and if the poor of a particular neighbourhood are not satisfied with having a Church Education school under a patron and teacher of a different religion from their own, but wish, at considerable expense to themselves, to establish a national school in the neighbourhood, we consider ourselves not only warranted, but bound, if we have the means, to establish a national school there for the purpose of giving education, and giving it free from the danger of proselytism.

1967. Do you consider it your duty to do so, when the prejudices of the Roman Catholic inhabitants of the district have been overcome, and when there has been practically a large attendance of Roman Catholic children at the Church Education school?

The very circumstance that, notwithstanding that the Church Education school exists there, the Roman Catholics of the neighbourhood are anxious to establish a national school, is a convincing proof to us that there is a demand for a national school; that the people will not be satisfied if they have not a national school.

1968. Are the Committee to understand from your answer, that you consider that the public department of which you are the manager, supported by public funds, is directly hostile to the Church Education Society, which is a private establishment, and supported by private funds?

I do not consider it directly hostile; but if the people of the neighbourhood do not avail themselves of the Church Education school, and make a demand upon us, and exhibit a school properly built and properly furnished, and have incurred all the expense that is necessarily incurred for the purpose of establishing a school, I consider it a proof that there is a strong desire on their part to get a national school in which their consciences will be perfectly secure.

1969. Earl of *Harrowby.*] Do the people of the district themselves apply in those cases?

The district applies.

1970. What application is it?

It comes from some individual, lay or clerical.

1971. Does the application of one individual in a district prove that it is the wish of the people in the district, the parents of the children included, to have a school of that kind introduced?

No; but the school could hardly exist unless there was a strong demand on the part of the parents of the children to have it, because before we make a grant there must be a school built; it must be furnished, and teachers must be employed; above all, there must be an average attendance of 30 children before we can make a grant. We do not make a grant to a non-vested school till all those circumstances conspire in its favour.

1972. Viscount *Hutchinson.*] Practically speaking, however, is not the applicant generally the Roman Catholic priest?

Generally speaking, in the case of Roman Catholic applications.

The Right Hon. Alex. Macdonnell.

23d March 1854.

1973. In the supposed case I have been putting to you, is it not generally so? Yes, no doubt.

1974. Viscount *Clancarty.*] In the parish of Ballymacward, in the county of Galway, from whom did the application come for the building of the vested school of Isker?

I do not recollect the circumstances at all.

1975. Earl of *Harrowby.*] With regard to vested schools, should you make a grant for building a vested school where the application came from a single individual?

Certainly; but we should make inquiries before making the grant, which would satisfy us that the population was sufficient to support a school, and that there was full likelihood that if we made the grant it would be a well-attended school.

1976. Would you take measures to ascertain the feelings of the people before the grant is made?

Yes, there are certain questions put for that purpose.

1977. Lord *Monteagle* of Brandon.] Supposing there was a large Christian Brothers' school in a place of mixed population, and that from the known management of that school, and from its ecclesiastical character, there were any considerable number of Protestants who declined attending it, and that those Protestants applied to you for the establishment of a national school at which, consistently with their own freedom of faith, they could attend; would you feel yourself bound to concede that national school to that Protestant application as freely and as fully as you would in the case that you have described of a Roman Catholic school?

At least as fully; I should consider that I was acting quite contrary to my duty if I did not most readily make that grant, because I should know perfectly well that if those Protestants had no place of education supplied by us, they would, in all probability, be forced either to go without education altogether, or to receive it at a place where I should be quite certain that their consciences would not be satisfied.

1978. Viscount *Clancarty.*] Would you consider the case suggested in the last question as at all analogous to that of a Roman Catholic priest applying in a case in which you are aware that the children of Roman Catholic parents and the children of Protestant parents are already assembled in the same school to receive education under a different system?

I can see no substantial difference between the two cases; I think in both cases the poor people, the Protestants in the one case and the Roman Catholics in the other, would feel a natural disinclination to receive education, the one at the Christian Brothers' school, and the other at the Church Education school.

1979. You stated, that before a vested school is established in any district, inquiry has always been made with respect to the actual state of education in the locality. As you are not able to give evidence at this moment about the establishment of the vested school in the parish of Ballymacward, will you on a future day furnish the Committee with particulars of the inquiry made with respect to that school?

I shall do so.

1980. Viscount *Hutchinson.*] There was a school established in the parish of Ardagh, in the county of Galway, under the patronage of Mr. Shaw Taylor, do you recollect the circumstance?

I have a general recollection of the circumstances.

1981. A correspondence took place between the Board and Mr. Shaw Taylor with respect to that school?

Yes.

1982. Have you any objection to that correspondence being produced?

Not the slightest; it shall be produced.

1983. *Chairman.*] You have not yet stated to the Committee what, in your opinion, the objects of the national system consist in; will you have the goodness to state to the Committee your views upon that subject?

I think that the first and greatest object of the national system was the sound education

education of the poor of Ireland of all denominations, free from all suspicion of proselytism, affording, at the same time, every facility that could reasonably be given for the separate religious education of the children attending the schools. Then the second great object was the united education of Protestants and Roman Catholics in the same schools, a very important object of course, but quite subordinate to the great object of all, which was a sound education for the poor of Ireland of all denominations, free from the suspicion of proselytism.

1984. In your opinion, has this system, so carried out, worked exclusively for the benefit of the Catholic population?

By no means. It has worked more favourably to them than to the others, for this reason, that from their poverty and their numbers they required the assistance of the State far more than others, and because they have, on the whole, more uniformly than the Protestants of the Established Church (though not more uniformly than the Presbyterians), availed themselves of the benefits of the national grants.

1985. Do you consider that in all cases that respect for the feelings of the minority, which was intended to be shown by the system, has been effectually carried out?

I think there has been as great a regard to the feelings of the minority attending the schools as could be expected; I have never heard of any instances where attempts have been made to interfere with their religious opinions; and I believe that there never has been a case of proselytism in our schools. I have every reason to believe that in those schools where Protestants choose to avail themselves of the advantages of national education, where they form but a small fraction of the children attending the school, their faith is perfectly secure, and that even their feelings are not interfered with.

1986. In what respect do you think that in Ireland the introduction of a denominational system would be prejudicial?

I think that if there were denominational grants made in Ireland, as there have been to a certain extent in England, the consequence would be, that the Established Church schools would be, in a great degree, schools for proselytism; and that the Roman Catholic schools, being then entirely free from all shackles, arising from the necessity of united education, would very likely, in endeavouring to compete successfully against the far greater wealth of the Established Church schools, appeal very much to the passions of the multitude, both religious and political; I think it would be almost impossible to prevent a contest of that sort of proselytism on the one hand, and appeals to violent national and religious feelings on the other, being waged between the two systems of schools. I think also, that it would be next to impossible for the gentry of the country to take any part in supporting any schools, excepting schools of their own faith. That, for example, if there was a nobleman or gentleman on whose estate there were Roman Catholics, and Established Churchmen and Presbyterians, all having separate schools of their own, it would be next to impossible for the landlord to support all; and that probably he would conscientiously object to support any except those of his own creed. But now he can support the national schools, because during the time of combined instruction, nothing can there be taught which is contrary to the feelings and opinions of either Roman Catholics or Protestants. But once that the schools become denominational, it would be very difficult for him, in point of conscience, to support any but those which belonged to the Church of which he was a member; whereas now a nobleman or gentleman on whose estate there is a mixed population can, if he pleases, establish national schools which he can take the greatest interest in, and support with his money and his countenance schools in which nothing can be said or done during the whole course of combined instruction that can give offence to the conscience of either Protestant or Roman Catholic.

1987. Earl of *Desart.*] What reasons have you to impute designs of proselytism to the Church Education schools?

I think that any system of schools that renders it necessary for the children attending those schools to read the Protestant Bible may be considered proselyting; in any schools in which you introduce that principle you substantially introduce the principle of Protestantism. I look upon it that the great and vital

The Right Hon. Alex. Macdonnell.

23d March 1854.

vital distinction between Protestant and Roman Catholic is involved in the indiscriminate reading of the Bible.

1988. You said that you attributed much of the success of the Church Education schools to the support of the gentry and the Established clergy; do not you think that that awakens to a certain degree the jealousy of the Roman Catholics?

I suppose that the support of the Established clergy to the Church Education schools must have created a somewhat jealous feeling on the part of the Roman Catholic clergy.

1989. Then, if they supported the national schools, I suppose that would also awaken their jealousy with respect to the national schools?

Not at all; provided a nobleman or clergyman of the Established Church supports his own national schools, and that there is not in any of those schools an attempt made to force the children to read any religious book which their parents disapprove of, I conceive that the circumstance of a nobleman, the landlord of an estate, taking a daily interest in a school, instead of exciting a jealousy on the part of the Roman Catholics, would increase their attachment to the school.

1990. Do not you think that the occasional attendance of the clergyman of the Established Church at the national school would to a certain degree render Roman Catholics averse to send their children to the school?

If there was a lay patron of the Protestant religion and the Church clergyman of the parish attended the school for the purpose of seeing how it was conducted, and of taking a lively interest in any of his own Church poor that attended it, I should not think that that circumstance would create any jealousy on the part of the parents of the Roman Catholic children attending the school; there might be at first a little feeling of the kind, but sure I am that that feeling would almost immediately disappear as soon as they found that the Church clergyman was acting in perfect sincerity, and without the slightest design of influencing the religious opinions of the children of the Roman Catholic faith.

1991. Has any practical illustration of this been brought under your notice?

No, I do not think there has.

1992. Do you think that the feelings of the Roman Catholic clergyman would be at all averse to acting in concert with the Protestant clergyman in the national school, and meeting him there?

I do not think that, eventually, they would be; perhaps at first, from the rarity of the thing, and from the unhappy feelings that exist between the two Churches at present, there might be something of the sort; but I think that in a very short time, when it appeared that the Church clergyman was attending the school for the sake of his own flock, without the slightest design of undermining the faith of the Roman Catholic children, that all disinclination would disappear, and would probably end in feelings of liking and admiration of the man.

1993. You do not, then, conceive that the effect of such attendance by the Protestant clergyman would be to induce the Roman Catholic clergyman to decline attending himself, and to recommend the withdrawal of the Roman Catholic children?

I do not think it would; I understand the question to apply to the case of a school of which a churchman was the patron, and in which that patron gave full liberty to the clergy of the Established Church, and to the clergy of the Roman Catholic Church, to attend the school, and to look after the interests of their children. I do not think that the circumstance of the Church clergyman attending would have any influence in causing the withdrawal of the Roman Catholic priest from attending his children in the school.

1994. *Chairman.*] In what respect do you consider that the present national system is different from a purely secular system?

It is altogether different from what I understand a purely secular system of education to be. The books (upon which more turns than upon anything else)—the series of books, as your Lordship is aware, are penetrated throughout with a religious

a religious spirit, and are full of scriptural information; and, in addition to that, we are bound in all our schools to furnish every reasonable facility to the clergy of different denominations giving religious instruction to their children. In the vested schools this right is absolute; in the non-vested schools we do all we can to encourage the practice, although we think that it would be contrary to true policy, and even justice, to compel a patron, Protestant or Roman Catholic, who has built the school with his own money exclusively, to admit into that school religious teaching to which he is conscientiously opposed; that feeling was so strong on the part of many of the best and most zealous of the Protestants at the commencement of our system, and, I fear, is still so strong, that had we attempted to carry out what many people thought ought to be the principle of the National Board, namely, the compelling patrons, whether of vested or non-vested schools, to admit the clergy of all denominations to give religious instruction in the schools, I believe we should have utterly failed in enforcing such a principle.

1995. Do you consider that there is any advantage in the fact, that the same books are used, even where united education is not given, by the Protestant and the Roman Catholic children?

Our books are used throughout all the national schools; I believe that every one of the 5,000 national schools, without exception, employs our books.

1996. Viscount *Hutchinson.*] All of them?

Not all of the books; but they employ no others; and that of itself forms, I conceive, a united education of the very best kind. I conceive that there is going on in all parts of Ireland a united system of education, even where Protestants are exclusively educated in national schools, and Roman Catholics are educated exclusively in other national schools. I believe that the fact that the schools are all governed by the same body of Commissioners, and that all the trained teachers, Roman Catholic and Protestant, are trained together in the same training schools; that there is one system of government applicable to all the schools, and that the same books are read in every one of the 5,000 national schools; I believe that all this creates in itself a truly united education. Just as at Oxford, though persons belonging to different colleges may never see each other, yet living constantly in the same place, governed by the same rules, reading from morning to night the same books, they imbibe the same ideas, and are to all intents and purposes educated together. So I conceive it is with regard to the national Education in Ireland; I think that really united education is carried on in every school under the Board, inasmuch as the children of the one faith or the other may attend any one of our 5,000 schools with perfect good conscience and security. Whether they actually attend the school or not, the school must be carried on in such a way as to render it perfectly safe for either Protestants or Roman Catholics to attend it.

1997. *Chairman.*] You mentioned that all the trained teachers are brought up together; what is your experience of their general character?

I think it is very remarkable, when you consider the vast number of teachers that have passed through our hands, how exemplary their conduct has been; and above all, I think it is very remarkable how successful the united education has proved in that very portion of it where men would naturally have expected that it would have met with its greatest difficulties, I mean in the training of the teachers themselves. When you consider that the teachers arrive generally at the age of from 18 to 23, at the very period of life when men's passions and prejudices are the strongest; and when it is considered that, during the 14 years I have been resident Commissioner, I can say that I hardly remember ever to have heard of a religious quarrel amongst those persons, I think it marvellous how successful the united education of the teachers has proved to be.

1998. Earl of *Harrowby.*] Yet have those teachers been zealous and earnest in their own faith?

I have every reason to think that they have almost uniformly returned, whether Protestants or Roman Catholics, to their own schools better Roman Catholics and better Protestants than they arrived among us; that is the general impression. Many people have been afraid of bringing young persons up to a great establishment like ours in a great city, fearing lest their religious opinions might be injuriously affected; but that has not been the result; I have every reason to believe

The Right Hon. Alex. Macdonnell.

23d March 1854.

believe that they have returned at least as religious Catholics and Protestants as they arrived from their homes.

1999. You think the harmony which has subsisted has not arisen in any degree from indifference to religion?

Not at all; I think the teachers, both Protestant and Roman Catholic, as a body, are very sincere in their own respective creeds.

2000. Lord *Monteagle* of Brandon.] Have you been present at the annual meeting at the dismissal of the teachers?

Of course.

2001. You have been present upon those occasions during the lifetime of the late Archbishop Murray?

Yes, I have.

2002. Was it not the usage of Archbishop Murray, in dismissing the Roman Catholic teachers, to address them with respect to the duties of their station, and to present them with a copy of the Gospels?

He did not address them of late years; it was the practice at first, but during the latter years of Archbishop Murray's life, he did not address the teachers; it was generally done by some other Roman Catholic members, Mr. Blake and Mr. Corballis.

2003. In the cases to which you refer, when you were present at Archbishop Murray's farewell to the teachers, did he not present to each of them a copy of the Gospels upon their leaving the school?

A copy of the Gospels was presented always to the Roman Catholics by Mr. Blake. I do not remember Archbishop Murray ever addressing them; he had ceased to do that before I had joined the Board.

2004. Viscount *Clancarty*.] What do you consider was intended to be implied by that presentation to the teachers of a copy of the Gospels; was it meant to imply that the system was founded upon the Scriptures?

No, I do not think it was meant to imply anything of that kind; it was meant to show that Dr. Murray, or whoever it was that presented the book, thought that a copy of the New Testament might be presented by a Roman Catholic Commissioner to them with propriety.

2005. Lord Bishop of *Ossory*.] Were any other addresses delivered upon those occasions?

Yes, there was generally an address delivered by the chief person of each Church.

2006. Did those always exhibit perfect harmony of sentiment?

There was some difference of opinion at last with regard to those addresses.

2007. Can you mention the circumstances which led to their discontinuance?

There was some objection taken to the addresses that were made by the Archbishop of Dublin with regard to the reading of the Bible.

2008. By whom was that objection taken?

I think the feeling was entertained chiefly, though by no means exclusively, by the Presbyterians; that on an occasion when Roman Catholics, Presbyterians, and Church of England teachers were present, it would be upon the whole more judicious not to make any religious addresses of that sort.

2009. Was the practice discontinued in consequence?

Yes.

2010. Earl of *Wicklow*.] Were Mr. Blake's and Archbishop Murray's addresses to the whole body of the teachers, or merely to those of their own flock?

To those of their own flock.

2011. But the Archbishop of Dublin's was to the whole?

No; only to his own flock; but all were present. I think the feeling was, that inasmuch as in such a system as ours all religious instruction should be set apart for the members of each particular Church, it would, on the whole, be more judicious, and more in accordance with our general principle, not to have those addresses made by the heads of particular Churches in the presence of the whole body of teachers unitedly.

2012. *Chairman*.]

2012. *Chairman.*] Does the fact of the Commissioners agreeing among themselves that it would be better not to continue those addresses at all affect your statement, that the young men brought up as teachers lived in religious harmony among themselves?

Not in the slightest; that harmony has been quite unbroken.

2013. Can you say anything with respect to the moral conduct or as to the loyalty of those men after leaving the training college?

With regard to their moral conduct, I can speak of it for the most part only with reference to their conduct while within our walls: very few cases indeed have occurred in our training department of immoral conduct on the part of teachers, male or female. With regard to their loyal conduct throughout Ireland, I think that the fact that during the great agitation that took place in Ireland from 1842, with regard to the repeal of the Union, there were only four or five cases amongst all our teachers in which we had to dismiss any of them on account of taking any part in that agitation; and that afterwards, in the unhappy affair of 1848, the same was the case. I think that those facts prove very strongly that on the whole the conduct of those teachers has been marked by a general absence of disloyalty: I do not pretend to say that they are all loyal men, but I say this, that it has been proved most completely that they have not been disloyal; and that if you compare their conduct during those years with what did occur in 1798, and on all former occasions, before the national system was introduced, you have a decisive proof of the wisdom of the English Government in establishing such a system of education as that which is now established in Ireland.

2014. When you refer to the conduct of schoolmasters before, of what class of schoolmasters do you speak?

I speak of the hedge schoolmasters, who were the ringleaders in every kind of crime and sedition that took place in Ireland in former times.

2015. Lord *Monteagle* of Brandon.] Were not the books used in the schools of those hedge schoolmasters, in many instances, such as directly to inculcate disloyalty and irreverence for the law?

As much so as our books are calculated to encourage the reverse.

2016. Viscount *Clancarty.*] You said that you dismissed a few teachers who were guilty of disloyal conduct; do you recollect a case in which Lord Eliot visited a school at Caher, in the county of Tipperary, and made a representation respecting it to the Board?

His Lordship, I believe, reported to us that in going to the school he had seen something improperly written in a book, but he particularly requested that no serious notice should be taken of the case; he said that he thought it right to mention the fact, in order to put us on our guard; but he particularly wished that we should not pursue the matter much further; he did not think it amounted to anything serious.

2017. Did not you inquire from him what the occasion of his remark upon this school was?

We had his account; he mentioned to us what had taken place.

2018. Do you recollect that there was a copy-book, headed "Hurrah for Repeal," used in the school?

There was something of that sort; I recollect that it was thought better not to inflict any severe punishment. It is almost impossible to guard against a case of the kind. Every now and then I have no doubt improper things are written in the books of the children.

2019. *Chairman.*] Do you consider that the working of this system has been followed by any increased appreciation of the advantages of education in Ireland?

I think that every year this system is at work, the people appreciate more and more the blessings of education. I think, for example, that they are convinced that had that system not existed at the time when the dreadful famine occurred, vast numbers, who have escaped from the country by emigration, would in all probability have perished of hunger; and that it was chiefly in consequence of their being able to inquire with regard to the best means of escaping from Ireland,

The Right Hon. Alex. Macdonnell.

23d March 1854.

and of their being able, through the education they had received, to avail themselves of those means, that they escaped death.

2020. Lord Bishop of *Ossory*.] You have stated your own opinion of the importance of the fundamental rule of the national system, namely, the rule of non-compulsion as to religious education; do you think that in that opinion the great majority of those persons who have schools under the Board agree?

I should think that the great majority of persons who have schools under the Board do sincerely adopt the principle of the national system.

2021. As the proper one?

As the proper one.

2022. Then if that be so, if they were at liberty to choose between that and what you call the compulsory system, there would be, I suppose, but little danger of their adopting the compulsory system?

I think the present patrons, who have been habituated to the principle of the national system, having adopted it, as I take for granted conscientiously, would continue to act upon it.

2023. With respect to a great number of the patrons, I suppose it is entirely a dead letter; for example, with respect to the priests' schools, which are chiefly attended by Roman Catholics, the rule, I presume, has no operation at all, there being in those cases no room for exercising compulsion?

There is no opportunity for its operating, except so far as this, that even if the school is attended exclusively by Roman Catholics, nothing must take place regarding the Roman Catholics during those four hours that might not take place with a safe conscience to any Protestant who attended; no exclusively Roman Catholic teaching must take place during those four hours; nothing must be said or done during those four hours at which any number of Protestants might not be present.

2024. You mean that in such a case, without any information being given to the Board that any of the parents disapproved of the teaching that went on in the school, the Board would interfere?

It would. In case the Board found that any Roman Catholic patron was giving Roman Catholic instruction during the hours of combined instruction, they would interfere without a formal complaint being made by any of the parents.

2025. Would not the interference of the Board be rather for the purpose of securing that what they considered a competent number of hours should be spent in secular education than with any religious view; because I presume it could scarcely be the purpose of the Board to take the Roman Catholic children out of the hands of the Roman Catholic priest, or to lay down any rule as to the kind of religious instruction they should receive from him; but what they would regard as important would be to secure that the Roman Catholic patron shall not spend more than a given time in giving religious instruction?

I conceive that there are two objects in the rule; the first is, that all children attending that school should have a competent number of hours of secular instruction; but the second object is, that the school should be always carried on for a certain number of hours every day, in such a way as that children of a different faith may, if they please, attend it with safe conscience.

2026. Will you have the goodness to read the 3d Rule as to the government of schools?

The 3d Rule is, "The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided that each school be open to children of all communions; that due regard be had to parental right and authority; that, accordingly, no child be compelled to receive or to be present at any religious instruction to which his parents or guardians object; and that the time for giving it be so fixed, that no child shall be thereby in effect excluded, directly or indirectly, from the other advantages which the school affords: subject to this, religious instruction may be given either during the fixed school-hours, or otherwise."

2027. Supposing that rule was thus altered; supposing it stopped at the word "communions," and that the remaining part was left out; what effect would that have

have upon the secular education given in the schools under the National Board throughout Ireland; would that alteration exercise any influence whatever upon the amount or the nature of the secular education given in national schools?

Supposing you insisted upon the same number of hours, and the same amount of secular instruction as you do at present, as far as I can see, the secular instruction would remain the same as it is at present.

2028. What change do you think it would make in the religious instruction given in the national schools?

The religious instruction would, I conceive, probably continue just the same as at present, with regard to all the children who are of the same faith as the patron; but there might be all the difference in the world with regard to the religious instruction of those who are of a different faith, because those children would then, as now, receive good secular instruction; but it might be then given, which it is not the case now, upon the condition that they must receive with the secular instruction of which they approve, the religious instruction of a patron of a different faith from their own, of which they would disapprove.

2029. But I am asking now, not with respect to certain schools which might be supposed to come within that rule, but with respect to the existing national schools actually in connexion with the Board, which are in operation at present: is not the religious instruction in those entirely voluntary, the Board not interfering to determine either its amount or its nature?

Certainly not.

2030. Then if it be entirely voluntary, how could it be altered by any change in this rule which would still leave it voluntary?

By excluding the latter part of the rule it would still be left voluntary, whether the patron should give it or not, if he pleased; but it would be for the first time in his power to impose his religious instruction upon those who could not conscientiously receive it. Supposing the latter part of the 3d Rule was struck out with reference to national schools, the patron of a national school would be able, if he pleased, to make it a condition of receiving good secular instruction in the school, that the child should receive his particular religious instruction.

2031. What do you suppose would be the practical effect of that; would it have any practical effect upon the 3,340 schools under Roman Catholic priests in Ireland?

Very likely it might not; but then you have to look, not merely at likelihood, but at possibilities; and you have to guard in this case, not merely against injustice being perpetrated in a great number of cases, but against its being perpetrated in any one.

2032. Would not that be guarded against by giving aid to all schools that applied for it under that change of the rule; that is to say, would not the present national schools guard against it as regards Roman Catholics, and would not the Church Education schools guard against it as regards Protestants, as the change in the rule would allow them to come in; would not it come to this, that the Board would remain the same; the system administered by it would remain the same, as far as religious instruction goes; and the machinery and the rules of the Board would remain the same; but there would be two classes of schools which would receive aid from it; and would not any wrong or supposed wrong that was done by the one of those classes of schools be redressed by the other?

I conceive that, according to your Lordship's question, both parties would be entirely relieved from the obligation of the latter part of this rule. In that case, it would be in the power of any patron, whether of an old national school or of a new one, to impose his own religious instruction as a necessary condition of receiving secular instruction; and though I trust that a good number would not avail themselves of that power, yet any one might; and I think it is the duty of the State to guard against such a possibility, and to say, no school shall receive assistance from us except the school of a patron who undertakes not to use compulsion with regard to religious matters.

2033. But with respect to its practical results, do not you think that the consequences which you apprehend as affecting either party would be obviated by the aid that would be given in that case to both?

I am by no means prepared to say that, supposing there was unlimited power

The Right Hon. Alex. Macdonnell.

23d March 1854.

of enforcing any religious instruction that the patron pleased to give in a national school, that power might not be used by many persons who have national schools at present, and who submit to this restriction rather than lose the advantage of aid from the Board; I further think that a great number of people would be conscientiously opposed to any system of national education that gave such unlimited power to the patron as would be given in case you struck out that part of the rule; for example, at present there are above 3,100 schools under Roman Catholic priests; in not one of those can the Roman Catholic priest impose his religious instruction on any Protestant who attends; but if that part of the rule were struck out, he would then have full power to do so. But further, what is very important in point of strict principle under our plan, the Roman Catholic priest has no power to impose his religious instruction upon his own Roman Catholics. The alteration now suggested in the rule would, for the first time, give the power to a Roman Catholic priest, whether ultramontane or other, to impose upon his own flock any religious instruction he pleased. A great number of strict conscientious reasoners in our Church would object altogether to such a concession to Roman Catholics, and I think with good reason, for I would give no such power either to the Roman Catholic or to the Protestant clergy.

2034. Do you regard it as a really practical objection that it would increase the power of the Roman Catholic priests over their own flocks?

I do not think that it is a thing that would have much practical effect; but I am sure of this, that inasmuch as a great number of most excellent men, and especially Protestant reasoners, are very much governed by those strict speculative principles, the view which I am now putting forward would be an insuperable objection to the plan now proposed.

2035. Do you think that the number of strict Protestant reasoners who would be prejudiced against the system by means of this change would be as large as the number that would be conciliated to the system by means of the change, because you know that such a change would attach to the system all the supporters of the Church Education Society; do you think it would repel as many as it would gain?

I would most anxiously attract into the national system every man I could by satisfying his objections; but if I am to satisfy his objections by giving him a right which, in my conscience, I think is a very unjust one, I cannot remove his objections in such a way as that.

2036. Then you object to that change not on account of its practical effect, but on account of your own conscientious objections to its principle?

Partly also on account of the practical effects that would follow.

2037. The practical effect which you have last described is that it would alienate from the system a number of Protestants who are now favourable to the system; do you think that that number would amount to half or one-third or one-fifth of the number of those whom this change would conciliate to the system?

I think that it would practically conciliate more Protestants than it would repel.

2038. Lord *Monteagle* of Brandon.] Do you recollect that in the Report of 1828 there was a recommendation given that the children in all the national schools should be called upon, as part of the system, to attend at their respective places of worship on the Sunday?

Yes.

2039. That was omitted in Lord Stanley's Letter, and it is omitted now from the system of the National Board?

It is.

2040. Are you aware whether that was omitted upon a Protestant objection, or upon a Roman Catholic objection?

It was understood to proceed from a conscientious Protestant objection.

2041. It was an objection felt by Protestants to a recommendation that the Roman Catholic children receiving education in the national schools should attend at a Roman Catholic place of worship?

Yes; Lord Stanley's Letter required a register to be kept of the attendance of

of the children at their respective places of worship. Immediately afterwards, objection was taken to this rule, and Lord Stanley immediately withdrew it. The objection certainly came from the Protestant members.

2042. Lord *Beaumont.*] Do not you think that any change in the system which would give to the Roman Catholic clergy a complete control over the education of the Roman Catholic children would be regarded as very objectionable by a great portion of the Roman Catholic laity?

I think that is a matter of principle. A great number of persons would object to the thing. At present, the Roman Catholic priest, as the patron of the school, has no more power to compel a Roman Catholic child to receive his religious instruction than he has to compel a Protestant. Under the proposed plan, as I understand it, the Roman Catholic priest as well as the Protestant clergyman would be relieved from all restriction of that sort. He would be able to impose upon every child attending his school the condition of receiving such religious instruction as he chose to enforce upon him.

2043. Do not you think that it would be a very objectionable principle in any system of national education that the clergy should have complete and sole authority and power to impose what system of religious education they chose upon the children attending the national schools?

I think it would be objected to, and that it would be objectionable.

2044. Viscount *Hutchinson.*] Who do you think are the natural instructors of the people in religious knowledge?

The clergy. But according to our principle, the parents in each case are to decide with regard to the religious instruction that is to be given to their children, and I think it of very great importance that there should be this check; for there might be a clergyman, either a Roman Catholic or Protestant, whose teaching should be greatly disapproved of by the parents of the children; and I think it is a most wholesome power to vest in the parents, that they should, in extreme cases, be able to say "nay" to the clergyman.

2045. In discussing the difference in principle between the system as it at present exists, and the alteration which has been sketched by the Bishop of Ossory, you have laid great stress upon the difference in principle, which consists in this: that at present a Roman Catholic child is not obliged to attend the religious instruction of the Roman Catholic priest in a school of which he, the priest, is the patron; have you ever heard in all your experience of a Roman Catholic child having refused to receive the religious instruction of a Roman Catholic priest in a national school?

Never; nor of a Protestant child refusing to receive the religious instruction of his pastor. But it is a matter of vast importance, in point of religious liberty, that we should secure the children and their parents from having any religious instruction imposed upon them, whether Protestant or Roman Catholic, contrary to the conscientious convictions of their parents.

2046. But you admit that at present, practically, the religious instruction of Roman Catholic children in national schools, of which Roman Catholics are the patrons, is entirely in the hands of the Roman Catholic clergy?

Certainly.

2047. Earl of *Harrowby.*] With regard to non-vested schools, the funds supplied for building them are in no degree derived from the National Board?

We supply no money for the purpose.

2048. In those cases, in a poor district, are you aware practically how the funds are supplied; is there any great association that supplies them?

Not that I am aware of; I believe the funds are raised almost entirely by the exertions of the poor people and of the priests; and, if it is in a Presbyterian neighbourhood, by the Presbyterian clergy and laity, who supply the money.

2049. Are you aware of the existence of any great association in any of the different religious communions in Ireland for the purpose of erecting schools?

I am afraid there is nothing of the sort in Ireland for the purpose of erecting national schools.

The Right Hon. Alex. Macdonnell.

23d March 1854.

2050. In each case it is the result of local exertions?
Of great local exertions.

2051. Viscount *Hutchinson.*] Do not you think that if the consciences of all sects were set completely free, and the amount and nature of the religious instruction to be given in the schools was left entirely in the hands of the various patrons of various denominations, increased exertions would be made by earnest men of all faiths to increase the amount of provision for educational purposes, by building larger and better school-houses, and by contributing in other ways more largely than they do at present to the assistance of the cause of the education of the poor of Ireland?

I think it very likely that such might be the result to a considerable degree; there is no doubt that there is nothing which induces people to make such exertions for education as feeling that their religious opinions will be advanced by means of that education; I think it extremely likely that there would be additional zeal created by such a course being adopted.

2052. Putting out of view for the moment the possible results, in the shape of proselyting on the one side or the other, which might be the result of such a system as that to which we have alluded, do not you think that its inevitable result would be a very great increase of secular education in Ireland, and a much greater extension of intellectual knowledge amongst the lower class of the people?

I think there would be a great number of persons who, when they were allowed to take their course with regard to religious instruction in the schools, would be more anxious than ever to establish schools; but taking the country throughout, I think that if you were to give to each patron receiving aid from the State the unlimited power of imposing his own religious opinions upon the children that frequented the school, the result would be decidedly injurious to secular education itself.

2053. Why do you think that the result would be injurious to the secular education?

I think that there is nothing connected with the national system which is promoting secular education so much in Ireland at present as the perfect freedom from all attempts at influencing the religious opinions of the poor of the country; and I think the thing which has endeared national education to the people so much has been the fact that it is imparted to them without the slightest fear of their religion being undermined.

2054. Lord Bishop of *Ossory.*] With regard to the patrons, supporters and founders of schools, do you think that, practically speaking, the Roman Catholic priests have any apprehension that they have not perfect control, under the present system, over the religious education of the children of their communion?

I think they have no such apprehension at all. The objection I put is an objection that would naturally be felt by persons who held very strongly the right of religious liberty, especially religious Protestant reasoners. I am sure that a great many strict Protestant reasoners would decidedly object to the plan which your Lordship has proposed, upon the ground that it would give unlimited power to the priests.

2055. Viscount *Hutchinson.*] Mr. Cross was requested to lay before the Committee some of the original applications for aid towards payment of teachers' salary, and for supply of goods, &c., and the reports of the Inspectors upon those applications; he has accordingly done so; and I wish to draw your attention to several of the Inspectors' reports which he has furnished; the first of these is the Inspector's report upon the application for the school of Kilronan, in the parish of Aran, in the county of Galway. The Inspector, Mr. O'Halley, in answer to question 55, states, "The great body of the children of the island will attend this school if established under the Board. The other school for the poor here is open only to the children of one religious denomination." Now, this document appears to have come before you, the indorsement upon it being in your handwriting; I wish to ask whether, on reading that report, you made any inquiries to ascertain whether that assertion was true?

Certainly not.

2056. Did

2056. Did not it appear extraordinary that there should be a school open only to the children of one religious denomination?

"The great body of the children of the island will attend this school if established under the Board; the other school for the poor here is open only to the children of one denomination; that is, it is a school carried on upon denomination principles, and therefore not open to others of a different denomination, unless they consent to read the Bible."

2057. In point of fact, you understood that statement of the Inspector to mean that it is a Church Education school?

Yes, something of that sort, which we should consider was not *bonâ fide* open to persons of a different denomination, because there was particular religious instruction given there which the child must receive as a necessary condition of attending the school.

2058. In answer to query No. 63, the Inspector states, that he had made an application to the Roman Catholic clergyman, who had no objection to opening the school; and he further states, that the Protestant clergyman of the parish is openly opposed to the national system: did you ascertain whether the Inspector had had any communication with the Protestant clergyman upon the subject?

In general, where a clergyman is decidedly opposed to the national system, there is little or no use in consulting him as to whether it is desirable to establish a national school; we know perfectly well what his reply will be; we might, no doubt, have made the inquiry; and it would, perhaps, be well, even where a clergyman or layman was entirely opposed to our system, to inquire whether, although he objected to our system, he saw any special objection to the particular school; but we have not considered it necessary, in general, to make that particular inquiry. If we ascertain that a clergyman is decidedly hostile, we have generally considered it unnecessary to trouble him by inquiries: such inquiries would, in general, result in nothing.

2059. I have asked this question, because the query runs in these words: "Have you communicated with the clergymen of the different denominations in the neighbourhood with respect to this application, and have they made any and what objection thereto?" I infer from that query that it was a general order from the Board to its Inspectors, that when they have to report upon one of those applications, they should put themselves in communication with the clergy of all denominations in the district, and obtain their opinions with respect to the school being taken into connexion with the Board?

I think the strict interpretation of that query would lead any one to think that even when we knew that the clergyman was decidedly hostile, and could not approve of the school at all, we ought to inquire from him, notwithstanding, whether he saw any special objection to the particular school; and in future I think it would be desirable to insist upon further inquiry from clergymen, even when we know them to be hostile; it has been so considered by the Board lately: the feeling is, that even where a clergyman is known to be hostile, it would be better to make this inquiry of him.

2060. In answer to query No. 67, "If the proposed manager be a layman, state his profession, business or occupation?" the only remark of the Inspector is, "He holds land." Of course when you take a school into connexion with the Board, it is a matter of great importance to ascertain whether the correspondent or manager is a respectable man, moving in a decent sphere of life. Did you consider, upon this occasion, that the mere statement that the proposed correspondent held land, without specifying the quantity or the nature of the occupation, was sufficient?

The applicant school is situated in an island, I understand, the island of Aran. In such a situation we cannot expect that it would be an easy thing to get a gentleman of fortune to be the patron of the school; we must be content to get a man in tolerable circumstances, especially a layman; it is very difficult to get a layman at all. Where you do, you must not expect to find him in all cases a man of good property; but had this man been either of bad character, or a decidedly poor man, it would have been the duty of the Inspector to state the fact. In the absence of any such statement, the inference was, that his circumstances were such as, in a place like the island of Aran, would justify his being appointed to be the lay patron of the school.

The Right Hon. Alex. Macdonnell.

23d March 1854.

2061. Query No. 38 inquires whether there are any local contributions towards the payment of the teacher's salary. The answer is, "None." Now is not that in direct contravention of one of the original rules as laid down in Lord Stanley's letter?

No doubt. Lord Stanley, in his letter, lays down in very stringent language, that we ought to require in every case in making grants that local funds should be forthcoming; but from the very first it was found impossible to act upon the strict letter of this portion of Lord Stanley's instructions, and in that respect his directions have never been fully enforced; and I believe if we had acted upon the strict letter of his instructions under this head, the consequence would have been, that we could have taken very few scholars into connexion, and that the few that we did take would be precisely those that could have been well supported without any aid from the State at all. There is a special passage in our 16th Report, with regard to local payments, in which we enter more fully into that important question; in the Report for the year 1849 there is the following passage: "Local payments. We stated in our previous Reports, that we have no authority from Government to make grants to teachers, except in aid of local contributions; these consist principally of the weekly fees from the children of voluntary donations and subscriptions, and in a few cases of permanent funds provided for the maintenance of the school. It has been made a subject of complaint in some quarters, that we do not require proof that such permanent funds exist, and also a guarantee for their continuance as indispensable conditions previous to making a grant of salary to any school. Lord Stanley, in his letter, establishing our Board, recommended that no school should be taken into connexion by us that was not endowed by the locality with a sufficient fund for its maintenance. Now it must be admitted, that this condition has never been strictly enforced by us. We have done all that could, under the circumstances of Ireland, be safely attempted. We have made no building grants where one-third of the expense has not been locally contributed; no grant for salary where reasonable proof has not been given that there will be a sufficient attendance of children to augment by their weekly pence the salary furnished by us to the teachers. But Lord Stanley seems to have intended that a permanent fund should be provided by the neighbourhood for the permanent endowment of each school. This condition we have not insisted on, because it was impossible; had we attempted to enforce it, the country would have rejected our system from the beginning. Of the 4,321 schools in operation under us, there are probably not 500 in which such a condition could have been complied with, and these 500 would have been precisely those in which the assistance of the State was of comparatively small importance, as they could exist without the aid of Government."

2062. The case as to which I have been examining you is this: it is a case in which a Roman Catholic layman applied, through the Roman Catholic priest (which is proved by his directing a letter should be addressed to him as William O'Malley, care of the Reverend Patrick Harley), for the establishment of a school for which no local funds whatever were contributed, and the object of which was to withdraw children from a Church Education school which had already been established in the island; and I understand you to give it as your opinion, that the granting salaries and books to this school was completely in accordance with the usual practice of the Board?

I think there is nothing there that is not in accordance with the practice of the Board. It was a very poor island, and in proportion to the poverty of the place, I think it was desirable to protect the poor from being forced to receive education at a Church Education school contrary to their conscience.

2063. Lord *Fingall.*] Is the population of the island Roman Catholic or Protestant?

I believe almost entirely Roman Catholic.

2064. Viscount *Hutchinson.*] Another of the documents produced by Mr. Cross refers to a school in Inisheer, in the North Island of Aran; the applicant is the same as in the preceding case; and the report of the Inspector is very similar, with this exception, that in this case it was proposed to hold the school in a building which had hitherto been used as a Roman Catholic chapel; and I find in your handwriting this indorsement: "State that grant is made to this case, on condition that school-room shall be used exclusively for educational purposes." This was done on the 1st of November 1851; are you aware whether any inquiries

inquiries have been made since, to ascertain whether that condition has been fulfilled by the patron of the school?

If it had not been fulfilled we should have been sure to hear of it through our Inspector; the business of the Inspector is to watch constantly over those things. The circumstance that the building had once been a Roman Catholic chapel, though now turned into a school, would have led him to be more vigilant, I conceive; and for that very reason I the more decidedly believe that that condition has never been violated.

2065. You are aware that this island is situated in the Atlantic Ocean, 20 miles out at sea?

I believe so.

2066. And the utmost amount of inspection that can be insured, in consequence of the great number of schools that the Inspectors have to visit, would be about two visits in a year?

We expect two visits; that is, in many cases, the utmost that an Inspector can give to 120 schools.

2067. Do you think that that, practically, affords sufficient compliance with the rules of the Board?

I think in such a case as that, one could not rely very much on the effect of the Inspector's visits; but, in addition to that, there is the circumstance that in the island there are, in all probability, persons ready to observe and detect any abuse of the kind had it occurred; the very fact that there is a rival school in the neighbourhood would almost secure the public against any abuse of this description.

2068. Lord *Ardrossan.*] Do you consider that the inspection generally is sufficient?

I do not; I think that our inspection, though on the whole very effective as far as it goes, does not amount to anything like so much inspection as is desirable; I think that twice the number of Inspectors that we have would not be too much for the inspection of 5,000 schools; our Inspectors, on the average, have 110 schools placed under them, and they cannot inspect them more than three times a year at the most at present, and very often only twice. I am convinced that, in order to have a vigilant and effective inspection of 5,000 schools, we ought to have 100 Inspectors.

2069. Earl of *Harrowby.*] The system has not had the same currency in Connaught as in the other provinces?

No, in consequence of the opposition of Archbishop M'Hale.

2070. In those districts where it has not had so much currency, has any rival Roman Catholic system been set up by those who are hostile to it?

No, I believe there has been no effective rivalry; they have attempted, I think, to establish schools under the Christian Brothers here and there; but the Roman Catholics have not established any regular antagonist system, such as that of the Church Education Society may be said to be.

2071. Is there any antagonist set of books published and used in the districts in which the Roman Catholic bishops are most opposed to the system?

No, I do not think there is; in the Christian Brothers' schools they use the Christian Brothers' books; but I have never understood that the Christian Brothers' books have been used very largely in those schools where the Christian Brothers do not teach.

2072. Earl of *Wicklow.*] Is it not the fact that in the part of Connaught where the national system is so strongly objected to on the part of Dr. M'Hale, the only substitute for the national system is the old hedge schools?

I think that is the case to a great degree.

2073. Lord *Ardrossan.*] Do you consider it advisable that there should be so large a number of Commissioners as there now is to constitute the Board?

I have often heard the number of Commissioners objected to; I confess that I have never myself found any practical disadvantage from the number being so large as fifteen. On the other hand, I have often found, when the number was smaller than at present, that the attendance was a great deal too small; and I am

The Right Hon. Alex. Macdonnell.

23d March 1854.

inclined to think that no practical evil has arisen from there being as many as fifteen Commissioners.

2074. Do you think that the system could be satisfactorily carried on by an addition to the paid officials, and rarer meetings of the Commissioners generally?

I should be afraid of giving a decided opinion upon that subject; my own impression is, however, that until the system has arrived at its definitive form, so long as it is in a state (as I conceive it still is) of gradual growth and development, it would be very dangerous to hand it over to a Board of paid officials; and that it is extremely necessary, while it is in a state of gradual growth and development, to have it committed chiefly to the superintendence of a mixed unpaid Board, which, to a certain degree, is the representative of the several leading Churches of the country, and which is to a great degree the representative of public opinion.

2075. Earl of *Harrowby*.] You consider that the system has not yet quite reached its definite shape?

I think so: I think that there are many important improvements that might be, and will be, introduced. Of course my own opinion is, that its principle never can be altered without injury; but I think that great practical improvements may be introduced, and that they never can be safely introduced unless through the medium of a representative Board; that is my general impression upon the subject.

2076. Lord Bishop of *Ossory*.] Have you at all fixed in your mind the period at which it will attain maturity, it being now 22 years old?

It certainly has passed its one-and-twentieth year, but I am sorry to say that it has not yet reached its majority.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 24° Martii 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Lansdowne.	Lord Bishop of Down, &c.
Marquess of Salisbury.	Lord Bishop of Ossory, &c.
Earl of Carnarvon.	Lord Beaumont.
Earl of Desart.	Lord Ardrossan.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	Lord Monteagle of Brandon.
Viscount Hutchinson.	

THE LORD PRESIDENT in the Chair.

The Very Reverend DEAN MEYLER, D.D., is called in, and examined as follows:

2077. *Chairman.*] YOU are a member of the Board of National Education in Ireland?
I am.

2078. When did you first enter it?
In 1851.

2079. Lord *Ardrossan.*] Have you made yourself fully aware of all the proceedings which took place with regard to the introduction of the combined religious element into the system?
I think I have pretty well. In Archbishop Murray's time, before I became a member of the Board, I did not attend to it much; I had confidence in him; but after I became a member, I looked into it very closely.

2080. Do you approve of that combined religious element in the system?
Exceedingly; nothing could be better for the country, or more essential in every respect; supposing always perfect liberty and perfect non-interference in all religious matters.

2081. Do you approve of the three books which constitute the combined religious education, the Lessons on the Truth of Christianity, the Scripture Lessons, and the Book of Sacred Poetry?
I certainly do not. I approve highly of the Scripture Extracts being read, under proper guidance, and when put into proper hands; but the Lessons on the Truth of Christianity I entirely object to.

2082. Did you ever express any disapproval of that book?
Not till the controversy came on about it. The book was exceedingly objectionable till two of the chapters were removed, at Archbishop Murray's suggestion, from it. When the book was again brought forward, there was nothing like compulsion on the part of Catholic children to read it: though strictly a Protestant book, it was not offensive, nor was it controversial. Dr. Murray told me he thought it very fair that Protestants should not be deprived of the opportunity of reading a book which was so essential to them, and contained their principles fairly and openly expressed.

The Very Rev. Dean Meyler, D.D.

24th March 1854.

2083. You were intimately acquainted with the feelings of Archbishop Murray as regarded the system, were you?
I was.

2084. After the change was made in the two first chapters, which you have just described, Archbishop Murray was perfectly satisfied with the book, and agreed in reports recommending that book, did not he?
I do not think he was perfectly satisfied with the book; I believe when he saw that so important a change had been made as the removal of those two chapters, he thought it would be ungracious to appear to be too querulous about it, as it was to be confined to Protestant readers exclusively; he thought that Protestant children should not be deprived of a book which was so important to them, though slight objections might be made to it, particularly when Catholic children were perfectly free to abstain from reading it.

2085. Are you aware that that book, as well as the other two which I have mentioned, were repeatedly and earnestly recommended in a great number of the reports issued by the Board?
I cannot say that I adverted to it much one way or the other; I have no doubt they were; but I cannot say that I particularly recollect it.

2086. Were the Lessons on the Truth of Christianity read in your own school?
Never.

2087. Were the other two books read in your own school, the Scripture Lessons and the Book of Sacred Poetry?
I gave orders to the clergyman who takes the management of the school to have the Scripture Lessons read in the school. I also desired, particularly after a conversation I had with the then Lord Lieutenant of Ireland, that they should read the chapter of the New Testament on Saturday evenings, which was to be explained by the priest on the following day. The children, however, did not relish it, and I do not think it was followed up; at the same time, I should have had no objection to the use of that book if it were put into proper hands.

2088. In your own schools in Dublin none of the three books were read?
I do not think they have been much read. To a book on the Truth of Christianity we can have no objection, because we have books on the Truth of Christianity of our own, which we highly approve of. We have several written by Catholic Bishops; we have Bishop Pointer's Evidences, Bishop Beaghen's Evidences, and Archbishop M'Hale's Evidences, &c.; but the principles laid down in that book of Dr. Whately's were peculiar to it, and were not usual in such books. The children were to judge by their own private judgment, whether Paganism or Christianity was to be adopted, and whether Christian teachers were freer from corruption and falsehood than Pagan teachers. That was so erroneous an idea in our minds, that we could not at all sanction the book. After the two chapters were expunged, although some objections to it still existed, as they were not so prominent, and as Catholics were not exposed to its perusal, it was suffered to remain on the list. Shortly afterwards, something was done to enforce the book being read in the model schools, and then the attention of Catholics and of very many Protestants was turned to the book, and it was found to be exceedingly objectionable that such a book should be enforced as a general school-book.

2089. Are you aware that the "Lessons on the Truth of Christianity" was brought before the notice of the Pope, and was approved of by him?
I am perfectly aware that it was brought before the notice of the Pope, along with the Scripture Extracts, &c. I was conversant with the examination which took place in Rome on those books, and I took part in it by communicating with those persons in Rome who were conducting the inquiry, and urging them to impress upon the Pope, that the book, however objectionable in itself, would be altogether removed from Catholics; and that, therefore, the system should not, in that regard, be condemned. After a good deal of examination and inquiry and explanation, the Pope, without giving any decision on the books, was perfectly satisfied that they were perfectly innocuous in regard to Catholic children; therefore, he passed no remark either of disapprobation or approbation upon them, but he gave his sanction to the system in a very strong manner; he merely cautioned the Prelate not to admit improper books into the school, not specifying any particular book.

2090. Did the Pope express any particular disapproval of the "Lessons on the Truth of Christianity?"

He so highly disapproved of that book, that he thought that it would have been quite sufficient to make him give his disapprobation to the whole system, till it was fully explained by the interference of Archbishop Murray, and the clergymen who were concerned in the inquiry, that the books could not affect or interfere with the Catholic children, as they were to be altogether excluded from them.

2091. Lord *Beaumont.*] Was that in consequence of certain rules with regard to the manner of reading the book?

It was; it had reference to the spirit of the Board partly, and also to the rules which were connected with the system.

2092. Are the Committee to understand that the Pope condemned the book itself?

He did, decidedly; *i. e.*, not by an express decree, but in his conversational intercourse with the clergymen who were concerned in the investigation

2093. But he declined to condemn the system, or to oppose the system, on the condition and the conviction that the book would not be used by the Catholic children?

No doubt he said so.

2094. Lord *Ardrossan.*] Do you know that of your own knowledge, or did you hear it from Archbishop Murray?

I was in constant correspondence at that time with the gentlemen who were in Rome advocating the system; they were always telling me how much those books were disapproved of; and I furnished them with all the useful information I could, to satisfy the mind of the Pope upon the point which he had chiefly at heart.

2095. You voted for the expulsion of the book I have just alluded to from the list of books sanctioned by the Board?

On the late occasion I did.

2096. On the ground that you considered it to savour of sectarianism?

I considered it worse than mere sectarianism, in my idea of it; I objected to the book principally on account of the removal of the guard which was placed between the book and the Catholic children; I certainly would not have objected to the book if that rule of protection remained. I thought it a very fair book for Protestants to read, as it contained their principles in a very decided and candid manner.

2097. Were you a pretty constant attendant at the meetings of the Board?

Very much so.

2098. Were the Scripture Lessons very much read in the Marlborough-street schools previously to the late division of the Board?

I suspect, as far as I could judge, that they were generally read in the Marlborough-street school.

2099. Can you account for all the Roman Catholic children suddenly objecting to read the books in question, after having read them without objection for 20 years?

At the commencement, when the Scripture Lessons were proposed and made a part of the system of the Board, they were generally read.

2100. You state that the books were generally read previously to the division in the Board last year?

I meant in the commencement and in the country districts: but for a long time afterwards they ceased to be much called for in different parts of Ireland; I am not, however, quite sure of that, because I was not at that time in the Board; I believe they were read in the Marlborough-street school up to the time of the division.

2101. Can you account for all, or nearly all, the Roman Catholic children in the Marlborough-street schools then refusing to read those books, having read them up to that time?

The Very Rev. Dean Meyler, D.D.

24th March 1854.

I never heard that there was any resolution or settled practice on the part of the Catholic children; I just remember that I did hear, after general attention was drawn to the "Lessons on the Truth of Christianity," there was some objection made by some of the children to the reading of the Scripture Lessons, and in consequence of that, they were discontinued; but whether it was a systematized opposition, or whether it was followed up, I cannot say.

2102. Do any of the Roman Catholic children now read those books in the Marlborough-street schools?

I am not sure; I cannot answer that question; Marlborough-street is not in my parish; there are clergymen constantly attending there, and I suppose they regulate the practice as they think it ought to be.

2103. As a member of the Board, you know what goes on in the Marlborough-street school, do not you?

Marlborough-street school is in the Archbishop's parish; I am quite satisfied to leave to him and his clergy the regulation of it in all spiritual concerns.

2104. Has Archbishop Cullen expressed his strong disapproval of the Scripture Lessons?

I have never heard him do it, and I never have heard that he has done so.

2105. Are not you aware that at the Feast of St. Norbett lately he publicly declared his disapproval of the Scripture Lessons?

I am not aware that he did.

2106. Are you not aware that he has expressed his disapproval of all combined religious education in the national schools?

I am convinced that Dr. Cullen is satisfied with the system working as it does, provided it be so watched that the children are not interfered with.

2107. If he has declared his decided and strong disapproval of the Scripture Lessons, how can he be satisfied with the working of the system?

Because his objection to the Scripture Extracts would be, and it cannot be anything else, that the children might have to read them under adverse masters or teachers, or under the caprice of their own reasoning and understanding.

2108. Do you think the disapproval of those books by Archbishop Cullen, and by the Roman Catholic hierarchy of Ireland generally, would have great influence in inducing the parents of the Roman Catholic children to object to the reading of those books?

I am quite sure of it.

2109. Do you think in all probability that was the reason of so many of the Roman Catholic children objecting to read those books, if I am right in the supposition that they did so?

I think it is very likely that what I just now alluded to, with regard to the Scripture Lessons being discontinued in the Marlborough-street school, may have been owing to some interference on the part of Dr. Cullen; it was as a passing momentary thing that I heard of it; I did not inquire respecting it at all.

2110. Have you ever heard any disapproval expressed on the part of the Roman Catholics, or have you expressed any yourself, to the religious element contained in the ordinary secular books of instruction of the Board?

No; in my opinion it is very important to have it there. There may have been a loose word here and there admitted into the books, and some gentlemen may desire to have it changed; and I am aware that certain changes have taken place, when objected to on proper grounds; but as to the principle of having this religious instruction in the books of education, I think it is very important, and no objection can be made to it whatsoever, as they are as remote as possible from all contested doctrines or opinions.

2111. Lord *Monteagle* of Brandon.] You have never heard of the books being excluded by reason of any one taking that objection?

No, I have not.

2112. *Chairman.*] Are you aware of any opinion having been expressed by any member of the Board (contrary to the opinion which you have just now stated

stated yourself to hold), that it was desirable to have all that which may be termed the religious portion taken out of the common reading books?

I never heard any member of the Board wish that that should be done.

2113. Have you any reason to believe that such a wish is entertained by any member of the Board?

I cannot say that I have reason to believe it.

2114. Lord *Ardrossan.*] If Archbishop Cullen and a large portion of the other dignitaries of the Roman Catholic Church were to object to those religious portions of the common lesson books, do not you think it would be very likely to become a question whether those portions should not be excluded?

I think I said before, that I thought in that case they would be excluded; I am pretty sure they would be in case of all the authorities objecting; but I do not think they would on the authority of any one particular Bishop; in such case he might exclude them from his own school. I know many of the Bishops who are partial to the Extracts; they did use them in their schools, and they read some of them, and taught the Scriptures themselves for the children; but they do not put them into the hands of persons who are not qualified to use them, or whom they might suspect of throwing in notes or comments of their own, and who might be adverse to the Catholic faith; or even in the case of Roman Catholic teachers, there might be an unfitness to use them for the children.

2115. Lord *Monteagle* of Brandon.] How long have you been a member of the Board?

Since the year 1851.

2116. That was before the death of Archbishop Murray?

It was.

2117. Are you aware that frequently Archbishop Murray, in taking leave of and addressing the Roman Catholic trained teachers in the model schools, was accustomed to present them, as a gift, with a copy of the Gospels?

I do not think he ever did; it was very often done in the commencement, but it was generally done by Mr. Blake; he might have done it on the first occasion; I am convinced he did not afterwards.

2118. Can you tell the Committee whether the objection which may exist on the part of any individuals of your persuasion, or of the ecclesiastical authorities, to the reading of the Scriptures, arises from any aversion to the reading of the Scriptures in itself, or from the possible consequences of the reading of the Scriptures under the influence of persons having an antagonistic feeling towards their faith?

I am exceedingly happy to have that question put to me; it will give me an opportunity of explaining a very important truth. In my opinion, I think the Roman Catholic clergy and the Bishops at large have no disinclination whatever to the reading of the Scriptures, except on that one principle, that children, or even adults, are not to take the liberty of forming their own creed, authoritatively and finally, from their own impressions from the Scriptures.

2119. Without the guidance of the ecclesiastical authority of the Church?

Yes; I think the Roman Catholic priests at large would be very glad that the faithful should have the consolation of reading the Scriptures, for two objects; first, it confirms their faith, and enlivens and quickens it, by reading the very words of revelation on those truths; also in regard to moral principles, if they have understanding enough, they may be consoled and edified and confirmed by reading them in the very words of Scripture.

2120. Can you inform the Committee whether the opinions which you have so distinctly explained receive any confirmation from the acts of the Roman Catholic bishops of Ireland with respect to the publication and the dissemination of cheap editions of the Scriptures?

When the children are sufficiently instructed in their Catechism, which in fact is the only religious instruction that they can well receive in their youth; when they go out of the schools, and become their own masters, there is scarcely a town in Ireland where they will not be able to get a cheap edition of the New Testament, and there is no prohibition on the reading of it; but they are encou-

The Very Rev. Dean Meyler, D.D.

24th March 1854.

raged to do so rather than the contrary, provided always the spirit of submission to the Church accompanies it.

2121. Have not such editions been stereotyped under the direction and authority of the Roman Catholic hierarchy of Ireland, with a view to their cheaper publication?

Beyond all doubt they have.

2122. Have not there also been editions of the Scriptures published with the full approval of the Roman Catholic clergy of Ireland, in weekly or monthly numbers, in order to enable persons who could not pay the full price at once to acquire the Scriptures by subscription and by smaller payments?

Undoubtedly that system is carried forward in Ireland.

2123. You have charge of a parish, I presume, in Dublin?

I have.

2124. May I take the liberty of asking whether, in dealing with your own parishioners of your own persuasion who are adults, you, from your sense of ecclesiastical duty as a Christian minister, are accustomed to recommend to those adults of informed minds the study of the Scriptures?

I would have no objection to do so, but I cannot say that they require it.

2125. Are the parishioners whom I have described in possession of the Scriptures generally?

Yes, it is ordinarily found that they have them in their houses.

2126. Have you known any instances in which there has been an interposition on the part of the ecclesiastical persons of your persuasion to check or impede a knowledge of those Scriptures in the hands of adults where there was no apprehension of a spirit of proselytism which might infringe on their peculiar faith?

I never heard it; on the contrary, there is one important fact which will throw light upon that question, that in all the Catholic copies of the Scriptures there is on the first page a letter written by Pius the Sixth to a certain Bishop in Italy who published the Scriptures in the language of the people, thanking him for doing so, that the people might have the comfort and consolation of having the Word of God itself along with the other instructions they received, and that it would be a consolation to them, and a confirmation of their faith: that is our perfect persuasion and conviction; and it is only in cases of danger, when the spirit abroad may tempt children to become their own teachers, and form their own creed, from reading the Scriptures, that the Church or the pastors of the Church interfere.

2127. Earl of *Wicklow*.] Do you consider the Douay version the correct one for the use of children of your persuasion?

It is the only one that we use; I do not say that it is an infallible translation, but it is the one which we prefer to use.

2128. Lord *Monteagle* of Brandon.] Are you aware, looking back to a period of 20 years ago, that there were, to one edition of the Douay Scriptures, notes which had been prepared at Rheims in France, which were called the Rheimish notes?

Yes, I am.

2129. To those notes there were considerable objections, I believe, raised at different times by Protestants?

There were.

2130. Comparing the editions of the Douay version of the Scriptures which have been published during the last 20 or 30 years, has not there been a steady application of one rule, which is the exclusion of that portion of the notes which were considered to be objectionable and offensive to Protestants, leaving the notes which were, without conveying such offence, explanatory of the Roman Catholic faith?

That has been the spirit of all the Prelates of Ireland in the various editions which have appeared.

2131. Viscount *Clancarty*.] I understand you to state your belief that the adult

adult Roman Catholic population of Ireland are in general in possession of the version of the Sacred Scriptures approved of by the Roman Catholic Church?

I suppose they must be; it is continually being printed and reprinted, and I suppose no other persons buy it; I cannot say that I have gone into their houses and seen it, but I am convinced that in general they have it, and that they have it without the slightest check or censure, except as I have already specified.

2132. Does your belief extend beyond the district immediately round Dublin; do you wish the Committee to understand that it is your belief that all through Ireland that is the case?

It would be only a vague opinion I could give upon that point; I do not think it is the case universally. In the more respectable Roman Catholic families I think the use and possession of the Bible more generally prevails; but I do not think the common people read it much: they do not care to read it; they have so many books of instruction that they have not time for it.

2133. Lord *Beaumont.*] There is no objection to their having it if they chose to read it?

No.

2134. But, generally, they are indifferent about reading it?

They have hardly time to read what we consider essential for their receiving the Sacraments, &c.; they have not time to read anything more.

2135. Lord *Monteagle* of Brandon.] Taking the Irish peasant in general, has he much time and opportunity for reading any books?

He has not; if they have time to read the practical explanation of the Sacraments, &c. &c., it is as much as they can do. Moreover, it should always be remembered that the Roman Catholic feels himself in an entirely different position from the individuals of all other creeds or Churches, for the Catholic believes that the meaning or sense of the Scripture has been, as well as the Scripture itself, deposited with the Church, and that, consequently, he has no need of Scripture investigations like the individuals of other Churches, who are, comparatively, left to themselves. The Catholic has only to hear and to know the teaching and doctrines of his Church, and which is deposited in his Catechisms, and communicated through teaching; still, such Roman Catholics as desire the consolation of reading and studying the very words themselves of Scripture are not prevented; they are and should be encouraged to do so; yet, after all, as the Catholic believes that he has the meaning of the Word from the same spirit that dictated the Word itself, he is unjustly reproached when he does not read the Scriptures; and I will add, it will be even a vain attempt to make what is called *Scripture readers* of such believers.

2136. Earl of *Desart.*] Will you give the Committee your opinion whether you think the system of separate grants would in general be congenial to the feelings of Roman Catholics in Ireland?

I should be very sorry to see it; it is very likely that the feelings of many might be in favour of having it; I do not know.

2137. Do you think, or do you believe, that the Roman Catholics who wish to remove the mistrust which they feel prevails sometimes between the professors of different creeds in Ireland, would think that the system of separate grants would have a tendency to lessen or to increase the mistrust which so prevails?

I will not venture to speak for others; I think it would be a great obstacle to the union, which both in a civil point of view, and even in a religious point of view, I hope some day or other may be brought about between the Churches; it is upon that principle I give my opinion; I mean that I think a great deal of the difference between the two Churches arises from misconception, and from overstrained ideas and prejudice, taken up in early life, which make the two Churches appear so much more hostile in their respective beliefs than they are in reality: a system of separate grants would only tend to increase that evil.

2138. You think a system of separation, involving the absence of all mutual sympathy from the earliest youth, would have a tendency to confirm the mistrust and hostile feelings which exist?

I think it would be very fatal to the country.

The Very Rev. Dean Meyler, D. D.

24th March 1854.

2139. Would not you also apprehend that some few Roman Catholic clergymen, who you would acknowledge have not always espoused the cause of peace and reconciliation, might sanction in some instances the introduction of books which might have a directly opposite tendency from that which you desire?
Indeed I think they might.

2140. Have you ever seen the Report of the Commissioners who went over to examine into the subject in 1825?
I never have read it attentively.

2141. Will you have the goodness to read the passage which I show to you?
"The evils with which separate education is evidently pregnant necessarily fixed our attention on the benefits which would result from a contrary course. A system of united education, from which suspicion should if possible be banished, and the causes of distrust and jealousy be effectually removed, under which the children might imbibe similar ideas, and form congenial habits, would tend rapidly to diminish instead of increase the distinctness of feeling which is now but too prevalent. We were led, therefore, anxiously to seek for the means of establishing a system of united and general education." That expresses my sentiments.

2142. You entirely agree with those remarks?
I do.

2143. I may consider that you are decidedly in favour of a united system of education, as against the system of separate grants?
I am always taking into account that there must be no interference on either side.

2144. That is the only system which you consider conducive to the prevalence of peace and harmony between the different creeds in Ireland?
Yes, it is. I think the remark which was made by the Sovereign Pontiff, when this subject was discussed before him, was exceedingly in point—"that during the many years of the working of the system, not even an instance of corruption of faith or morals has been alleged." For my own part, I have heard of no detriment to our Church, or to any individuals of it, from the system of the National Board of Education. In the Board itself, during the few years I have been there, I have witnessed with great pleasure the extraordinary harmony which has invariably prevailed. Being, I hope, not indifferent to my own creed, I have met with nothing which was not perfectly congenial to my feelings, and to my convictions. I thought it would have been an experiment almost impossible to be carried out, but I have seen it realized for many years most admirably, and I hope nothing will be done to prevent its future success; unfortunately, the late contest which arose about the books has been to some extent injurious, but I hope there will be no difficulty in still carrying out the system; it is the greatest blessing which can be conferred upon the country. When the system was candidly and fully explained to the late Pope by Archbishop Murray, who advocated it with all that energy of mind which he always displayed when a great duty came before him, yielding to no intimidation, but with pity disregarding all mean attempts to withdraw him from the advocacy of the national system of education, the Pope, although in the beginning he had entertained a very different opinion, at length called upon the Bishops to thank the Government for giving so much of its wealth to the education of the poor children of their country: let the system, he said, go on, but be cautious against the use of improper books; objections on that ground having been made by the enemies of the system. I believe that after the renewed experience of very many years since the Pope's decision, not one case can be produced by any violent agitator upon the one side or the other in which the system has been injurious to any one Catholic child.

2145. Lord *Ardrossan.*] Do you think, if Archbishop Murray had not been unfortunately taken away, the differences which have occurred since would have taken place?
I am strongly inclined to think they would not.

2146. Why do you think they would not have taken place?
Dr. Murray, in the first place, permitted the use of the improved edition of the

The Very Rev. Dean Meyler, D.D.

24th March 1854.

the "Lessons on the Truth of Christianity." He let it pass, because it was purely a Protestant work, and he thought he had no right to deprive Protestants of so cherished a book, because it happened not to be put together in the way he would like, particularly when there was no danger whatever to be apprehended from it to his own children. He was an exceedingly liberal-minded man, though, at the same time, exceedingly strict to every particle of his own creed and to all his matured principles. I never witnessed both feelings so perfectly united in any other person. I am quite sure, if he had seen an attempt made to take away the protection which had existed in the case of Catholic children, he would have been quickened into zeal for his own cause, and he would not have allowed it. I think, also, that he would have had sufficient influence over Dr. Whately to have led him to adjust the difference, and so prevented the collision which has taken place in the Board. Having succeeded in the removal of the two cherished chapters, he would, no doubt, have succeeded in the removal of all minor obstacles to peace and harmony.

2147. You think that those differences would have been prevented, not by an attack being made upon the "Lessons on the Truth of Christianity," but by a species of combination between Archbishop Murray and the Archbishop of Dublin?

Not exactly so; but I think the Archbishop of Dublin would have seen, through the influence of Archbishop Murray, the bad consequences which would have resulted from the step which he had taken.

2148. You entirely approve of Dr. Murray's conduct in the Board, do not you?

Highly so.

2149. Why then did not he disapprove of this book?

As I said before, he did disapprove of the book, and had the two most offensive chapters taken out. When the book again came forward and changed, although it was only by theological and investigatory study that the other difficulties and objections appeared, even then he would have objected to its being on the list if at all exposed to perusal by Roman Catholics; but as it was not to be read by them compulsively, he permitted the book to remain on the list for the use of those who might desire it.

2150. Lord *Beaumont.*] You mean that Dr. Murray relied upon the 8th Rule, as it formerly stood, preventing the book falling into the hands of Roman Catholic children?

I do not believe the 8th Rule was published then; he relied at first rather upon the spirit, temper and principle of the Board, and upon the spirit of the system. He would have had additional confidence from the 8th Rule when it was published; as upon the 6th Report, which contained an expression of the spirit of the 8th Rule.

2151. Lord *Ardrossan.*] Neither the wording nor the spirit of the 8th Rule had been altered from the time of Archbishop Murray's death, up to the time when the question of expunging this book was mooted at the Board?

No.

2152. If you approved of Archbishop Murray's conduct in approving of that book while he was alive, surely you must disapprove of the conduct of those Commissioners who have disapproved of that book when no circumstance has occurred to alter the position of the question?

I understand the Board objected to the book altogether only when the protection of the 8th Rule was about to be taken away. Dr. Murray, if he had lived, and there had been a question of taking the 8th Rule from the system of the Board, would have been as hostile to the book in its amended shape, as he was in the beginning when it had those two most objectionable chapters.

2153. When was the protection of the 8th Rule taken away?

The other day.

2154. In what way?

I was utterly at a loss to know how the question came formally before the Board. Dr. Whately complained that the book was not used in the Clonmel

The Very Rev. Dean Meyler, D.D.

24th March 1854.

model school; and the head of the school told him that the children objected to it, and did not wish for it. He said, that is no objection, because the patrons have a right to bring in any books they think proper. The children of Catholics have no right to object to a book being read by the children of Protestants. The 8th Rule was quoted; that, he said, was not the meaning of the 8th Rule; the 8th Rule meant so and so, and did not go to that extent; and it would be quite an absurd rule, taken in the strict sense which was contended for at this time by the Commissioners: that was Dr. Whately's argument.

2155. Did the Archbishop of Dublin ever suggest that the reading of this book should be compulsory upon the children?

I understood that it was to be a class book in the model schools without the protection of the 8th Rule.

2156. Did he ever suggest that the reading of that book in a model school or any other school should be compulsory upon any child who objected to read it?

No; it is very likely he did not.

2157. If he did not suggest that, what were you afraid of?

We were afraid of two very important things; we were afraid, in the first place, that though the children might not like to read it, there was no protection to prevent Roman Catholic children from reading it, if their parents consented, from any motive which did not become them as Catholics, such as the interference in country places of their landlords insisting that the children should read those books. Again, there was no protection, if any children strayed into the schools, against the reading of them; or, if a master was in the school who was very anxious that Roman Catholic children should read those books, there was no one there to remove them. Another objection was, that the books might be read by a Catholic master, who might be the master of the day, and we thought they should not be teachers of books to children which it would be improper for the children themselves to learn.

2158. What change had been made or had been proposed in any rule which put the book in question on a different footing from that which it had been on previously?

I think that rule a very foolish rule; by it, upon a child going forward and saying, I object to such a book, it was at once excluded from the school, and the whole of the children were deprived of the opportunity of reading it. I think it is a very unwise and dangerous thing, that after all the members of the Board of different creeds had approved of a book, any one child, by coming forward and objecting, might deprive all the other children of that book; therefore, as the children could only be protected from the use of the book by an absurd rule of that kind, it necessarily followed that the book should be rejected.

2159. Earl of *Wicklow*.] Do you or not approve of the interpretation which has recently been put upon the 8th Rule, namely, that the objection of a child should have that effect?

I approve of it, as the only means of protecting the children from the book.

2160. Lord *Monteagle* of Brandon.] Are you to be understood to approve of the interpretation put upon the 8th Rule, which enabled one single child to put a veto upon the book, and exclude it from the use of all the children of the school?

I think that that was the meaning of the rule; I think there was no other meaning to be attached to it; I approve of that, therefore, so far as a means of protecting the children from the book.

2161. Marquess of *Salisbury*.] Had Archbishop Whately taken any step which led the Board to take the propriety of the reading of that book into their consideration?

I never heard that he had.

2162. Had the opening of the Clonmel school anything to do with the Board taking into consideration the propriety of reading that book?

That was the beginning of the affair. I believe the master of the model school put that construction upon the 8th Rule. When Dr. Whately was told why the book

book was not read, and the spirit and meaning of the 8th Rule was given as the reason why it was not read, Dr. Whately said that was not the meaning of the rule; and he then complained to the Board, and wished to have the rule expunged altogether, or at least so explained as to take away the meaning which had been assigned to it.

2163. *Chairman.*] Are the Committee to understand you to say that, according to your interpretation of the 8th Rule, any child objecting could cause the removal of that book from the hours of combined instruction?

That is the interpretation which I put upon the 8th Rule.

2164. Though you think that there is some hardship and absurdity in such a rule, being the only protection which the Catholic body had that the book should not be commonly used by Catholic teachers and Catholic scholars, you would have objected to the modification of that rule if the book you considered objectionable had not been removed from the list?

I would, decidedly.

2165. Lord *Ardrossan.*] However absurd the construction put upon the 8th Rule might be, did it not give a stronger power to the Roman Catholic parents to object to that book than any other construction which could have been put upon it?

Decidedly; that was the only construction which would give a sufficient protection.

2166. Lord *Monteagle* of Brandon.] If that rule had been maintained in its integrity, would not the consequence have been, that in a mixed school of Protestants and Roman Catholics alternately, the Protestant and the Catholic children might have vetoed every book in the school?

I think it a very foolish rule, decidedly; I think some other means should have been taken to protect the children than that rule; it was manifestly foolish; still I see no other resource.

2167. Lord *Ardrossan.*] Previously to the late dispute in the Board, how did the case stand as regarded the custom of reading those books; was it not the practice that if a child objected to the reading of those books during the hours of secular instruction, the books were relegated to a time either immediately before or immediately after the secular instruction?

I do not think there was any reference to the half-hour before or after the school previous to the present dispute about the reading of those books.

2168. Then why did the objection to this book arise?

The great objection arose from the explanation which Archbishop Whately was about to give of that 8th Rule, involving either its rejection altogether, or else a modification of it, which we considered not a sufficient protection to the children.

2169. Earl of *Wicklow.*] Had there ever been any discussion in the Board since you had been a member of it previously to this late transaction, in reference to the meaning of that 8th Rule?

No; I do not think I ever paid any attention to it particularly.

2170. Do not you now, entertaining the opinions which you have expressed in regard to it, think it would be desirable, in consequence of this misunderstanding about it, that the rule should be so modified as to be made perfectly intelligible and consistent with the meaning of the framers of it?

We consider that the intention of the framers of it at the time was that very intention which we now find fault with.

2171. Do you consider that Mr. Blake, who framed that rule, intended that it should have such an absurd effect, as that any one child of either religious persuasion could exclude any book from the use of all the rest of the children within that school?

I do not know what intention he may have had; I think he should have had that intention in framing it as long as he allowed those books to be there.

2172. Do not you see that the same objection might be raised by any child against any book that the Board might introduce?

The Very Rev. Dean Meyler, D. D.

24th March 1854.

That shows the great difficulty, if not impossibility, of having books of religious instruction used as school-books.

2173. *Chairman.*] As soon as the book, which you considered objectionable, was removed from the list of those employed in combined education, you personally voted for a more rational interpretation of the rule than that which it literally bore?

No; I voted against the amendment of Baron Greene, which was the only modification that came before the Board.

2174. Lord Bishop of *Ossory.*] Is this a true statement of the votes: "Against Baron Greene's Resolution: The Right Reverend Dr. Denvir, The Very Reverend Dean Meyler, Sir T. N. Redington, J. J. Murphy, Esquire. *Note.*—These four opposed the Resolution, whether either or both books were withdrawn from the list or not"?

Yes.

2175. Lord *Ardrossan.*] You said you approved of the literal construction of the 8th Rule, so long as the use of that book was continued; but that when the book was discontinued, you disapproved of the 8th Rule?

No; I only approved that the literal construction was the true construction of the rule; I merely intended that no Board, consulting their own dignity or their own importance, should have admitted such a rule as that. I said also, that when the book in question was removed, the rule should necessarily at once be removed.

2176. Archbishop Murray did not object to the whole of the 8th Rule remaining with that construction or without that construction being put upon it, and to the "Lessons on the Truth of Christianity" remaining one of the books in use?

He supposed it had no other construction but that which I have suggested.

2177. Lord Bishop of *Ossory.*] Do you know that from any communication which you had with him?

He said he did not like to be too fastidious after the two first chapters were taken away. When he found those two chapters were taken away, though some objectionable matter still remained in the book, he did not like to be too fastidious when he had the protection of the rule of the Board against any children ever being affected by it. Of course I have concluded always that that construction of the 8th Rule was the construction which he put on it, having been in constant communication with him while the discussion was going on in Rome.

2178. Do you know of any instance in which the Board themselves have interpreted the 8th Rule?

No, I am not aware of any instance previous to this late occasion.

2179. The Committee have had laid before them a communication from a Mr. Tottenham, the patron of a national school, with the reply of the Board, which contains an explanation of the 8th Rule. A Roman Catholic priest had desired the teacher of a school not to allow the Scripture Extracts and the Book of Sacred Poetry to be read; he wished to insist on its being read, and he asked the Board what course should be taken for the purpose. Their letter is, "Sir,—We have laid before the Commissioners of Education your letter of the 27th ultimo, respecting the use of the Scripture Extracts and Sacred Poetry in the national schools on your estate. In reply, we are directed to state that the Commissioners do not insist on having the Scripture Extracts or Sacred Poetry read by any children whose parents or guardians object to them, nor can they sanction any compulsion for the purpose; but the patrons of any school who think proper may have them read on the opening, or immediately before the closing of the school, provided no children shall be required then to attend against the will of their parents or guardians." Were you aware that that interpretation of the rule had been given by the Board?

I did not suppose that to be the interpretation of the 8th Rule.

2180. Do not you think that that was a statement of the rule of the Board bearing on this question, as to where and at what time those books might be read, and under what circumstances?

I think it was, but not as a commentary on the 8th Rule.

2181. Lord

2181. Lord *Monteagle* of Brandon.] This answer to which your attention has been called bears date the 7th February 1840; at what date did your connexion with the Board begin?
In 1851.

2182. It was therefore 11 years before you were a member of the Board?
Yes. I was surprised when I heard it read.

2183. Lord *Ardrossan.*] Are you aware that that letter was composed by, and that there is a rough copy of it in the handwriting of Mr. Blake?
No. I was quite puzzled when I heard it read at first; I thought it had been passed after I became a member of the Board, and that I was very negligent in not knowing of it; I perceive now that it was long before I was a member.

2184. Earl of *Desart.*] You have stated that the 8th Rule, in your estimation, has an interpretation bordering on absurdity?
Yes; or at least most unsuitable for such a Board.

2185. But you availed yourself of it as a protection against any child reading the book you object to?
Yes.

2186. Now the book has been withdrawn, and therefore you would have no objection to a re-consideration of that 8th Rule?
It has no business among the rules if the books are withdrawn; it would then be doubly foolish to have it there when it could be of no use.

2187. Has it ever occurred to you that a satisfactory explanation might be come to on any of the grounds of difference which induced the retirement of the Archbishop of Dublin and Mr. Blackburne from the Board by any interpretation of the 8th Rule?
I should readily lend my aid to the return of the Archbishop and of Mr. Blackburne. Archbishop Murray early impressed me with very strong ideas of the fairness and honourable conduct of the Archbishop, and of Mr. Blackburne also, when he was a member of the Request Board; that of itself made me very partial to them when I went to the Board; and everything that I saw of Archbishop Whately and of Mr. Blackburne quite delighted me. I thought the Archbishop was exceedingly fair and above-board in everything connected with religion and with the schools. This was also the case when there was question of the convent schools, to which he gave very kind consideration until this unfortunate dispute arose; therefore, if anything could be done to remove present differences, I should rejoice to give all possible assistance in removing them; but my own opinion is, that it is not possible just now.

2188. No means of effecting that desirable end occur to you?
No; except Dr. Whately will retrace his steps, which, of course, cannot be expected.

2189. Lord Bishop of *Down.*] As far as your experience goes, what effect has been produced on the public mind by the course which the Board has pursued in reference to the withdrawal of those books?
The greatest possible confidence in the Board, as far as I can judge. I think it has confirmed the Board exceedingly among the clergy, who were, some of them, more or less doubting in their allegiance to it before this event.

2190. Lord *Beaumont.*] Now you think there is no danger whatsoever to the Roman Catholic children who may attend those schools?
No; I certainly do not think there is.

2191. Earl of *Carnarvon.*] Did I understand you rightly to say that, after the expunging of the two objectionable chapters in the "Lessons on the Truth of Christianity" at the request of Archbishop Murray, the only objections which remained were certain theological minutiæ and differences, perhaps not at first sight quite observable?
I think the germ of the two chapters still exist in the introductory parts.

2192. Do you conceive that the children would be capable of appreciating those slight differences which you speak of?
I think they should not be exposed to them. Perhaps not in one case out of 5,000,

The Very Rev. Dean Meyler, D.D.

24th March 1854.

5,000, in the amended form, would the book do any mischief; but when once the attention of the public and the attention of the priests was turned to it, they would become alarmed.

2193. Lord Bishop of *Ossory.*] Were you aware that this statement was made by the Archbishop of Dublin: "Archbishop Murray, as well as the rest of the Commissioners, deliberately recommended this book; he sent over a copy to the late Pope, who had it read to him in Italian, and found it unexceptionable"?

I think I heard he said so; I particularly inquired into the fact, and I found quite the contrary. I was myself in correspondence with two clergymen who were in Rome endeavouring to remove the objections made by the Pope.

2194. His disapprobation of the book, as I understand you, never was removed; but he did not apprehend the same danger from it when there was an explanation of what the system was?

He said, "The Protestant Church are the best judges of what their children ought to read; I am not now called upon to pronounce on their books. If my children are protected, that is all I have to do;" or such similar passing observations.

2195. This statement is, in that respect, inaccurate?

Most inaccurate. I have in my pocket a letter written by Archbishop Cullen; he was in Rome at the time this controversy was going forward; and lately, when he was told of Dr. Whately having said that the Pope approved of it, and that there was no difficulty with respect to Catholic children, he wrote the contradicting letter I allude to.

2196. Lord *Beaumont.*] Who were the two clergymen to whom you referred in a former answer?

One was the present Vicar-General to the Archbishop, the Very Rev. Dr. Meagher; the other is the Rev. Dr. Ennis.

2197. Lord *Ardrossan.*] What was the date of the letter of Dr. Cullen?

Probably a month or two ago.

2198. Lord Bishop of *Ossory.*] Would that letter establish the point, that finally the Pope continued to disapprove of the book?

No; he pronounced no formal opinion or decision upon the book, one way or the other, only inasmuch as it affected the national system of education.

2199. Lord Bishop of *Down.*] The Committee understand that the letters you allude to were letters written to you from Rome by the two clergymen whom you have named?

Yes; I also refreshed my memory before I came to London, with one of them particularly. I had told him of the report that had gone abroad, and asked him if there was any foundation for it; he said, "Quite the contrary." Our greatest trouble in Rome was, not to reconcile the Pope to the book, but to show that it was innoxious to Catholic children.

2200. Lord *Monteagle* of Brandon.] Assuming, amongst the points of difference between the two Churches, the claim on the part of the Protestant Churches of the right of private judgment, and on the part of the Roman Catholic Church the assertion of the authority of the Church itself, do you consider that that distinction affords any ground for the opinion which you have stated, that those books were rather Protestant books resting upon human reason, than Roman Catholic books relying upon ecclesiastical authority?

Naturally that was the great cause of the condemnation of the books, or of my disapprobation of them; there was nothing else. I think everything is very fairly put, and very above-board and cleverly, in the "Lessons on the Truth of Christianity."

2201. As a mere question of reasoning on human grounds upon the Evidences of Christianity, you do not object to the book?

No.

2202. But you object to the want of reference to ecclesiastical authority?

Nothing more; there was no offensive expression in it that would hurt the feelings of a Roman Catholic from beginning to end.

2203. Was

2203. Was not the decision pronounced by the Court of Rome in respect to the national system of education in Ireland, that the Pope left it to the Bishops in their respective dioceses to deal with the subject?

Yes, that was the effect of the letter I alluded to; he left it to each Bishop to do what he chose, and to thank the Government for their boon, with a general observation to take care that no injurious book was introduced.

2204. Unless it be assumed that the supreme head of the Roman Catholic faith was willing to sanction a system inconsistent with faith and doctrine, is it not clear, from the decision of the Court of Rome, to which you have referred, that the national system of Ireland was assumed by the Pope not to be inconsistent either with faith or doctrine?

Quite so; it is an obvious conclusion.

2205. Marquess of *Lansdowne.*] Has anything since occurred to alter that opinion, so expressed?

Nothing at all.

2206. Lord Bishop of *Ossory.*] Are you aware that at the Synod of Thurles it was declared, and is declared in the statutes, that the assembled Bishops think it right to imitate the prudence of the Pontiff, and to abstain from pronouncing any opinion upon the national system generally?

I do not know whether that is embodied in their resolutions. I happened to be present at the Council, and I think that was the motive why the synod did not enter into the question of the national system generally, that it was decided on by the Pope, and they would not interfere.

2207. Will you read the sentence which I now show you from those statutes?

"Prudentem agendi modum a S. Sede respectu systematis nationalis educationis quæ abstinuit a judicio super eâ re definite proferendo, et a nobis servandum esse arbitramur."

2208. Lord *Monteagle* of Brandon.] Is that the authorized copy of the statutes?

It is.

2209. Lord Bishop of *Ossory.*] However, the Bishops follow this by saying, that they think it belongs to their office to declare, that a separate education of the Roman Catholic children is in every respect to be preferred to the national system?

Yes; I see that it is in the statute, "Attamen nostri muneris esse ducimus declarare, separatam Catholicæ juventutis educationem esse omnimode ei anteponendam."

2210. They then go on to say, that they have seen with high satisfaction the manner in which aid has been granted by the British Government to the Roman Catholic schools in England; do you recollect on what ground they express their satisfaction at that circumstance?

I do not know exactly what they allude to there; I did hear that there was a grant of the kind given; of course it is very natural that they should be very grateful for having got it.

2211. They go on to say, "We claim for ourselves the right, which is thus acknowledged; for if it is just and expedient to aid the Roman Catholics in England from the Public Treasury, in the separate education of their children, there is no reason why the faithful Roman Catholics in Ireland should not be dealt with in a similar manner?"

That shows that they are advocates for separate education, of course.

2212. Who are such advocates?

The fathers of the synod, who drew up that document.

2213. To what extent are those statutes binding upon the clergy in Ireland?

They are binding on their consciences in all mandatory decrees to observe them; they were sent to Rome for the approbation of the Pope, and when they came home with his approbation, of course they were law.

2214. Marquess of *Lansdowne.*] Have you understood that in consequence of the effect of those statutes of Thurles, any Roman Catholic clergyman in Ireland has been

The Very Rev. Dean Meyler, D. D.

24th March 1854.

been induced either not to adhere to or to withdraw his adhesion from the system as now carried on by the Board?

I do not think they have had any effect in that respect.

2215. Lord Bishop of *Ossory.*] They go on to say, that as this is denied to them at present, certain cautions must be adopted in order to render the system as little injurious and dangerous as possible?

Precisely so.

2216. Those cautions they adopt from a letter of the congregation of the Propaganda; do you recollect that?

I do not recollect it.

2217. Will you refer to the statutes and see if there are not four cautions taken from a letter of the Propaganda upon the subject, adopted by them?

I see that it is so.

2218. One of those is, that they are to exert themselves that the normal teachers of the Roman Catholic masters, both in the theological, the moral and the historical branch of education, shall be "*vel Catholicus vel nullus*"?

That is so.

2219. Do you see that this was another, that it is much safer that in mixed schools the instruction should be only in general learning, than that what are called the common fundamental truths of religion should be taught, reserving to each sect the teaching of its own peculiar doctrines?

Yes.

2220. Is that also your view?

Would you have me to dispute with the Council of Thurles? It would be rather a dangerous predicament to put me in.

2221. Are you aware that in the arrangements with the English Roman Catholics, upon which the Council looks with such approbation, and which it desires to see established for itself, is included the admission of Government Inspectors to all the schools for the purpose of ascertaining the state of progress of secular education in them, and of reporting thereon to the Government, but that those Inspectors are prohibited from reporting upon the religious education in the schools?

I was not aware of that fact.

2222. Would you think that that was a satisfactory and desirable relation to the Government for the Roman Catholic Church in Ireland to stand in, as respects the matter of education, that their schools should carry on a system of secular education, and that the Government should have evidence by means of their Inspectors of the proficiency of the scholars in such secular education, but that no report should be made to the Government of the state of religious education in the schools?

I do not very well understand what the relation is; it would require a good deal of study to investigate it, and see what was the bearing of it. I do not see what is the object of saying that they are not to inquire into the religious department, but only into the secular department; the question comes before me as quite a new one, of which I have no knowledge.

2223. That is what the Catholics in England have claimed as their right from the Government, and it has been conceded to them by the Government?

It is very gratifying to find that they have obtained what they asked for; I am sure they are grateful for it—as we in Ireland are, for the great boon of the national system.

2224. Lord Bishop of *Down.*] You did not vote at the Council?

No, I did not vote; I merely attended as Archbishop Murray's theologian at the Council. When I was asked about the national system of education, I only meant to say, that I approved of the mixed system of education when first established and as now in operation. As the Council has decided, if a decision it may be called, in favour of an unmixed system of education, it is not for me to give an opinion against what they have decreed. I gave my opinion abstractly only as to the national system being a very useful one, and very serviceable to the country, and that it has worked well, as far as my experience goes.

2225. Lord

2225. Lord Bishop of *Ossory.*] Do you mean that you decline to state whether you would regard the arrangement for England, approved by the Council and claimed as their right in Ireland, as a desirable thing?

I do not sufficiently understand what the system is; and I should require to know all the bearings of the system, and the economy of it, and its relations from beginning to end, in order to give an opinion upon a detached question of that kind.

2226. You decline to give any opinion upon the subject?

I do, decidedly; I am not in sufficient possession of the grounds to do it.

2227. What I ask you is, whether you think that the arrangement which is approved of expressly for England, and claimed as a right for Ireland by the Council, would be a desirable one for Ireland?

I cannot give any opinion upon that subject, being in ignorance of the facts.

2228. Lord *Monteagle* of Brandon.] Can you tell the Committee whether you are or are not familiar with the details of the English system?

I am not at all so.

2229. Are you aware whether a certain modified ecclesiastical power is not reserved to those persons exercising episcopal authority in England with respect to religious instruction given in the Roman Catholic schools?

I am not aware of it, and I could not answer the question without knowing the whole of the circumstances; it would be very hard for me to express an opinion upon it when I really have not one in my own mind on the subject.

2230. Viscount *Clancarty.*] In the beginning of your evidence you said that the national system was a satisfactory one, and calculated to unite the different denominations of Christians?

I think it is.

2231. Are you aware that a great objection is entertained by the Roman Catholic priests in general to allowing the children of their flocks to attend schools where the teachers are Protestants, and where the patrons are Protestants?

I think there is, because they cannot have a sufficient surveillance over the school to know whether there is any undue influence used with respect to the children; only in that respect, in many country places, the priests can take very little part in the schools, therefore they require more especially to have effective protection given to the Catholic children.

2232. Are you aware whether, where there is a Protestant teacher, the priests do object to Roman Catholic children going to the school, and the Roman Catholic children do not attend?

I must confess I am not aware of special facts; I do not know how the system works in that respect in the country.

2233. You admitted that there would be generally an objection to their attendance on the part of the Roman Catholic priests; would not a like objection on the part of Protestant clergymen to a school under Roman Catholic patronage, and conducted under Roman Catholic teachers, be equally reasonable?

Of course it would.

2234. Is not it an unavoidable circumstance that the teachers must be either Protestants or Roman Catholics?

I think that the difficulties will be removed with regard to the Catholic children being allowed by their priests to be taught secular learning at schools where the teacher is a Protestant, by the Board showing that there is no disposition whatever to interfere with the religious faith of the children. I think the recent conduct of the Board, upon the occasion of Dr. Whately and Mr. Blackburne leaving it, and the books being expunged, will considerably contribute to allay those suspicions, and gradually to remove them.

2235. Still there would be an objection, on the part of persons of an opposite creed, to sending their children to any school which was not conducted under persons of their own persuasion?

I should not have any objection myself to have secular learning taught by

The Very Rev. Dean Meyler, D.D.

24th March 1854.

Protestants, and I do not see that I should suspect other clergymen generally of having such an objection.

2236 Earl of *Harrowby.*] You would not be afraid of the insensible effect of the influence of the teacher generally?

Not in secular learning; if the Protestant were the cleverer man, I should prefer his instruction. I would rather have astronomy taught by a Sir Isaac Newton than by the eminent Catholic professor in the National Board in Dublin.

2237. Lord *Monteagle* of Brandon.] Where there is no suspicion of proselytism, or any desire to interfere with the faith of Roman Catholics, do you think you have had any instances come within your knowledge in which the fact of the patron of a school being a Protestant has been felt as any impediment to the attendance of the Roman Catholic children?

No; it might happen. I have not inquired into that subject.

2238. No such instance has come to your knowledge?

No.

2239. Earl of *Harrowby.*] Is it considered a part of the duty of a Roman Catholic priest to give religious instruction to the children in the schools?

Not within the hours of literary instruction; but they should feel themselves bound to do so during the time set apart for separate religious instruction. But it frequently happens that through a want of a sufficient number of priests, and distance of schools from their residences, and other numerous duties, that it is not done as often as would be desirable.

2240. You think there is not as much provision for the religious instruction of the children in their several creeds as you would desire to see?

Yes; I do not think the Catholic clergy are able to attend during the hours or time for religious instruction as much as they themselves would desire.

2241. There is a separate day assigned for religious instruction, is there not?

It differs in different schools, I believe.

2242. Is not Saturday appointed as the day for religious instruction in general?

I believe not always.

2243. On that day, is it the custom of the clergy of the respective creeds to take special charge of the religious instruction of their children?

It is their duty to do so, and it is their system and inclination to do it. I do not think they can do it as much as would be desirable.

2244. Are not the Roman Catholic clergy recommended by their superiors to do it?

In the strongest manner; so that, where it is neglected, it is because they are not able to do it.

2245. Lord *Monteagle* of Brandon.] When they are unable to attend themselves, is not it the usage that they appoint a person who shall attend in their room?

Invariably so, I should suppose.

2246. Earl of *Harrowby.*] I suppose, in many cases, the schoolmaster himself is deputed for that purpose, is not he?

Probably he is. If there be any layman in the neighbourhood who does not belong to the school, and who understands the business well, they will request him probably to give his assistance.

2247. Do you understand that it is the general custom for the schoolmaster to give, during the special day devoted to religious instruction, such religious instruction to the members of his own creed as may be deemed desirable?

It is customary either for the clergy to go themselves or to appoint some other person.

2248. Is it customary for the schoolmaster to be the person deputed for that purpose?

I cannot very precisely say.

2249. Viscount *Clancarty.*] In the course of your evidence you observed, that in your intercourse with the Archbishop of Dublin, his conduct was particularly satisfactory with respect to the convent schools; what was it you had in your mind when you stated that?

What I meant was, that complaints had occasionally been made about the convent schools. I believe that the complaints alluded to appeared to the Archbishop to be at times unreasonable, and that the schools should not be interfered with unnecessarily, and that they should be kept in connexion with the Board. There were a few cases which occurred which showed me that he had a very fair mind on the subject.

2250. Have you had many cases brought before you in respect to convent schools in which they were objected to?

Not many. There is a prayer, which is very usual in the convent schools, called the Angelus; they repeat it at a particular hour in the day.

2251. Is that relegated to the time of religious instruction?

No, it is generally at 12 o'clock; the religious instruction being at some other time. Objections were made to it; and instead of peremptorily ordering that it should be changed, the cases were always adjusted so as not to interfere with the rules, or wantonly annoy the nuns.

2252. Have you usually succeeded in those instances?

I think so always. It is a very Catholic act of worship, and it should not be intruded on the school-hours, and most especially so if Protestant children happen to be there.

2253. Viscount *Hutchinson.*] In the examination of Mr. Macdonnell yesterday, he expressed an opinion that it was a very valuable feature of the national system in Ireland, that a Roman Catholic child in a national school would not be bound to receive religious instruction even from a minister of his own faith. Mr. Macdonnell laid considerable stress on that circumstance, as exhibiting a very favourable view of the system, and placing the religious liberty of the children. In all your experience in the schools of which you yourself are the patron, or any other national schools with which you are acquainted, did you ever hear of a Roman Catholic child refusing to receive religious instruction from a minister of his own faith?

No, never.

2254. You are the patron, are you not, of some national schools?

Only of one in my own parish.

2255. I observe there are three schools in your parish; the first is a female school, under the patronage of the Reverend G. Lynch?

He is one of my curates; I leave the management of it to him; he happens to be enrolled by the Board as manager.

2256. There are two other schools in the parish which are under your patronage?

One only, for the male children of the parish.

2257. Are any books but those of the Board used in those schools?

I am not aware of any others.

2258. Can you tell whether all the Board's books are used?

No.

2259. You cannot state whether the Fourth and Fifth Books are used?

Yes, I am sure they are.

2260. Is the Book of Sacred Poetry used?

I do not think it is.

2261. Of course the Scripture Extracts are not used?

No.

2262. Nor the Lessons on the Truth of Christianity?

By no means.

2263. What books of religious instruction are used?

The religious instruction is entirely confined to the Friday, and the half hour after the school is over every other day in the week.

The Very Rev. Dean Meyler, D.D.

24th March 1854.

2264. Is there any combined religious instruction given?
No, except what appears in those reading books; religion and piety are inculcated therein. There are extracts given from the Old and New Testaments. There is no other religious instruction on the combined system.

2265. What are the books which are used in the separate religious instruction?
The Catechism is the principal book, and there is the Sermon on the Sacraments, &c. &c. &c.

2266. Is the Douay version of the Holy Scriptures used?
It is not; the children have not time to read it; they are too young to appreciate it.

2267. Is there more than one copy of the Douay version of the Scriptures?
No copy, I believe, at present.

2268. The children attending the school are entirely Roman Catholics, are they not?
There are very few Protestants.

2269. Viscount *Clancarty.*] Are there any Protestants?
There have been some Protestants; I believe very seldom.

2270. Are there any other schools in the parish?
There is the nunnery school kept by the Sisters of Mercy, a very large school within the parish.

2271. Can you state from your own knowledge whether there are any Protestant schools in the parish?
A great number.

2272. Do you know whether any Roman Catholic children attend those schools?
They do.

2273. To any extent?
I think they do, to too considerable an extent; they did formerly very much, but the number now is not so great.

2274. Those Protestant schools are not under the management of the Board?
They are not.

2275. So that from your experience in the management of national schools, the national schools in your parish are schools of separate education, and the Protestant schools are schools of mixed education?
So far they are.

2276. Lord Bishop of *Down.*] What proportion of Roman Catholics attend those schools which are kept by Protestants?
I think a few hundreds.

2277. You said the number had been diminished lately; has that arisen from other schools being opened?
Ragged schools are now attached to our more respectable national schools, and they have taken the children from the Protestant schools to a considerable extent.

2278. Did you make the return of the religious denominations of the children attending the schools under your patronage?
It was given by the authority of the manager of the school.

2279. I see the return states that there are none but Roman Catholics?
I know we have had some Protestants, but I suppose very few in number, and probably for a very short period.

2280. Was the return made by yourself?
It was made by the master and the clergyman who takes charge of the school.

2281. Earl of *Desart.*] To what motive do you attribute the attendance of the Roman Catholics at the Protestant schools; is it to proximity or to preference?
They are encouraged to go to them; they used to get breakfasts, and they had

had clothes ; influences of that kind induce them to go. We have endeavoured to imitate their example ; we give breakfasts and clothes to our own poor ragged children as far as we can.

The Very Rev. Dean Meyler, D. D.

24th March 1854.

2282. Do you speak with certainty to the fact that the children get breakfasts at the Protestant schools?
There is no doubt of it.

2283. The children still go on attending those schools?
Yes.

2284. And they are satisfied with the amount of education which they receive there?
They are ; they go there against our will, of course. We inquired particularly, and we find that no Catholic child had lost his faith in any of those Protestant schools.

2285. Those schools are conducted without any signs of proselytism?
They made every attempt, but they did not succeed.

The Witness is directed to withdraw.

JAMES WILLIAM KAVANAGH, Esquire, is called in, and examined as follows :

J. W. Kavanagh, Esq.

2286. *Chairman.*] WHAT appointment do you hold under the Board?
I am one of the Head Inspectors of National Schools.

2287. Will you state what preparation you had for discharging the duties of that office?
I have been connected with the national system in one capacity or another since the year 1834. The Commissioners selected me for the office of Head Master of the model schools in Dublin in February 1841, which office I held for four years, when I was promoted to the rank of District Inspector, which I held for two years. The Commissioners then advanced me to my present situation, which I have held for over seven years. I beg to add, that in each of those cases I was promoted by the Commissioners without any solicitation on my part, either directly or indirectly.

2288. Earl of *Harrowby.*] Did you make the usual inquiries previously to the establishment of the district training school at Clonmel?
Yes, accompanied by Dr. Patten, one of my colleagues ; I performed no act in connexion with the opening of that, or of the model school at Dunmanway, which had not his entire concurrence.

2289. You went together, did you?
We did, and all our official acts were *joint* acts.

2290. What was the course you pursued in making inquiries with reference to the system of instruction to be adopted in the school when it should be opened?
I presume it is unnecessary for me to refer to any question connected with the sites of the schools or with their erection. When the model schools were ready to come into operation in 1849, a special committee of the Board drew up general regulations for the management of those institutions, and which the Commissioners forwarded to the Head Inspectors for their guidance ; there were then but four Head Inspectors. Dr. Patten, a member of the Established Church, and I, who am a Roman Catholic, were directed to make the preliminary inquiries at Clonmel and Dunmanway. We were instructed to call upon the clergymen of the different religious persuasions, and also upon the most influential persons in the neighbourhood, to submit to them the plain and general principles upon which these institutions were to be conducted, with the view of obtaining their co-operation and support, at the same time giving them notice of the precise day fixed upon for their opening. We further informed them, that we were instructed to call a meeting of the clergymen of the different denomina-

J. W. Kavanagh, Esq.

24th March 1854.

tions, in order to make arrangements for giving separate religious instruction in the schools, and which it would be our duty to submit to the Commissioners for their sanction. In the case of the Clonmel school we waited on the rector, the Presbyterian and Unitarian ministers, and on the Roman Catholic clergymen. We also called on Mr. Bernal Osborne, M.P., Mr. Bagwell, D.L., Colonel Phipps, J.P., the mayor, and other influential gentlemen; and from all, with scarcely an exception, we received promises of support.

2291. Lord Bishop of *Ossory*.] Both clergy and laity?

Yes, with the exception of the Rev. Mr. Palliser, the rector, who assured us, however, that he would not offer any opposition.

2292. Earl of *Harrowby*.] Did you hold a meeting?

We did; the rector did not attend, but the two Presbyterian ministers and the two parish priests of the town met us, and arrangements were agreed upon for giving religious instruction, which received the sanction of the Commissioners.

2293. Did any discussion on that occasion, or any other, arise as to the books to be used at the time of combined instruction?

Not at the meeting.

2294. When did it arise?

In calling upon the Rev. Mr. Baldwin, parish priest of St. Mary's, in which the model school is built, he asked what books were to be used; and I told him we should use all those published or sanctioned by the Board, according as the advancement of the school required them. On hearing this, a conversation ensued, in which Mr. Baldwin expressed strong objection to the use of the "Scripture Extracts" and the "Christian Evidences." In a week or two subsequent to this interview, we gave notice that we were ready to receive the names of applicants for admission as pupils; and, owing to the absence of the head master, I undertook the duty of receiving the parents applying for admission for their children, and kept the application book, in which each case is entered; this afforded me particular opportunity of knowing the feelings of the parents of the children; and, so far as I can recollect, with scarcely an exception, all the Roman Catholic applicants stated that they would not send their children to the schools unless their parish priests gave their full and entire approbation to the books and to all the arrangements of the school which might bear upon their religion.

2295. They delegated, as it were, a jurisdiction over those points to their clergy?

Just so.

2296. Upon that you consulted the clergy, and the clergy expressed an objection?

Some of them had already objected, and it did not come as a subject before the clergy; the chief matter which they had to consider at their meeting was the question of separate religious instruction, with a view that they would agree among themselves upon the days and hours when it was to be given to the children of their respective persuasions.

2297. Lord Bishop of *Ossory*.] Did you, in point of fact, ascertain the feelings of the priests first, and the parents afterwards, or *vice versâ*?

In point of time we heard the objection of the priests first; but that arose from the nature of our instructions, which obliged us to call first on the clergy, and next on the most influential laymen, in order to put the matter before them, and inform them as to the plan and general arrangements upon which the school was to be conducted, as set forth in a paper drawn up by the Commissioners, and which we read to the several parties.

2298. Was it part of your instructions to consult the clergymen as to the use of particular books in the school?

Not at all; but it was our duty to answer any questions they might ask us in reference to them.

2299. I am to understand that that was the way in which the communication arose between you and the clergy?

Decidedly.

2300. Earl of *Harrowby*.] Your instructions were not to consult the clergy about the books to be used at the time of combined instruction, but the arrangements for giving religious instruction?
Yes.

2301. In the course of that communication the question respecting the religious books to be used at the time of combined instruction arose?
Yes, and naturally.

2302. Upon this, did you make any special report to the Board that such was the feeling which prevailed?
No; I did not deem it necessary.

2303. Did you feel yourself authorized to make arrangements, with regard to combined instruction, without reference to the Board?
We did, under the general rules of the Board. There was no particular difference between this and any other school in the respect you mention, and we felt ourselves fully competent, under the instructions we had received, to arrange as to combined education, or as to what we call the "Time Table."

2304. What is the specific instruction under which that authority is conveyed to the Inspectors to make peculiar arrangements as to combined instruction?
There were no peculiar arrangements.

2305. Some schools do admit certain books upon their combined list, and others do not; in this case, you excluded certain books, did not you?
It would not be correct to say that we excluded any book. When the day came for the opening of the school, it was then that the books should be introduced or not. As already stated, I undertook the duty of registering the applicants for admission; I kept the book myself, and as the parents came in, I took their names, creeds, occupations, and what rate of school fees they proposed to pay for their children. It was in this way the conversation arose relative to the books; and, as your Lordships may naturally suppose, persons coming to place their children in a school of a new and peculiar class, which had not yet come into operation, would inquire what were the arrangements as regards books and religious instruction, and whether they were pleasing to their clergy. Not only did Roman Catholics do this, but persons of other religious denominations acted precisely in the same manner.

2306. Upon that, what arrangements did you make, or what steps did you take?
The day came for opening the schools; two of the Commissioners were present. I am not aware that there is any rule of the Board, written or otherwise, obliging particular books to be introduced, or making their introduction obligatory. I stated to the two Commissioners that those objections had been made by the great body of the Roman Catholic parents, although I do not undertake to say by every single one, and that they would not allow their children to read any books to the use of which their clergy were opposed. In stating this to the two Commissioners, I gave it as my own opinion that, under those circumstances, I thought the introduction of the Christian Evidences and Scripture Extracts was inexpedient; and in this opinion the Commissioners concurred. If I had any doubt about the entire propriety of the step thereupon taken, I am perfectly certain now, from the experience of four or five years, that it was one of the wisest measures the Board ever adopted.

2307. Who were the two Commissioners present?
The resident Commissioner, Mr. Macdonnell, and Mr. James O'Ferrall.

2308. They authorized you to make arrangements for not introducing the books?
The spirit of the Board's rule was fully satisfied. As several of the parents objected to the books, I was compelled to prohibit their use during the hours of combined instruction.

2309. It never occurred to you that district schools under the patronage of the Board were to be subject to any different regulations upon that point than other schools?
No;

J. W. Kavanagh, Esq.

24th March 1854.

No; I cannot conceive that it affected the general principle of the national system in any point.

2310. Lord *Ardrossan.*] Is it not left to the patron of every non-vested schoo to decide upon what books he will have read in his school?
It is; subject, however, to parental control.

2311. Who are the patrons of the model school?
It does not fall under the class your Lordship alludes to; it is a vested school.

2312. Who are the patrons of the model school?
The Commissioners.

2313. It must rest with the Commissioners, therefore, to decide upon what books they will read in those schools, of which they themselves are the patrons, just as much as it rests with the patron of any other school, must not it?
Yes; with the restriction already stated.

2314. The fact of the Commissioners not ordering a book to be read in a model school is equivalent to their refusing to allow it to be read in that school?
I do not think so; I think the spirit of the rule of the Board was fully complied with in the case of Clonmel school; it is not to the children, as I understand, that a book is to be offered, but to the parents. For instance, there is a great difference between the central model school in Dublin, and the district model school which was then about to open in Clonmel. When parents send their children to the central model school, they know, or are supposed to know, what is the practice of the school as to Scripture Lessons, &c., and that those books are read. This was a school *about* to be opened, and it is to the parents, and not to the children, as I conceive, that these books ought to be presented. They were *bonâ fide* presented to the parents, as I have already told your Lordships, and the great majority objected to their children using them.

2315. Earl of *Wicklow.*] Had not you reason to suppose, from the circumstance of two of the Commissioners being present, that you had the authority of the Board with regard to what was then going on?
The remarks I have made up to this moment were quite irrespective of any such consideration. That gave me full and entire authority; but I wish to explain the step I took apart from the sanction of the Commissioners, and without reference to them.

2316. *Chairman.*] You have stated that, in pursuance of your instructions, you not only had communication with the clergy of different denominations, but you met the gentry and influential persons in the neighbourhood; did any conversation arise on the subject of those books between them and you?
With the exception of the Roman Catholic clergy, the only person with whom such a conversation arose was, I think, the rector, the Rev. Mr. Palliser; he disapproved of the Scripture Extracts, so far as the translation went, although he wished to make their use compulsory in the school, that is, that the Commissioners should insist on those books being used.

2317. Lord Bishop of *Ossory.*] At the hour of combined instruction?
Yes, I presume such was his meaning.

2318. You say distinctly, that Mr. Palliser wished that those books should be made compulsory?
I wish to mention, that in the course of our interview with the Rev. Mr. Palliser, he led us to believe that he was merely giving his opinions upon the general principle of the national system; but that in reference to the school at Clonmel, he did not wish to take any part in connexion with its working, for the reasons he stated. He promised, however, that it would have no active opposition from him; which promise he has not only fulfilled, but shortly after, he commenced to visit and support the school as cordially as the other clergymen.

2319. In this communication to which you refer, did he clearly, and in terms, express his wish to you, that those books should be made compulsory?
I have a most distinct recollection, that in referring to the question of the use of the Scriptures by Roman Catholics, he said that as they did not read the Scriptures, and had liberty not to read them under the national system, though he

he did not approve of the Scripture Extracts as a translation, he would wish to see the use of them made compulsory in the schools.

2320. In speaking in your letter of the communication you had with Mr. Palliser, you do not state that he expressed any such sentiments with respect to those extracts; but in your letter upon the Dunmanway school, you state distinctly that Mr. Connor expressed those very sentiments?

It was not necessary that I should mention it in the Clonmel case.

2321. What was it created the necessity in the other case?

I think your Lordships will find, in my first report on the opening of the Clonmel model school, which is contained in the Sixteenth Report of the Board for 1849, the substance of the interview between the Rev. Mr. Palliser and Dr. Patten and myself.

2322. *Chairman.*] Nothing in your communication with the gentry gave you reason to believe that the parents of the children would be likely to object to any of the books to which they afterwards objected?

No. There is one most important circumstance which I wish to mention to the Committee in reference to the Clonmel case, and which I trust will throw much new light upon this question. In the town of Clonmel there were then existing three national schools under Roman Catholic patronage, and virtually Roman Catholic schools, the pupils being exclusively Catholics. Skirting the town on three sides there were three other national schools, entirely under lay and Protestant management, and attended both by Protestants and Catholics. One of these is within a mile of the town, the Newtownanner school, at Lady Osborne's Gate. The teachers are Protestant. Lady Osborne is known to have a most anxious desire to circulate the Scriptures. After she joined the National Board, the Scripture Extracts, and subsequently the Lessons on the "Christian Evidences," were introduced into the school, and used during combined instruction, until the parish priest went to the school, and expressed his disapprobation of these books for the children of his own flock, when Lady Osborne withdrew them, and never again introduced them, nor were they read at the time of the separate religious instruction, although many Protestants, I suppose, would have read them if Lady Osborne had pressed their use. The same thing occurred in some other schools under Protestant and lay patronage in the neighbourhood, and from those schools very many children came to get the higher and superior instruction afforded in the model school. Seeing that the patrons of those schools had tried the use of these books, and failed, because the parties to whom most of the parents of the children looked up for guidance had objected to them; seeing also that those who were connected with the Roman Catholic schools in the town objected to the books, it is manifest that had these books been introduced the first day that the model school at Clonmel opened; even had the Commissioners been absent, and had I not had their authority, it would have been the last day under the rules of the Board that they could ever have been read during the hours of *combined* instruction, because I am certain that had I, *pro formâ*, introduced the books on the day the schools opened, the very next day a protest would have come from the great majority of the parents; and had it come from one even, as already stated, the first day the school opened would have been the last on which the books could have been used in the school during *general* instruction. True, they might then have been relegated to the time of *separate* religious instruction, and read by such as desired them; but when, on a subsequent occasion, the books were so offered, the parents and the Protestant clergymen refused to take them.

2323. Earl of *Wicklow.*] In your capacity as one of the principal Inspectors, I suppose you consider it your duty to make yourself master of the rules of the Board; what is the interpretation you have put upon the 8th Rule?

No particular interpretation of my own; I put the plain interpretation that any person of common intelligence would put on any ordinary sentence; the interpretation which the Commissioners themselves put upon it. I will prove to your Lordships from their correspondence with a very able man, the Archdeacon of Meath—he had a long correspondence with the Commissioners in 1844 and 1845, in which he took exception to some of their rules, which he criticised with great care, and this correspondence the Archdeacon published in the year 1845. He was an applicant for aid to build a school at Redcommons, parish of Ardbraccan, where he held property under his father, the then Bishop of Meath; he said he could

J. W. Kavanagh, Esq.

24th March 1854.

could not join the Board, because of two things; first, to the then trust deed, under which the property in school-houses, built by aid from the Board, was held; and next to section 2, paragraph 8, of the Rules. In his letter, dated December 20, 1844, the Archdeacon says, "Much less would I submit to any parent having a right to forbid, for common instruction, books which the Commissioners consider fit for the purpose; I object to it, on the ground that the representatives of all persuasions are the fit persons to determine what instruction may be given to all in common; whereas to admit the principle that each individual, of each persuasion, however bigoted or intolerant he may be, is entitled to exclude from the common instruction anything which he dislikes, although sanctioned by the unanimous consent of such a Board, destroys the only foundation on which united education can proceed; and as my object is to promote united education, I would decline to admit so vicious a principle into any school under my management. I do not look upon the clause I have quoted from the trust deed as necessarily involving such a principle; it does not appear to assert any right in parents to exclude from common instruction what the Board have pronounced unobjectionable for the purpose; but as a rule of the Board, section 2, paragraph 8, does sanction such a principle, I feel called on to say that I would not bind myself to it."

2324. Lord Bishop of *Down*.] That was the Archdeacon of Meath's interpretation of the 8th Rule in 1844?

Yes, as laid before the Commissioners.

2325. Did the Commissioners protest against that interpretation?

No; on the contrary, there is here a letter, dated 7th March 1845, on a Minute of the Board passed at their meeting, the Archbishop of Dublin in the Chair, in reply to this letter of the Archdeacon, in which the Commissioners are entirely silent with regard to the point, thus either admitting the interpretation as correct, or allowing the Archdeacon of Meath to continue to labour under a misapprehension, if it was a misapprehension: "Board's order, 6th of the third month, 1845, Archbishop of Dublin present." I take that marginal note from the proceedings of the Board. "Education Office, 7th March 1845. Sir,—We have had the honour to lay before the Commissioners of National Education your note of the 5th instant, requesting to know their decision upon your application for aid towards building a school-house at Redcommons, in the county of Meath; and also your letter of the 20th of December last, addressed to Mr. Coyle, the superintendent of the district, in reference to the trust deed, and the rules of the Board. We are directed to acquaint you, in reply, that as the Commissioners perceive from your communication to the superintendent, that amongst other objections entertained by you to their regulations you cannot bind yourself to Rule 8, section 2, with reference to the use of the Scripture Lessons; and as that rule must be strictly observed in every national school whatsoever, the Commissioners decline to comply with your application." The Archbishop of Dublin was present at the Board.

2326. Lord Bishop of *Ossory*.] Do you understand that the Archdeacon of Meath's interpretation is inconsistent with the interpretation given to the 8th Rule in what was Baron Greene's resolution, and what is now the rule in place of the 8th Rule?

I decidedly think that an alteration has been made in Rule 8 by that resolution, and that it makes an entire change in the rule.

2327. That is, that the times of religious instruction mentioned in the original form of Rule 8 could not possibly mean the time of religious instruction, either at the beginning or the close of the school?

I never heard of such an interpretation in the Board of Education. There were two correlative terms, *religious* and *general* instruction: general instruction meant the time at which all the children of all denominations should be present; if there were religious instruction in the school, it would be given at other times specially devoted to that purpose.

2328. Do you conceive that Archdeacon Stopford meant that the book must be read and confined to the single day upon which the separate instruction was given, or that it must be employed at those hours or half hours in which the religious instruction was given?

Nothing

Nothing can be clearer or stronger than the language of the Commissioners upon the point; they say not only they do not allow the Scripture Extracts to be read at the time of combined instruction if the parents of any of the children object, but in such case they *prohibit* their use at that time. If they had not added the second part of the rule, it might not perhaps have been so very strong.

2329. I do not think you understand my question; I am not doubting that the book was banished from the time of combined secular instruction at which the attendance of all the children was obligatory; might it not have been intended that it could be employed in that portion of the day which is occupied in religious instruction?

That it might be so employed is quite clear if there were an objection to use the book at the time of combined instruction. Any who desired its use could then only use it at the time of separate religious instruction.

2330. Lord *Monteagle* of Brandon.] They may do that now?

They may.

2331. Lord Bishop of *Ossory*.] Is not that all that Baron Greene's resolution amounts to; do you understand it to go further?

I understand, since Baron Greene's resolution was carried, that all the instruction which may be given in a national school comes under *three* heads, instead of two, as heretofore: there is doctrinal or sectarian or denominational religious instruction, whichever name you please to give to it, and this is strictly sectarian; there is secular instruction in the common Lesson, &c. books of the Board, at which all must attend; and should some persons desire to read the Scripture Extracts, or the Book of Sacred Poetry, in a school where others object to them, they come under the third head, and must be read before or after the secular instruction. There were two heads of instruction previous to the change of rule, now there are three.

2332. Lord *Monteagle* of Brandon.] In that latter case, they are to be read by all the children in common, except such as come under the exception, namely, whose parents object?

Yes, that is whenever they are read now as a separate exercise; the children reading them may be of different denominations, precisely as they may be at the time of combined secular instruction.

2333. Lord Bishop of *Ossory*.] Then with your view of the meaning of the 8th Rule, why did not you explain to those parents who objected to the introduction of those books, that their children would be perfectly secure from any evil arising from them, because they had only to object to them, and they could not be used?

For a reason which I beg to add. Assuming that all who were not Roman Catholics would read these books, there are particular arrangements for their religious instruction in the district model schools, made by their own clergymen, and approved of by the Board, and which do not exist in the central model schools in Dublin, and this completely alters the state of the case; for instance, while in the central model schools there is religious instruction in the authorized version of the Scriptures for a portion of one day only in the week; in the Clonmel model schools the authorized version is read every day; those of the Established Church and Protestants of all denominations use, if they please, for half an hour each morning the Scriptures under their own teachers, and guided by their respective clergy. When the Scripture Extracts were offered to them, they said they could not think of substituting the Scripture Lessons for the reading of the authorized version of the Scriptures; and when it was proposed that a portion of the remaining time should be set apart for their use, under the amended rule, they declined the offer, as interfering with the time of the ordinary secular business, at which they required their children to attend.

2334. You say that the Roman Catholic parents objected to the introduction of these books, or at least they said if their priests objected, they would object, and you knew that their priests objected; why did not you explain to the Roman Catholic parents, that they had nothing to apprehend from the use of the books, because they were protected by the 8th Rule of the Board from having their children exposed to the reading of them in any way if they disliked it?

There was no necessity to explain it to them. Your Lordship might reasonably

expect me to give such explanation, if Protestants desired to read the book, in order to show that its reading would not affect the Roman Catholics, which it certainly would not under these circumstances; there was no need for explanation when their objection was positive; if they had heard that it was to be used by Protestants, and further desired security that their children would not be brought in or required to be present at the reading, then it would be my bounden duty to explain to the Roman Catholics that such apprehension was unfounded.

2335. The reason that you did not explain it to the Roman Catholics was, that you had previously ascertained from the Protestants that they would not read the book; is that what you say?

No, I did not ask them any question upon the point; they did not act like the Roman Catholics by objecting to the book, nor did they ask many questions about it, except in the conversation which took place with the rector, and to which I before referred; they were quite silent upon the point, knowing that the authorized version of the Scriptures would be read daily in the school by their children.

2336. What was the reason why you did not give that explanation to the Roman Catholic parents, with a view of obviating their objection to the introduction of the book?

The Roman Catholics made no objection to the introduction of the book, except so far as their own children were concerned.

2337. Why did not you introduce the book?

There were none to introduce it to.

2338. Earl of *Desart.*] Was there an entire unanimity on the part of the Roman Catholics?

I have already remarked, that I cannot say upon my oath that every single parent objected; but I am quite clear that a great majority of the parents specifically asked me what books were to be used, and whether those books would have the approbation of their particular parish priest, stating that unless they had, they could not send their children; and I beg further to add, that this language and those sentiments were not held merely by what you would call the humbler classes, but equally so by the highest social classes which are to be found in the town; and no national school in Ireland has more respectable pupils than the Clonmel model school. There were applications from aldermen of the borough, merchants, professional men, and men of considerable property, and with no exception between the poor and the rich. This was the language used by the great body of the Roman Catholics with respect to the books; and if your Lordships deem it necessary, I will name to the Committee some of the individuals.

2339. Lord Bishop of *Ossory.*] What I wish still to know is, what was the reason that you did not explain to the Roman Catholic parents that there was no danger arising from the introduction of the books, because they were protected against the use of them? Does the matter remain in this way, that the Roman Catholic parents were unanimous, or nearly so, in objecting to the use of the books; the Protestants said nothing, and upon that ground you did not introduce the books?

Yes; if the Protestants desired to use the books, they would have to use them at the time of separate religious instruction, as, under Rule 8, the objection of the Roman Catholics necessitated this restriction. The time set apart for religious instruction was the highest we could allow, and was greater than that given in the central model schools—I mean, it was the greatest amount that I, as a practical educationist, would allow the clergyman, if my recommendation would influence the Board, as, out of five hours a day, you must deduct time for play, and then we allowed rather more than one-eighth of the remainder for religious instruction. The Protestant clergymen and laymen who were there stated, that they desired that the children should have the authorized version of the Scriptures, and to give another portion of the time for reading the Scripture Extracts would interfere with the secular business of the school; and I am quite confident that no single Protestant in the town, clergyman or layman, no matter how he might respect the Scripture Extracts, would think of substituting them for the entire Word of God itself, according to the form in which they have it;

and

and as what was in the Scripture Extracts they had in the authorized version of the Scriptures, the Protestants were put under no disadvantage whatever.

2340. You heard the objections of the Roman Catholic parents, and you did not hear anything from the Protestants on the subject; on those grounds you did not introduce the book?
Yes.

2341. Earl of *Desart.*] You said that you did not take pains to ascertain the entire unanimity of the Roman Catholic parents; did you consider that you were justified, upon your own responsibility, in anticipating the objection of the parents and withdrawing one of the Board's own books, from a school of which it was the patron, before that book had been condemned?
I have stated that a *bonâ fide* objection was made by the parents of the children in this way: a vast majority of those who formed the principal denomination in the town objected to the Extracts, and therefore my hands were tied up, and so were those of the Commissioners, with respect to the introduction of the book during the time of *combined* instruction.

2342. Should not you have ascertained first that there was unanimity?
There was no need of unanimity.

2343. Lord *Monteagle* of Brandon.] Did not the objection of one single parent of a Roman Catholic child necessarily relegate the book?
One single child. Even if a few children, or even one, had objected, the book necessarily became prohibited by Rule 8.

2344. Lord Bishop of *Ossory.*] Had you never heard a different interpretation of the 8th Rule?
Never, till lately, among the officers of the Board.

2345. Are you aware that the unanimous opinion of the Commissioners in former times was that the rule had not that interpretation?
I am not aware of any such thing, or of anything like it.

2346. Lord *Ardrossan.*] Did you ever hear of the answer given to Mr. Tottenham by the Commissioners?
Yes, I saw it in a recent Parliamentary Return. I find, however, from a subsequent document that, upon an application to the Board by the Archdeacon of Meath for aid to build a school in December 1844, a solemn Board's Order was sent to him in reply, telling him, by inference, that his view of the case was the right one.

2347. Earl of *Harrowby.*] Before you had had to take this course at Clonmel, were you aware of a similar arrangement having been made at Newry?
Yes; but I do not think it necessary to refer to that. I wish to take the principle of the question upon its own merits, apart from the Commissioners, and from the precedent which had been furnished by the previous opening of the Newry model school, and which Dr. Patten and I had visited.

2348. Lord Bishop of *Ossory.*] Will you state to the Committee the circumstances connected with the opening of the Dunmanway model school?
About a week after the opening of the Clonmel model school, Dr. Patten and I were sent to make similar arrangements for the opening of the Dunmanway model school. We acted just as I before described in the case of Clonmel; we called on the clergy and the other principal persons in the neighbourhood; we read to them the paper containing the general regulations which were given for our guidance. The rector wished to take no part in connexion with the school. In that particular case the Roman Catholic clergyman made no objection to the use of the Scripture Lessons.

2349. Did he communicate with you that he would make none?
He asked us what books would be used, and we told him all the books of the Board; there was a conversation as to the Scripture Lessons and the Christian Evidences. The usual books were introduced in the Dunmanway school, and amongst them the Scripture Lessons; and from the day that the school opened, they have continued to be used since.

J. W. Kavanagh, Esq.

24th March 1854.

2350. You say the Roman Catholic clergyman made no objection; did you then consult the Roman Catholic parents?

When the parents came, they asked, had the books and the arrangements connected with the school the approbation of their clergyman, and they were informed that they had. The Scripture Lessons were introduced in the school, and have continued to be read from that time to this at the hour of combined instruction.

2351. Do you mean that the books continue to be read still?

Yes.

2352. What is the meaning of this passage from your letter: "The Scripture Extracts continued to be read up to the close of last year, when the Rev. J. Kelleher gave notice to the head master and to the District Inspector that he desired the use of those books to be given up by the Roman Catholic pupils"?

They were never given up; they continued to be read without any remark, or anything having occurred worth mentioning to the Commissioners.

2353. There was no interruption to the reading of those books?

None whatever.

2354. What communication was there with you on the subject?

The first communication which I had was a letter from the master of the school, stating that the Rev. Mr. Kelleher called at the school, and told him that he objected to the reading of the Scripture Extracts by the members of his flock. I had a similar communication within a day or two from the District Inspector, Mr. Simpson, a Presbyterian. I lost no time in writing to the head master of the school this letter, which I received from him from Ireland this morning, and which I beg to submit to the Committee. It is dated Clonmel, January the 8th, 1852: "Sir,—Having learned both from Mr. Simpson and from you that the Rev. Mr. Kelleher, P. P., objects to the use of the Scripture Extracts by the Roman Catholic pupils, I beg to direct your attention to the Rules and Regulations of the Commissioners, head II., section 11, from which you will perceive that 'the use of the books published by the Commissioners is not compulsory,' and therefore any child of the Roman Catholic persuasion is not to be obliged to use these books whenever its parents or guardians give intimation of such wish on their part; you will carry out this instruction, and preserve this document. I remain, Sir, your obedient servant, J. W. KAVANAGH, Head Inspector. To Mr. Murphy, Head Master, National Model School, Dunmanway. Postscript.—I write to you, fearing Mr. Simpson has not returned after his vacation, and anxious to avoid delay in so important a matter."

2355. Did you, concurrently with that, take any other step?

Yes. Before I answer your Lordship's question, I wish to explain the postscript. Fearing lest the master of the school might take directions or instructions from the priest, and although official etiquette would make me write to the teacher's superior officer, who was the local Inspector residing in the town, the object of the postscript, in which I had overstepped official usage in case the latter might have been absent at the time, was to prevent the master from taking the directions of the priest alone in the matter. The use of the book was never given up, and I took this course to avoid delay.

2356. What interval was there between the communication you received from the master and your communication to him?

To the best of my belief I do not think two posts; I will almost venture to say not one; but I am safe in saying there could not have been two.

2357. In a former answer you said that one or two days after you had received this letter from the teacher, you received one from Mr. Simpson?

I do not think that could make any difference; there was no interval of any importance; I am supported in what I say by recollection from the postscript; it is upon that I rely.

2358. Can you produce the original letter of the master?

I think I have it; I was absent in the country when the summons of this Committee

Committee came to me, and owing to that I had but very short notice; I was only about an hour preparing to come over here, and my papers are not yet arranged; I know I have the letter; at least, I had it a week or a fortnight ago.

2359. Concurrently with this, you took another step, did not you?
I wrote a letter to the Rev. Mr. Kelleher, telling Mr. Kelleher that the rules of the Board contemplated no authority but that of the parents.

2360. Do you recollect the words which you used?
I cannot tell the words; I can state the substance.

2361. In your own statement you are said to inform him, "that the letter of the rules does not warrant the teacher or inspector in acting on his request." Did you mean by the words "letter of the rules" that the spirit of the rules was that the direction was to come *from* the priest, but that it must come *through* the parent?
I cannot have meant any such thing, though I admit, on reading this portion of the letter, that it does warrant the impression that I may have meant it; it could not possibly have been my meaning.

2362. Why not?
Because I knew that both the letter and the spirit were one on that point.

2363. Why was not it to the parents that you communicated that any objection of theirs would be received at the school?
I cannot conceive what concern I had with the parents in the matter. The objection was made by the priest only, and I told him that such objection could derive force from the parents alone; and as the parents had not made objections, it would have been culpable in the highest degree to awaken them in their minds by informing them of the priest's views on the subject.

2364. Do not you think you effectually suggested to the priest the proper mode of bringing about the end he had in view?
No; I wished to tell the priest that he was a voluntary and unpaid officer of the establishment, if I may call him so, attending to give religious instruction; I understood from his letter that he conceived he had a right to prohibit these books, and very likely he thought he was warranted in so doing from having been consulted at the opening of the schools, when he approved of the introduction of the books, and from this he might have thought that he had a right to object to their use; I wished to correct the wrong impression I thought he was under, and to let him know that as parish priest we could not act on his objection, parental right being that which we could alone recognize as the Board's officers, but that his relation to his flock was quite uninfluenced and intact, notwithstanding the rules of the Board, and it was perfectly open to him, if he were so minded, to advise his flock to object to the books; then, if they chose to take his advice, and present their objection in form to the teacher of the school, it would thus become a parental prohibition; and neither the rules of the Board, nor any other authority, as I conceive, could do otherwise than admit such a right as that; being once legally ceded, you cannot go behind it, and ask what are the grounds of that prohibition, or whence is it derived.

2365. If your object were to correct Mr. Kelleher's error, why did not you merely communicate to him that his mandate to the teacher was not to be attended to; why did you go on to tell him that it was "open to him to advise or direct the parents to instruct the teachers to have their children not included in the classes who read the Scripture Lessons, and that the teachers are then bound to act on the instructions of the parents?"
I stated to him a common truism. From his relation to his flock, nothing can be plainer than that he had the same rights that every other clergyman has to advise his flock on matters intimately connected with their religious well-being.

2366. Lord *Beaumont*.] Was that any part of your duty as an officer of the Board?
I conceive that it was my duty to tell him what was his exact relation in the matter; that his relation to the parents of his own flock was not influenced by our rules; that he had no right to interfere with the school, but that the right which he had as a clergyman, we had neither the will nor the power to control.

J. W. Kavanagh, Esq.

24th March 1854.

2367. Earl of *Desart.*] Do not you think that that would cause an objection to be raised on the part of the parents by directing on them what you knew to be an adverse influence?

I do not.

2368. Lord *Monteagle* of Brandon.] It did not lead to that consequence?

No, but to the very opposite: I believe if I had taken any other step than the one I took, the books would not now be in use. To show the entirely cordial spirit in which those books were recommended, the Commissioners state in their preface, that nothing can be further from their intention than compulsion; that they trust to the good sense and kindly spirit of the managers of the schools rather than to any formal rule with regard to their use; and here, on my oath, I declare my solemn belief that if I had not so done, the books which are now used up to this day in Dunmanway, and through all the recent strife in Ireland, would long since have been banished from the schools.

2369. Lord Bishop of *Ossory.*] Have you ever had any communication of any kind from the Board which would lead you to think that they regarded you as having acted improperly in this communication with Mr. Kelleher?

Never, directly nor indirectly. But I beg to say in reference to some portion of my letter, that if the language of it be regarded as open to any objection, I regret it. Though no one who knows me, and particularly the Commissioners, doubted what were my intentions, and that I was actuated by the best motives, yet I regret that there should be the slightest ambiguity in my letter, or that any expressions used in it should be open to misapprehension. Until I read Lord Clancarty's speech it never occurred to me that there could be ground for charging me with anything objectionable in matter or form in the letter.

2370. Lord *Monteagle* of Brandon.] That letter was a confidential one?

Yes, in reply to a confidential letter from the Commissioners; and the very style of these two letters shows the earnestness with which I entered into the question. I state in some portion of one letter, "Your communication being confidential, mine is equally so, and I therefore throw off all reserve, private and official."

2371. Lord Bishop of *Ossory.*] With respect to the establishment of the school at Dunmanway, I find in your Report in 1851, at page 150, you say, "Up to within a few years education was very backward in the west of Cork (indeed in thewhole county) generally; but strange as it may appear, the circumstances arising from the recent distress have tended materially to spread and advance the means for education in that part of the country. A local branch of the Church Education Society, having its centre at Bandon, showed great activity in establishing schools in the west of Cork; and as these schools were avowedly hostile to the freedom of conscience which is secured under the national system, the Roman Catholic clergy and their flocks sought, under the protection of this system, an asylum in which the children might receive a good secular education, and, at the same time, be afforded an oportunity for religious instruction according to their own views and wishes: this principle affected the increase of the schools in the immediate vicinity of Dunmanway, and several national schools were established mainly on this ground." Have you, in this paragraph, given an account of the cause of the establishment of several of the national schools in the immediate vicinity of Dunmanway?

Yes.

2372. Does that apply to this particular model school which we are speaking of?

No.

2373. However, it appears that several national schools were established mainly upon that ground?

Several.

2374. Have you known similar cases result from similar causes?

Very many.

2375. Is not the case, then, as described by you, this: that the people of the district had been left by their priests in total ignorance, till an attempt was made

made to instruct them in a manner they disapproved of, and that then they applied for and procured national schools through the district?

No, that is not the account I give of it; it is true in a qualified sense; I cannot assent to it in the sense in which your Lordship states it; and I will explain the sense in which I meant it, if I am permitted to do so. The British Relief Association gave aid to schools; they thought, whether wisely or not, if they could relieve the parents of the anxiety of providing a meal a day for the children, the parents would be freer to go out to work upon the public works at the time. The Association thought if they could give the ration of a meal a day to the children, while relieving their bodily wants, they might add, as a condition, the necessity of the children attending the school; and to entitle the children to receive this aid, numbers of temporary schools were got up through the country. Both the Protestant and Roman Catholic clergy were anxious to get up schools to entitle the poor to receive this aid. In this struggle, beyond all doubt, the Roman Catholics became jealous of the Protestant clergy getting up schools, at which the Roman Catholic children might attend to get relief, and this contention helped to increase the number of national schools.

2376. Had such districts been previously left by the priests without an attempt to procure a national school for them till schools were established by the Church Education Society?

I have no doubt that some of the schools owe their origin chiefly to that cause.

2377. Lord Bishop of *Down.*] Might not that arise from the poverty of the neighbourhood, or the inability of the priests to provide education from their own resources?

Yes; I would not commit myself, in answer to his Lordship's question, to saying that the priests did merely get up the schools for the purpose suggested, though they did, when the case became desperate, make additional exertions to resist such schools, seeing that their flock was in peril.

2378. Lord Bishop of *Ossory.*] Do you mean that the circumstances of the country, to which you refer, supplied the priests with means which had not before existed of establishing schools locally?

They saw the danger and the advantage—the danger to the faith of their flock, as they believed, in attending schools under the management of Protestant clergymen; and they saw the physical advantage in the means which were afforded of alleviating the suffering of the children: from those circumstances, many schools were established.

2379. Viscount *Clancarty.*] Are you aware that the national system of education was established before the Church Education Society?

Yes.

2380. Had not the Roman Catholic priests the same means of obtaining aid from the National Board that they have now?

No, they had better means before.

2381. Lord Bishop of *Ossory.*] Was there less ignorance in the district at the establishment of the national system than at the time that those schools were called for and established?

There was greater ignorance before; as I believe that each year the national system has continued to spread, ignorance has become diminished; I speak generally of the whole country.

2382. The ignorance was before the national system of education, but the Church Education Society was not?

I believe if the members of any persuasion get up a system with the avowed principle of interfering with the faith of others, humanly speaking, this will tend to make persons get up antagonistic schools to oppose theirs.

2383. Viscount *Hutchinson.*] What do you conceive to have been generally the motives of the Roman Catholic priests who latterly came forward and asked for the aid of the Board to establish schools in this district; do you conceive the motive to have been a desire for the intellectual improvement of their flocks, or a desire to preserve them from a description of education which they thought might be dangerous to them?

I do believe that the first consideration with the Roman Catholic clergy in such

such a district would be to save them from proselytism, and that any other would be only secondary to it; they think the intellectual education quite secondary to the danger of their being tampered with in their faith.

2384. Do not the facts of the case which you have detailed prove that the other motive, that is, a desire for the intellectual improvement of their flocks, never was sufficiently strong to induce the Roman Catholic priests to ask for aid from the National Board for a period of 20 years?

They did not in some localities; many local reasons which would account for it may exist, and which I do not pretend to understand. I do not undertake to answer every case of the kind; but where I find an active clergyman, whether a Protestant or a Roman Catholic, who gets up a school or two, it stimulates his brother clergymen in the neighbourhood to get up similar schools. Instead of the Clonmel model school superseding the schools in the town, it suggested others, which have since been established; and similar results have occurred in other instances; in fact, a taste, a desire is created for education in the neighbourhood.

2385. Lord Bishop of *Ossory*.] I suppose, as an Inspector, you find that the efficiency of the schools under the Board varies very much with the activity of the local superintendence?

No, I do not think that the local superintendence is a matter of very great importance; it is sometimes of considerable importance; but I rather would be understood to mean that there may be difficulties connected with the advancement of education which mere local superintendence cannot remedy.

2386. Speaking generally, do you not think that, supposing the masters to be equally well qualified when they leave the training school, their efficiency afterwards as masters, and the efficiency of their schools, would vary very much according to the way in which they are looked after?

It would considerably affect it; I think local superintendence is a great stimulus, both to the masters and to the scholars.

2387. Do you find a corresponding difference in the schools which you visit?

I have noticed instances where the absence of active local superintendence had retarded a school, and other instances in which the efficiency of the school had been generally promoted by active local supervision. I have also noticed instances where neither one nor the other could very much affect the question.

2388. *Chairman*.] Were you at all acquainted with the state of education before the introduction of the national system?

I was very young when the national system was introduced. It came into operation in 1832, when I was only 13 years of age; so that, except from report, I could know very little about it previous to that; but I know a very many schools not connected with the Board, the common hedge schools, some of which yet remain in the country.

2389. Will you state to the Committee in what condition they are?

Very many of those hedge schools we have been obliged, in the social necessities of the country, to take on, and make grants to them as national schools. We have taken them on by hundreds, perhaps over a thousand; and I know that a complete change for the better has taken place in the school as soon as it has become a national school?

2390. In what condition did you find them?

There was little good, and much evil in them, speaking of them merely as a practical educationist; there was no uniformity of books, no standard of classification for the children, no class teaching; the instruction was never collective, but always individual, and doled out by the master to one scholar after the other. In fact, there was neither a system of discipline, method, organization, or any one of those great principles upon which the moral and intellectual life of a school depends.

2391. What was the character of the masters generally?

Very low.

2392. Are you speaking of their moral character?
No; I mean as efficient moral agents, taking the totality of what we understand by that.

2393. Earl of *Wicklow.*] What was the character of the books you found in use?
Generally vicious; and such as were not vicious quite useless in an educational point of view: "Reading made Easy," the "Universal Spelling Book," and books of that kind.

2394. Lord Bishop of *Ossory.*] Do you mean that that was the state of the education of the poor, generally speaking, at that time? that there was no other class of schools?
I know there were other schools. As soon as the Roman Catholic body began to withdraw connexion with the Kildare-place Society, systematic efforts were made by many of the Roman Catholic bishops and clergy to get up a system of parochial schools. When they withdrew their schools from the Government aid, they founded in Dublin the Catholic Book Society, which exercised a general superintendence over the instruction of the Roman Catholics. The Catholic parochial schools were got up very extensively between the time the Roman Catholic body began to fall away from the Kildare-street Society and the time of the establishment of the National Board; but after all, those schools were not very many; meantime, the Roman Catholic clergy had to tolerate the hedge schools. I can also speak of some of the Kildare-street Society schools which came over to our Board; and I can speak of them just as I speak of the hedge schools. My opportunities of information are the same in the one case as the other.

2395. In what condition did you find them?
They were far better; there was no comparison between them and the hedge schools in respect to the moral life and health of the school.

2396. In respect to the books, in what state were they?
Much better; I very seldom found any objectionable books in those schools. The Kildare-street grant had ceased, and until connected with us, they were a kind of private or adventure schools.

2397. In point of fact, they were greatly superior to the hedge schools, both in the mode of teaching and the books used?
Yes, very much.

2398. *Chairman.*] What was their state in comparison with the present national schools?
The aims of the Kildare-street Society, in regard to secular education, were altogether lower and inferior to ours; there was scarcely any intellectual activity in their schools, or aimed at, even in the very best of them, compared with the extent that it is in ours; the best of the Kildare-street Society's schools did not appear to have attempted a much higher range of education than instruction in common reading, writing and arithmetic; the subject-matter of the Lesson Books which they read was very little understood, in comparison with the average of the national schools. I wish to be understood, however, as speaking now of the average of the schools under both systems. Order, discipline, cleanliness and the mechanical arrangements connected with the routine of a school were very well attended to—I should say, considering the difference of the time, quite as well as in the average of the national schools; but the intellectual aims of the school, and the training of the teachers, were altogether lower than ours.

2399. Earl of *Harrowby.*] The object was to give more religious teaching than in yours, was it not?
I cannot say that.

2400. Lord *Monteagle* of Brandon.] The books were rather books of entertainment, to occupy and amuse the mind, than to instruct it, were not they?
Their books had also instructive lessons.

2401. Taking them relatively as a whole, is it not the fact that there was more amusement given in the one, and more instruction and methodized and analytical instruction in the other?
Yes;

J. W. Kavanagh, Esq.

24th March 1854.

Yes; we give systematic instruction on several subjects, lesson after lesson till the children have acquired the rude outlines of certain leading branches of science, such as the elements of botany, of zoology, of mineralogy, of industrial arts, and so on; the outlines of sacred history, and the elements of political economy; our series of Reading Books presents to the children piecemeal the connected first principles of a number of important sciences.

2402. *Chairman.*] You have stated that the hedge schools were absolutely bad in every respect; you describe the Kildare-street schools as much superior to them in moral tone, but very inferior in point of secular teaching to the national schools?

Yes.

2403. Will you state what you consider to be the average state of the national schools?

I wish to be permitted to confine my attention to the province which I have been over for the last seven years, namely, the province of Munster. I was Head Inspector of that province from 1846 up to the last year; the district or circuit embraced South Leinster, I may say nearly all Munster, and a portion of Connaught. The schools are of very different grades; and forgetfulness of this, I think, has led to the many conflicting statements on the part of those who have adverted to the condition of the national schools. Some describe them as very bad, and quote the opinions of officers of the Board in support of their views; but they select from our reports the worst cases they can get, and reason from a particular class to a universal or general conclusion. They say they are all bad, because such and such a school in Mr. Kavanagh's report is decidedly bad, according to his statement. The town schools, in general, are very fair; the country schools, under noblemen and gentlemen, who aid them by contributions, and look after them, are good; but some of the country schools in the poorer localities are decidedly bad.

2404. Viscount *Hutchinson.*] Taking the class of country schools under the management of the Roman Catholic priests, what is your opinion of them?

I think they are as good as could be expected under the circumstances of the country.

2405. Lord *Monteagle* of Brandon.] Are not those generally the poorest schools in the poorest localities, with the smallest amount of funds?

As a general rule, there is no such thing as local endowment to the majority of the schools to which the last question adverts.

2406. Viscount *Hutchinson.*] Comparing them with the rural schools under the management of the Protestant clergy, what is their condition?

A good many of the schools under the Protestant clergy, whether under the Church Education Society or the National Board, have a local endowment. If the Protestant clergymen enjoy the confidence of the neighbourhood; if the children of all classes and all denominations attend the school; if the landlord is favourable—decidedly such schools are in general superior to the others; superior not merely *ipso facto* from the difference of creed in the managers, but from the other circumstances to which I have adverted. The school-house is better; it is kept in better repair; there is an adequate supply of books; the master has a better salary as teacher, and the chances are that he is clerk of the church, of the petty sessions, or he fills some other office that the influence of the Protestant clergyman or the landlord or other gentlemen in favour of the national system has obtained for him: to these causes any superiority that the school may have is owing.

2407. You ascribe the superiority of those schools entirely to the circumstances you have mentioned, and not to the peculiar nature of the superintendence?

Yes, decidedly; the difference of the management does not affect the question, except so far as it brings with it the advantages enumerated.

2408. Lord Bishop of *Ossory.*] Is there the same zeal upon the part of both for secular education?

I think so.

2409. Have you always thought so?
I think so, so far as I recollect.

2410. Have you ever expressed a contrary opinion?
Will your Lordship please to put the opinion into words?

2411. You say there is no difference between those classes of patrons, as to their zeal and interest in obtaining secular learning for the people; have you always entertained that opinion?
I do not think I have ever entertained a different opinion, and I am certain I have never written in a public report a different one.

2412. Viscount *Hutchinson.*] How do you reconcile that with the opinion which you have expressed in a paragraph of your report in the year 1851, with respect to the district of Dunmanway, which was read by the Right Reverend Prelate next me?
I do not see anything irreconcileable in the two statements.

2413. You stated in your report, that you attributed the great increase of national schools in the district of Dunmanway to the fact of a number of schools having been set on foot by the Church Education Society, and that in consequence the Roman Catholic clergy had applied to the Board for assistance, and established a great number of schools. In answer to the question which was last put to you, you stated that you did not think there was any difference between the zeal of the Roman Catholic clergy for the secular instruction of the people, and the zeal of the Protestant clergy for the secular instruction of the people?
Your Lordship has assumed, when you state that the Church Education Society had been extending their schools, that the object was solely, or even mainly, the intellectual advancement of the people. You may gather from my report that I thought quite differently; and, with reference to the Roman Catholic clergy, if you advert to the paragraph, you will see that I expressed myself quite differently from what you seem to infer. In the report I state, "And as these (Church Education) schools were avowedly hostile to the freedom of conscience, which is secured under the national system, the Roman Catholic clergy and their flocks sought, under the protection of this system, an asylum in which the children might receive a good secular education." I believe myself that that was one of the prominent objects, so that there is nothing irreconcileable in the two opinions, as stated in my answer and in my report.

2414. Will you have the goodness to read the two passages which I point out to you from your General Report in 1850, as to the state of 85 of the schools which you inspected in that year?
Your Lordship wishes me to read two paragraphs from my Report for 1850, giving a general statement of the condition of 85 or 86 schools which I visited in that year. I say under the head of "Geography," "2,594, or 36 per cent. of all present, were returned as learning geography, there being only seven schools in which it was not reported as taught; 14, or one-sixth of the schools, had no map, and in these cases, of course, no proficiency in geography could be expected. In 26 of 62 schools examined, there was no one present acquainted with the general outlines of the Map of the World; of these seven were boys', 14 girls', and five were mixed schools, and they contained 359 pupils returned as learning geography. Of the entire number learning this branch and examined by me, 390, or 17 per cent., answered satisfactorily on the Map of the World, including 6 per cent. who, in addition, showed a general knowledge of the Maps of Europe and Ireland, and some acquaintance with the elements of mathematical geography. This exhibits anything but a gratifying result in this important branch, an intimate acquaintance with which is so necessary in order to render intelligible most of the subjects treated of in the Lesson Books. The want of maps in so many of the schools is a great evil; in almost all those cases, however, the teachers are hardly competent to use them if they had them supplied."

2415. Will you read the next passage on Arithmetic?
Under the head of "Arithmetic" I state, "This is one of the branches that every one keeping a school teaches, or pretends to teach, and of the entire number of scholars present, 2,760, or over 38 per cent. were engaged learning it. Connected as I have been with the national schools from the time of their first establishment in 1831, and having inspected schools in 19 of the 32 counties of

J. W. Kavanagh, Esq.

24th March 1854.

Ireland, I confess, even with this experience, I could scarcely anticipate such great and general unskilfulness in teaching arithmetic as my examination of the schools visited last year revealed. Of those examined in 61 schools, there were learning the simple rules, 948; the compound rules, 268; proportion, and beyond it, 419; total, 1,635. All in the three grades in each school were examined together in one large class in notation, and, in the aggregate of all the schools, only 145, or less than 9 per cent. were able to enter from dictation a number requiring not more than seven places of figures; of the boys, 1 in 9, and of the girls, 1 in 44 only were correct. The same number had a question in simple subtraction set before them to be copied (not from dictation), and 278 only, or 17 per cent. worked it correctly, that is, 1 in 5 of the boys, and 1 in 13 of the girls. In the more complex and advanced rule of practice there were (of those in or beyond proportion) 1 in $3\frac{1}{2}$ of the boys, and 1 in $4\frac{3}{4}$ of the girls who were able to solve questions accurately." That report is the result of the examination of some thousands of children.

2416. Lord *Beaumont.*] Were there many children in those schools which you visited who had arrived at the higher books, the Fourth or Fifth?

The proportion is here stated; that report referred to the examination of 7,179 children, of whom 13·7 per cent. were in the Third Book, $7\frac{1}{2}$ per cent. in the Fourth, and nearly 2 per cent. in the Fifth Book, or about $9\frac{1}{2}$ per cent. in the two highest books.

2417. Earl of *Carnarvon.*] What is the average age at which children come and at which they leave the schools?

I should say the average age of entrance is about seven, and the average age of leaving is under or about 14; the average attendance during the intermediate periods is not quite half the effective time; the average age of the 7,179 children was rather under 11 years.

2418. Earl of *Harrowby.*] Are you speaking of both boys and girls?

Yes. I speak now roughly; should your Lordships have occasion to see me again, I will state decimally the exact amount.

2419. Lord *Monteagle* of Brandon.] What was the date of that report?

It refers to schools examined by me during the year 1850.

2420. Have not you observed since the famine and the emigration that the value of labour having risen in the market, the labour of the more advanced children who, under former circumstances, would have been left in the schools, becoming available for field-work, has diminished the number of the advanced pupils?

Decidedly; and I beg to add, that the great change which has taken place in the social condition of Ireland has been too much left out of consideration in discussing the present state of education.

2421. Lord *Beaumont.*] Do you imagine that that has diminished the attendance at the schools?

It has not diminished the attendance in the schools in the aggregate, and this appears to be so strange as to require explanation from a person in my situation, or some such person connected with education, that with a population diminished by 2,300,000, the number of children in the national schools has considerably increased by 100,000, and the number of schools by 1,000, since 1846.

2422. Lord *Monteagle* of Brandon.] Practically speaking, do not the schools lose a considerable number of the older children, who would otherwise have exhibited the greatest proficiency?

Yes, especially since the demand for labour has become so great.

2423. Have not the same circumstances in the labour market, and, above all, the large amount of emigration, tended to deprive the national schools in many instances of their more experienced teachers, and left them under the difficulty of seeking for other and younger persons?

Yes, and coupled with the fact that the Parliamentary grant is so small. The salary afforded to a teacher is such that from the natural desire of persons to advance themselves, I regret to say fully one-third of our trained teachers have emigrated or gone into other walks of life.

2424. Have not they, in point of fact, in many instances the means of obtaining a considerably higher remuneration as clerks in mercantile establishments and other pursuits of life of that description than they can obtain as teachers of national schools?

J. W. Kavanagh, Esq.

24th March 1854.

Decidedly; and, with your Lordships' permission, I beg to revert to the proofs of this afforded in the Clonmel model school. Such is the superior and eminently practical character of the education which the young men which were there trained as teachers have got, that instead of going into the service of the Board, for which they were intended, and which they were inclined to follow, such high importance was set upon the practical education they obtained, that three of the boys who were attending that school are actually in a bank in the town: they stepped from the model school, as clerks, into a bank in the town. Others have obtained important situations in colleges and academies in England and Ireland. Others have obtained important commercial and other situations. The depressed state of the country is such that any large amount of school fees cannot be expected from the children; and the Parliamentary grant is so small that the salaries of the teachers cannot be sufficiently increased by the Commissioners.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Friday next, One o'clock.

Die Veneris, 31° *Martii* 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Lansdowne.	Lord Bishop of Down, &c.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Earl of Harrowby.	Lord Fingall.
Viscount Hutchinson.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

M. Cross, Esq.

31st March 1854.

MAURICE CROSS, Esquire, is called in, and further examined as follows:

2425. *Chairman.*] HAVE you any returns to hand in to the Committee?

Yes. No. 1 is a List of Schools in each Inspector's District on the 31st of March 1852, stating the parish in which each school is situated, and referring to the page of the Report for 1852, Appendix B., 1 and 2, in which each school is to be found. No. 2 is an Index to Inspectors' Reports of National Schools, published in the Annual Reports of the Commissioners of National Education. No. 3 is a Table, showing the number of Vested, To-be-Vested, and Non-vested Schools on the 31st of December 1853. No. 4, Return of the Applications for Aid to the Board, towards the erection of new Schools, made by Roman Catholic Clergymen, in the three years previous to September 1845. No. 5 is a similar Return made by Roman Catholic Clergymen, since the 4th of September 1845. This latter Return refers to the number of applications for aid to build schools since the adoption of the new rule, which requires the premises to be vested in the Commissioners in their corporate capacity. It bears out my former statement, that many Roman Catholic clergymen have applied for grants under the new rule, though not to the same extent as they did previously to its introduction. No. 6 is a Return of the number of Convent and Monastery Schools in connexion with the Board on the 31st of December 1853; the number of children on the rolls; the average daily attendance, and the amount of salary paid to each school during the twelve months ending the 31st of December 1853. No. 7 is a Return of the number of Teachers in each Class, and Division of each Class, on the 31st of December 1853, distinguishing those trained from those untrained, and those in charge of vested from those employed in non-vested schools. No. 8 is a Return of the number of Fourth Book, Supplement to Fourth Book, and Fifth Book of Lessons, sold to National Schools during each of the three years ending 31st December 1853. No. 9 is a Return of the number of the above Books given as Free Stock to National Schools, in each of the three years ending the 31st of December 1853. No. 10 is an Extract from the "Bath Chronicle," of the 17th of June 1852, containing a Report of a Speech delivered by the Rev. Mr. Bell, Archdeacon of Waterford, at a Meeting of the Friends of Scriptural Education in Bath. If your Lordships recollect, I read in Mr. Graham's letter a passage which was stated to be an extract from the speech of Archdeacon Bell. A member of the Committee asked me whether I could produce the original: I have brought it. I wish to mention, that in one of the returns published in a Report of the Commissioners, showing the number

Vide Appendix M.

M. Cross, Esq.
31st March 1854.

of schools vested in trustees by bond, and by lease, I find the number 666, upon which some comment was made, turns out to have been an error. The correct number is 668. I beg to explain, that in my evidence on the last day I was before the Committee, I stated my impression, that one national school, under the management of a Presbyterian patron, was struck off the roll, in consequence of baptism having been administered in the school-room. I find, upon a further examination of the Board's minutes, that the school in question was not actually struck off; but the manager was informed, that a serious violation of the rules of the Board had been committed, and that if repeated, the salary of the teacher would be withdrawn.

The Witness is directed to withdraw.

J. W. Kavanagh, Esq.

JAMES W. KAVANAGH, Esquire, is called in, and further examined as follows:

2426. *Chairman.*] HAVE you anything to state in reference to the evidence you gave on the last day you were examined?

I have. I am most anxious to place the matter, with respect to my letters to the teacher and to the Roman Catholic clergyman of Dunmanway, in the clearest light before the Committee. I have found the Rev. Mr. Kelleher's reply to my letter, and I wish to put it in evidence; I kept no copy of the letter which I wrote to him, but I think your Lordships may fairly infer from his reply what must have been the nature of my communication.

Appendix (O.)

2427. Will you hand it in?—[*The same was delivered in.*]

2428. Have you any further explanations to give?

I desire to supplement an answer which I gave on my last examination to a question put by one of your Lordships; it did not then strike me that my answer was not sufficiently full. His Lordship asked me whether any difference was made in Rule 8, as now amended, by Baron Greene's proposal with regard to the Scripture Extracts, beyond the increase from two to three heads of instruction; to which I replied in the negative. I beg to add, that there is a new and most important difference created; under the rule as it stood before, if the parents objected to the use of the Scripture Extracts, the book became, as your Lordships are aware, relegated to the time of separate religious instruction. This gave no security for its use, because the rule adds, that it cannot be used at such time or for such purpose without the consent of the clergyman or the layman who gives the religious instruction by the direction of the parents; so that under the rule as it stood before, if the clergyman or the layman giving the religious instruction objected to the use of the Extracts (and there is no difficulty in conceiving such a case), the books became entirely excluded from both the categories of instruction—combined and religious—in the school. Under the amended rule as it now stands, such exclusion is impossible, and therefore the Scripture Extracts are placed upon a much better footing than they were on before. Any clergyman obnoxious to their use has no control over them, as they may be read at a time of combined instruction, though not combined to the extent of general or secular instruction.

2429. Earl of *Harrowby.*] They would be read under this new category, without the necessity of having the consent of the religious instructor?

Decidedly.

2430. But having the consent of the parent?

Having the consent of the parent; so that they are placed in a much better position; they are released from clerical control, should that clerical control be unfavourable.

2431. Lord *Ardrossan.*] They are placed in a better position than they were before, if you give a literal construction to the 8th Rule?

Of course I assume that.

2432. Lord Bishop of *Ossory.*] Is it necessary that the hour or half-hour which occurs in your time-table for religious instruction by the clergyman should be employed at all?

There is no time for religious instruction specified by the Board; there is merely

merely a heading to a space on the time-table, and under this the manager sets forth the specific days and hours when it is given. *J. W. Kavanagh, Esq.*

2433. In fact, is not it the schoolmaster who generally gives the daily religious instruction? 31st March 1854.

Generally speaking, it is.

2434. Will you explain how the case would be rendered different by Baron Greene's resolution?

The whole class of clergymen who had control over the books of religious instruction had the right to reject the Scripture Lessons as such; whilst now these books do not necessarily come under this class, or under their control.

2435. Will you explain how they had control over the books of religious instruction; the patron determines who shall give the religious instruction, does not he?

No; the patron does not determine who gives the religious instruction; it is the parent or guardian.

2436. In a non-vested school, do you mean to say that the patron does not determine who shall give the religious instruction in the school at the hour or half-hour which is set apart daily for the purpose?

The rule is, that he may refuse to permit religious instruction to be given in the school which he disapproves of; but the rules give the power to nominate the religious instructor to the parents, not to him; it rests solely with the parent; and though the patron may object to the person named by the parents, and refuse him the use of the room, the right of the children to absent themselves to get religious instruction from him elsewhere is secured under the rules.

2437. Does Baron Greene's resolution alter the right of the children to absent themselves?

No, it does not touch that, nor has it any reference to it.

2438. Earl of *Desart.*] You are assuming that the objection of one child is to prevail to confine the use of the book to the day to be set apart for religious instruction?

My answers as to the amended rule do not bear upon that; I am assuming, but not in reference to the present question, that which I endeavoured to prove in my previous evidence, that such was the rule of the Board, and that this interpretation of it was accepted at a meeting of the Commissioners, the Archbishop of Dublin being the chairman, and six other Commissioners, Archbishop Murray, Reverend Dr. Sadlier, Reverend Dr. Henry, Baron Greene, Marquess of Kildare, and Mr. Macdonnell being present, of whom only one was a Roman Catholic. The literal and natural interpretation was not merely borne upon the face of the rule, but it was fully explained and developed by Archdeacon Stopford, whose communication occurs in my former evidence, and who was refused a building grant because he would not conform to the rule so interpreted

2439. Supposing Rule 8 bore the different interpretation which we have heard in evidence had been frequently placed upon it by the Commissioners, your last reply will not apply, will it?

It must apply under any interpretation of Rule 8, viz., as when the book was relegated to the time of religious instruction, it could not be even then used except with the concurrence of the clergyman or the layman giving religious instruction, by direction of the parents; this is specifically set forth; and whether there were two or three heads of instruction, no second interpretation can affect so clear a statement of the right of prohibition of the religious instructor; no matter how you may interpret the rule about the result of the objection of one parent, this portion of the rule is positive and unequivocal, and it is now removed under Baron Greene's amended rule.

2440. Lord Bishop of *Ossory.*] Are you aware that there was an authoritative explanation given of the rule of the National Board with respect to this point, signed by the joint secretaries, in answer to Mr. Tottenham's question?

I have my own views in regard to that; I do not think it bears the interpretation put upon it, that there was a third category of instruction contemplated by it.

J. W. Kavanagh, Esq.

31st March 1854.

2441. "The patrons of any school who think proper may have them read on the opening, or immediately before the closing of the school, provided no children shall be required then to attend against the will of their parents or guardians"?

That interpretation, instead of being contradictory or antagonistic to Baron Greene's resolution, is in entire unison and conformity with it, so far as the objection of one child being sufficient to exclude the book from general instruction.

2442. *Chairman.*] Have you anything to add to what you stated at your last examination with respect to the past and present state of elementary education in Ireland?

Yes. By your Lordships' instructions I read two passages from my reports on schools visited in 1850, and I wish to explain the sense in which those and similar passages in my reports should be understood. All those reports have reference to the standard which I desire to see aimed at in elementary education, and which many regard as rather too high. Take the case of geography: geography was never taught as an essential portion of elementary education in Ireland till the establishment of the national system; we require a very extensive amount of geography to be taught in the school; we require the child to be perfectly grounded, not only in local geography from our excellent maps, but also to know the elements of commercial, physical and mathematical geography, and I would request your Lordships to refer the passage under this head of geography to this idea. It is also stated under that head, that several of the schools have no maps, and the cause of this is poverty, not the principle of the system of education. As soon, however, as this great defect came under the notice of the Board, the rule in regard to the free stock of books and requisites which heretofore was decided on by the Commissioners alone, was altered, and it is now left to the managers to select such free stock as they think fit. Since the change of this rule, and which change was recommended by my colleagues and myself, this want of maps in the schools has diminished, and the subject of geography is now more generally and more efficiently taught. With regard to arithmetic, I beg to add, that I have written a work on arithmetic, in which I treat that as the logic of the people. All those who get any education learn a little arithmetic, and we endeavour to have the subject so taught and so treated that it shall not be degraded to the mere mechanical art of making up an account, but that the *rationale* of every step of the process should be understood and mastered by the children; and it is with reference to arithmetic thus taught, both as a science as well as an art, that I would desire your Lordships to understand this paragraph in regard to arithmetic in the sense now indicated.

2443. Lord *Monteagle* of Brandon.] In the old schools the class-book of arithmetic was what is called "Voster," was not it?

Yes.

2444. That teaches nothing but mere technicalities, does it?

Not one word of theory. In order to make clearer my own reports, I beg respectfully to refer the Committee to the reports of Her Majesty's Inspectors on Schools in England and Wales, and in Scotland. Our reports should not be compared with theirs. It is frequently forgotten that there are scarcely any schools in England under the Minutes of Council at all analogous to many of the national schools in Ireland. In England, to those *who have, you give*; to those who have not, *you do not give*. It is not so with us in Ireland: to the *poor* our Gospel is preached. It requires a certain local endowment and certain favourable circumstances to entitle a school in England to obtain aid under the Minutes of Council. It is quite clear, then, that outlying the schools which are connected with the Government in England, you have a vast class of schools in poor localities which in some respects correspond to the national schools in Ireland. As the reports of the English Inspectors are frequently so unfavourable with respect to the state of education even in the schools connected with the Government, what would they be if they had to report on schools corresponding with the class of national schools in Ireland? The omission of this consideration is the reason why many persons misunderstand our reports. They compare our views and opinions on schools in Ireland with the reports on a class of schools in England, placed in circumstances greatly superior to those of our national schools. I beg to add, that a practical educationist is somewhat in the

position

position of a clergyman, who, when he wishes to raise our minds and hearts to good conduct, and from good motives, places before us an exemplar, whom we are to do our best to follow; but to this ideal standard of perfection the defects and frailties of our nature are not likely to permit us to attain. Look again to questions of police, of a sanitary nature, of agriculture, &c.; and it will be found that earnest minds to the consideration of these several subjects have some ideal standard, at which they always aim, but perhaps are never able to attain. I will close my remarks upon this point by adding a passage from the report, which, at the request of one of your Lordships, I had the honour of reading on a former day, It is in the 17th Report of the Commissioners, page 154: "Unfavourable in many respects as this report undoubtedly seems, it will appear to those acquainted with the condition of the country to which it refers, as not more so than might reasonably be expected. Dependent in a great degree for support on local bounty, whether as to the salary of the teacher, the maintenance of the premises and furniture, and the supply of books and stationery, the national schools have severely felt the six years of unparalleled distress through which the greater part of Ireland has passed; and having been engaged since 1846 through the large district, the seaboard of which extends from Westport to Waterford, and which, amongst others, includes the wretched unions of Clifden, Oughterard, Ennistymon, Scariff, Kilrush, Tralee, Dingle, Cahirciveen, Skull and Skibbereen, I am almost surprised that the schools should have outlived in number and efficiency that awful period."

2445. Earl of *Clancarty*.] Is it your present view that it is surprising that those schools should have subsisted through the period to which you refer?

It is derived from six or seven years' residence in these localities.

2446. Are not you aware that during a great portion of that period the children received food from the fund which was at that time expended by the British Relief Association?

I so state in the sentence following that which I have just now read to your Lordships.

2447. Had not that a material effect in supporting those schools?

It both stimulated and injured them.

2448. In what respect did it injure them?

The grounds are stated in a report of mine for the year 1848, which was largely quoted from by many English and Irish newspapers, and extracts from which appeared in several social tracts written by persons of eminence. The views put forward in these publications agreed with mine, that the relief given in the schools, although suggested by the most benevolent motives, did harm to education.

2449. Will you state how it did harm to education?

The mere attendance at the school entitled the nominal scholars to relief. The whole country thronged into the school, even infants and adults, and got their names on the rolls in order to entitle them to relief; they had no books; there was insufficient school accommodation for the influx; they came from houses in which disease and pestilence existed. From these causes the regular attendants at the school, whose families were in a state of higher social health, were scared away, and in fact the schools became completely disorganized. I recollect visiting some schools of this class on the Marquess of Lansdowne's estate in Kerry, where his Lordship has very many national schools, and so great were the numbers in attendance, that I was compelled to force the frames from the windows for the purpose of affording even partial ventilation to the room; the germs of disease and death were floating in the room; and this was not an isolated case; such existed very generally along the entire seaboard to which I have referred.

2450. I believe the relief in food which was given from that association to the children attending the schools was continued to schools under the national system of education, was not it?

No; but I understand that, generally speaking, they had the preference.

2451. What other schools received relief in that way, to your knowledge?

I think some Church Education schools did so; and I believe (I am speaking rather of my impression now) that where there were not national schools, the rule

J. W. Kavanagh, Esq.

31st March 1854.

was that schools in connexion with any society were preferred to private or adventure schools; I found relief given even in a chapel which was used as a school on the Marquess of Lansdowne's estate, the situation being central and convenient for the purpose.

2452. With respect to the Church Education schools, were they ruined in the same way?

I cannot say; I do not know of my own knowledge how it operated upon them; if they were at all like the others, they must have been similarly injured.

2453. Where did the great influx of children come from if the relief was given indifferently to all the schools?

I have mentioned that there were mere infants and adults in addition to all the school population of the locality. I have only to refer your Lordships to the report for the year 1848, already alluded to, and which was very extensively quoted, showing the folly of making the schools relief shops.

2454. What were the ages at which poor people were admitted to receive relief as children attending the school?

The abuses that grew out of the system were so great, that infants were carried in their mothers' arms, and had their names put upon the public works, and for these labourers' wages were drawn during that period; of course that system tended to demoralize the whole country, and prepared the people for similar abuses with respect to the school relief.

2455. With respect to those schools which were under Government inspection, how was the relief regulated there?

I have already mentioned that I believe young and old, even infants who could scarcely speak, and certainly adult persons who had never been to school before, attended in order to get relief, and the Commissioners referred to it in their 16th Report, showing the disorganization which thus arose, and stating that they had taken all the precautions they could to obviate its injurious effects.

2456. Were there no means of relief for the poor except that which was given through those schools?

I cannot say; I can only tell how this particular system of relief operated.

2457. Do you apprehend that the people who were attending those schools as pupils had no other source of charitable relief to rely on?

They may have had; some of them may have been in the receipt of out-door relief; under the Poor Relief Act there was only one ration a day, and that a very poor one, allowed to each child, barley bread or rye bread of a very coarse kind; I thought they brought this down to such a minimum of food as would barely keep a child from starving for 24 hours; the parents could not go to the public works in consequence of their being frequently carried on at considerable distances from their houses, and their minds being depressed at the idea that their children were starving; and this system, it was stated, relieved the parents from such anxiety, and so far enabled them to take advantage of the relief afforded by the public works.

2458. Was not there any responsibility placed upon the Government officers to take care that the schools were not interfered with?

We did our best, but it was beyond our power to prevent the great abuses which arose. Anxious as I myself was for the advancement of education, I had my doubts at the time whether it would be advisable to interfere to prevent the distribution of relief, from my knowledge of the state of the country. Though, as an educationist, I deeply regretted the disorganization which arose; as a man, I could not but feel that it was necessitated by the extraordinary circumstances of the country.

2459. Lord Bishop of *Down*.] You stated that preference was given to the national schools; do you mean that preference was given to national schools over other schools under the society?

I understood that the practice was, that in the case of schools connected with the Government, there being a staff of paid and responsible persons of my own kind to look after those schools, and consequently a greater confidence that any abuse would be lessened, a preference was given; but that next after them, the Church Education

Education schools, or schools which were under the regular inspection of any society, received the relief. It strikes me that that was the object. The principle of the national system, as compared with any other system of education, had nothing to do with the question; but the national schools had, what others had not, a staff of officers connected with them, to check, as far as possible, the evil effects arising from the distribution of the relief, and to prevent many of the abuses which were likely to result from it.

2460. Lord *Monteagle* of Brandon.] The relief to which you allude was altogether gratuitous relief, afforded out of the charitable funds of the British Relief Association, was it not?

Yes.

2461. Consequently there was no necessary connexion between the Board of National Education and the charitable relief so given?

None. I never met an officer connected with the administration of that relief.

2462. Marquess of *Lansdowne*.] Have you any reason to believe that in the cases of the schools in which the education was interfered with, unfortunately, if not improperly, by their being made places for the administration of relief, they were selected and used for that purpose, when any other means could have been found for administering that relief under an equally efficient control?

I think no other means existed than the schools in many portions of the country. Those who know the south-west of Ireland must be aware that there are no public buildings except churches and chapels, national schools and police barracks.

2463. They were only employed so far as there was a deficiency of all other means to meet the sudden and growing demand of a population living upon public charity?

That is my decided opinion. I know that they made it a point to have the boilers, and cisterns, and other things which were employed to cook the food, put up at a distance from the school; but they could get no houses or other places in which to distribute the relief, particularly in the south-west, except places of public worship, police barracks, and national schools. The Government would not allow the police barracks to be used, and the clergymen very naturally would not like their churches to be used, so that they fell back on the national schools.

2464. As those demands for relief commenced, happily, to diminish, was the administration of relief in the schools removed, as far as it was practicable?

Decidedly. We took every step that we could, and adopted all the precautions that prudence suggested, to get the schools again into a healthy state.

2465. *Chairman*.] One of the objects mentioned in Lord Stanley's letter was the giving united instruction, as far as was practicable, to the children of the labouring poor in Ireland. How far, in your opinion, has that object been carried out?

To a very great extent. I beg to call your Lordships' attention to a short summary of the question, statistically considered. If I am permitted, I will consider, first, the increase in the relative amount of the entire population attending the national schools, and for this purpose comparing the number of pupils in all our national schools with the three or four Census Returns of the whole Population, as taken since the Board was founded; next, I will assume, as a basis, if I am permitted, that the proportions of the different religious denominations are nearly what they were in 1834, when the last Religious Returns of the Population were taken; and from these and other data I hope to be able to prove, that all you can reasonably expect, under the circumstances which have affected the spread of national education, has been realized, and that the proportions of the religious denominations are very fairly represented in the schools.

2466. Will you state to what documents you are about to refer?

Chiefly to the Census Returns, and to the 19th Report of the Commissioners. I will first refer to page 10 of the 19th Report of the Commissioners, volume 1st. There is tabulated at that page, under the 5th paragraph, the number of children

J. W. Kavanagh, Esq.

31st March 1854.

in the national schools for each year from 1832 to 1853. The Census of Ireland was taken in the year 1831. Towards the close of that year the national system was founded. Assuming that no material increase took place in the population till the 1st Report of the Board for 1833, we find there was 1 in 72½ of the absolute population in the national schools. From the Census of 1834, and the 2d Report, the proportion increased to 1 in 54½. In the 8th Report there was 1 in 29 of the absolute population, as given in the Census of 1841, in the national schools. The Census of 1851 and the 18th Report show that there was 1 in 12½ of the absolute population in the national schools; and I have here a summary of the School Returns for 1853, showing an aggregate of 565,770 pupils; and assuming that the population has not altered since 1851, though I fear it has rather diminished, there is 1 in 11½ of the entire in our schools. I prove, from this, that the relative amount of the school population, compared with the entire population, has steadily increased over six-fold in the 20 years from 1833 to 1853.

2467. Lord *Monteagle* of Brandon.] Do you refer to children upon the roll, or to children in attendance?

They are both in attendance, each in its own sense. I refer, however, to the children on the roll; but a comparison founded on the other would exhibit the same increase.

2468. Comparing the children on the roll with the children in attendance, what is the proportion of the latter to the former, generally speaking?

The average attendance is about one-half the number on the roll. I have shown that in 20 years the proportion of the school population compared with the actual population has increased over six-fold. Now, with your Lordships' permission, I will address myself to the question, what should be the religious elements of this eleventh or twelfth of the population now in the national schools, so far as united education is concerned. From the Report of the Commissioners of Public Instruction in 1834, we find the proportions of the members of the Established Church, Presbyterians, Dissenters, and Roman Catholics to a basis of 1,000 in the general population. This being the only Government Return of the proportions of the several religious denominations, and assuming them to yet remain unaltered, I adopt them as a basis. The Returns of the Board of Education for March 1852 show the religious denominations of 491,927 pupils. Those are, of every 1,000 pupils in the whole attendance, 50 are members of the Established Church, 83 are Presbyterians, 4 are Dissenters, and 863 are Roman Catholics. Comparing these with the proportions of the different creeds as given by the Government Inquiry of 1834, the Protestants of the Established Church, instead of being 50 pupils in the 1,000, ought to be 107, as they are in the general population; the Presbyterians, which are 83, ought to be only 81; the Dissenters, which ought to be 3, are 3; and the Roman Catholics, which ought to be 809 in the 1,000, are 863. We find, then, a slightly increased proportion of Roman Catholics and Presbyterians; but those of the Established Church appear to have but half their due proportion, and I shall now endeavour to account for it. I may mention to your Lordships, at this stage of my answer, that I was engaged last year, by direction of the Commissioners of Education, on a special mission extending all over Ireland. My own province was put in commission among my colleagues while I was occupied in an inquiry into the condition of the children in all the workhouse national schools through Ireland. The whole of the local inspection staff was placed in connexion with me, and every assistance was given to me in order to carry out the inquiry with uniformity and efficiency. I have here a most important Return derived from this inquiry, which I only roughly made out this morning and last night with a view to place it before your Lordships. I shall take care to have it made complete that it may be put in in evidence. These are official Returns from the clerks of the unions, and abstracted from the workhouse books in Ireland, giving the religious persuasions of 39,941 children under 15 years of age in 135 of the 163 workhouses in Ireland. Of those I find of the Established Church, 1,187 children; Presbyterians, 506; Protestant Dissenters, 2; Roman Catholics, 38,219. These Returns will I trust afford some clue to the question of the number of Protestants among the humbler classes, and in what proportion they should be in national schools. Here is the extent of juvenile destitution in 135 out of the 163 unions in Ireland, taken from the different counties and provinces indiscriminately.

indiscriminately. I have here those very Returns as received by me, and any nobleman who chooses to look at them can do so; they are just as they came to me from the clerks of the unions. We find then, roughly speaking, that nineteen-twentieths of the juvenile inmates of the 135 unions are Roman Catholics. This will throw light upon the fact that there is only in the national schools one-half the proportion of members of the Established Church which would be due to their aggregate population; but this return of the destitute juveniles is eminently a school-going population, and with it as a guide to the proportion of Protestants and Presbyterians in the humblest classes in Ireland, it is a matter of congratulation, all circumstances considered, that even half the proportion of members of the Established Church, which the whole population contains, is to be found in the national schools. I beg to add with regard to those 135 union workhouses, that 22 have not a single Protestant child of any form of Protestantism in them; 16 have only one Protestant child in each workhouse; 19 have only 2 in each; 9 have only 3 in each; 5 have only 4 Protestants in each; 9 have only 5 in each; 15 have from 5 to 10 Protestants in each; 16 from 10 to 20 in each; 7 have from 20 to 30 in each; 9 have from 30 to 50; 6 have from 50 to 100; and 1 has from 100 to 200; and 1 above 200 Protestant children. If therefore destitution is at all an ingredient, and I should presume it is, from which we may infer the proportion of Protestants of the next class above the destitute, the next above that, and the next above that, widening the wave till you come to people of property and station in the country who are mainly Protestants, it is unreasonable to charge the national system with not securing *united* education where the elements to unite do not exist, and in several localities could be had only by importing Protestants, and paying them for going to the national schools.

2469. Earl of *Wicklow.*] Does that statement comprise the whole of the unions of Ireland?

There are 163 unions; several of them were brought into operation only last year; and I was connected only with 142 unions, all of which have national schools. Here are Returns upon 135 of these 142 unions.

2470. Viscount *Hutchinson.*] Are there some unions which have refused to put their schools under the Board?

Very few; we have 142 out of the 163. When your Lordships consider who the members of those boards of guardians are—that they include, besides the elected guardians, the noblemen, magistracy and persons of property; and that, in seven-eighths of the whole extent of Ireland, these boards of guardians have placed their schools under the national system, it affords a striking proof of the public confidence in it on the part of the laity of all classes.

2471. What amount of aid does the Board give to the workhouse schools?

Unfortunately, very little, which makes their connexion with the Board still more favourable to the national system. We give nothing positive, except a free stock of books every three years, books at half-price, and inspection. That is all we necessarily give. If the schools are reported favourably on by the Inspector, we may give a gratuity to the teacher, on the Inspector's recommendation, and which varies from 3 *l.* to 6 *l.*; and the whole of these for 1852 amounted to only 320 *l.* for all the workhouse schools. If there is an industrial department—and I am happy to say 50 of the workhouses have farms and industrial departments connected with our Board—we may give a gratuity to the agriculturist not exceeding 15 *l.*

2472. Are those industrial schools which are in connexion with unions brought under your inspection?

Yes; under our agricultural Inspector, if the guardians desire it.

2473. Earl of *Wicklow.*] I conclude from your statement that all the old unions are comprised in that return?

Some of the old unions are not connected with the Board. There are very few which are not, and they are chiefly in the north of Ireland. Out of 50 unions in Munster, there is but one not connected with the Board. In Connaught, there is only one not connected with the Board; and I may mention that, in my tour of inquiry last year, I had the pleasure of meeting several of the Poor Law Inspectors, men of high intelligence, great experience, and of a high order

J. W. Kavanagh, Esq.

31st March 1854.

order of intellect; and, without any exception, they all assured me that they had no trouble where the school was connected with the National Board, but the contrary where it was not. I have been in workhouse schools not under our Board, where they have no evidence to show that since the year 1840 they ever kept a school at all; that is, they have no regular methodical accounts. They have nothing to show, except from the general records of the workhouse, that they ever kept a school.

2474. Lord *Monteagle* of Brandon.] Do you find the same description of class rolls to be in force in the workhouse schools that you employ in your ordinary schools?

Yes. But there are workhouse schools, even those connected with us, in which they are not very well kept.

2475. Do the workhouse books in themselves furnish a record of the number of children attending the schools?

Not of the number attending the schools, but they do of the total number of juvenile inmates, classed by ages, health, creed, &c.

2476. Do not you consider that the keeping of a record, with a view to marking in an authoritative and permanent manner the progress of education in the schools, is very necessary?

Of the utmost importance. I conceive, to have a school without class-rolls and systematic accounts, is like a ship without a log-book.

2477. In your tour of inspection, you doubtless visited many of the workhouse schools yourself?

I think I visited the several departments of the schools of 100 unions, and I may say, that out of 163 unions, I travelled through 150, so that I have been in almost every part of the island.

2478. In what condition are those schools, generally speaking, comparing them with the average of the schools in the country?

Very many of them are decidedly bad; but as a general rule, with very little change they might be made excellent schools; and, in fact, I look to the workhouse schools as one great means, under Providence, of gradually re-casting on a healthy basis the social condition of Ireland.

2479. In the workhouses, I presume, you have the female schools and the male schools separate?

Yes; and besides these, many have infants' schools also.

2480. And female and male teachers?

Yes.

2481. What description of teachers do you generally obtain; have many of them been persons educated in the model schools?

Out of 359 literary teachers in the schools of 139 unions, only 113, or about one-third, were trained, and 246 untrained, whilst the trained teachers form very nearly half the proportion which is found in the whole of the schools in Ireland in the aggregate. So that this shows a very unfavourable state of things, as, from the peculiar nature of these schools, they would require the very highest training in the teachers.

2482. That is not a defect which is connected with any negligence on the part of the Commissioners, is it? Does it not arise from the choice of the teachers being entirely with the guardians of the different unions?

It is there, chiefly, that the difficulty lies.

2483. Have guardians often applied to you to recommend them teachers?

Very frequently. But in some instances they do not put away incompetent or unsuitable teachers upon our recommendation. Some of the guardians show great anxiety for education, and quite understand that it cannot be carried on without well qualified teachers, properly paid and kindly treated; but with other guardians, their first and main object is to lessen the rates.

2484. Are the Committee to understand, that in all those schools which are in connexion with the National Board, and are carried on in workhouses, the books of the National Board are used?

In

In every instance; and rarely are any others used; and the schools afford, as far as they go, excellent specimens of a united system of education.

2485. Viscount *Clancarty.*] You referred to the fact of workhouse schools being under the National Board to so great an extent as an evidence of the high estimation in which the guardians and magistrates and chief landowners hold the administration of the National Board?

I think it forms a very strong evidence of that estimation.

2486. Are not you aware, that the principle of religious instruction in the workhouses is exactly in keeping with that of the national system?

I think it goes further even, in protecting conscience.

2487. It is perfectly consistent with it?

Quite so.

2488. Under those circumstances, would parties who objected to the principles of the national system out of the workhouse be able to carry out any peculiar views which they might entertain with respect to instruction in the workhouse?

I conceive the guardians could carry on separate education; and I will give your Lordship, as an example, the South Dublin Union, the only school which was last year withdrawn from connexion with our Board. I visited the schools and made a long report upon them before the guardians came to the decision to withdraw from us. It would appear that they withdrew on account of some differences of opinion on the recent changes which had taken place at the Board; whereas, in reality, the Commissioners would have withdrawn from any connexion with them, because they had practices in the school wholly at variance with the whole spirit of the national system, and with every sound principle upon which, as I believe, the training of destitute children in a mixed community should be conducted. They had the schools carried on, while they were under our Board, on entirely sectarian grounds. Not only had they Roman Catholic teachers for the Roman Catholic children, and Protestant teachers for the Protestant children, but even the Roman Catholic and the Protestant little girls were not allowed to play together, or even to work in the same room at the same time. To such an extent had they carried sectarianism amongst the children that in my report I strongly recommended our Board at once to withdraw from connexion with such a school.

2489. Earl of *Harrowby.*] It was open to them to do that in consonance with the workhouse system?

Yes; if the Poor Law Commissioners will allow them to multiply their officers sufficiently, I do not see any difficulty about it. The Poor Law Commissioners never interfere, directly or indirectly, with regard to putting any workhouse schools in connexion with us. They leave each board of guardians perfectly free to act according to their own views, so that when they join us, it is the deliberate act of the guardians themselves.

2490. You say there are some workhouses besides the South Dublin Union which have not their schools in connexion with the Board; do you know the reason why they have not?

I cannot give your Lordship the reasons in all the cases. I have already given the reason with respect to the South Dublin Union. I heard the reason in another case, which, I think, was Newry, that the Inspector gave a gratuity to one teacher, who was not such a favourite with the guardians, and did not obtain it for another, who was a greater favourite. The guardians were so disappointed that they said they had been long enough connected with the national system, and they withdrew. This statement was made to me, but I do not vouch for its accuracy.

2491. Do you believe that that was what guided the board of guardians in their conduct?

From my experience of some of the boards of guardians in Ireland, I can well conceive it.

2492. Have you ever heard another reason assigned which would be of general application?

No.

J. W. Kavanagh, Esq.

31st March 1854.

2493. You never heard it objected by the guardians that the Inspectors of the National Board declined to make reports to the guardians of unions which they visited?

No; on the contrary, it is only in an entire ignorance of the facts that such objection could be mentioned. The Inspector sends his report on each workhouse school to the Education Board, and the secretaries, in every instance, forward an abstract of the report, and, generally, in the very words of the report itself, to the board of guardians. That was one of the conditions which the Poor Law Commissioners requested to be acted on by us in our inspection of such of the workhouse schools as were taken into connexion with us.

2494. How long is it since the practice which you have mentioned has existed of making reports to the Poor Law Guardians?

I cannot say how long it has existed. I have been Head Inspector for seven years, and for two years before that I was District Inspector, and I know it has existed during all that time.

2495. You are not prepared to deny, that it did not exist up to the year 1846?

It is first alluded to in paragraph 25 of the Report for 1846; but I have no recollection of the precise date at which the practice was introduced, and I presume that it must have existed previous to that period. It has existed since I was appointed Inspector; and I have reason to believe, that from the beginning the practice was to send reports to the guardians, through the Education Office, just as is the practice in reference to national schools of all classes.

2496. Earl of *Wicklow.*] You were an Inspector before 1846, were not you?

Yes; I have been so since 1844.

2497. Between 1844 and 1846 the practice must have existed therefore?

Certainly; extracts from my reports on the five workhouse schools then in my district were regularly sent from the Education Office.

2498. Earl of *Desart.*] You have spoken of the great advantages of a system of united education. Must not a well-founded confidence in the administration of such a system be the best means of further promoting that object?

I cannot conceive that any system can be carried on to advantage if there is not confidence in the system itself and in those who carry it out.

2499. Do you think now that such entire confidence is felt by the members of different persuasions in Ireland as to the education given to their children in the national schools under the existing regulations of the Board?

I am quite aware that a large and considerable class of persons, I am sorry to say, do not appear, from their acts, to have confidence in the principle of the national system. Those are chiefly a section of the clergy of the Established Church.

2500. Also the clergy of the Roman Catholic Church?

I am not so sure of that; I think the Roman Catholics, *as a body*, let them be four-fifths of the population, or whatever proportion you assign to them, have confidence in the national system.

2501. Marquess of *Lansdowne.*] Including the priests do you mean?

Yes; I have had ample means of knowing that. I would not be understood to commit myself to saying, that if it were left to the priests to devise a system of education, the existing system is such as they would devise, but they are perfectly content with it in the present circumstances of the country; I am quite sure of that.

2502. Earl of *Desart.*] Is not there an apprehension entertained of proselytism, both by the Roman Catholics and by the clergy of the Established Church?

I have no doubt they both see that under this system, as well as any other, proselytism is quite possible; but the national system takes every possible precaution against its occurrence.

2503. Do not you think, that if more general confidence were felt in the intentions

intentions of the Board, and in the strict observance of their regulations, it would tend to increase the advantages to be derived from the national system of education in the country?

I think, on the whole, with regard to the observance of the rules of the Board, that the rules are faithfully observed. Violations of the spirit or principle of the system itself are of rare occurrence, and are very seldom repeated.

2504. Is that confidence in the rules and regulations of the Board felt generally?

Beyond all doubt, I think it is amongst the great body of the intelligence of the nation; and certainly, taking it in point of numbers, there is that confidence.

2505. Do not you think such changes in the regulations of the Board, and in the Board itself, which have recently taken place, must tend to diminish that confidence?

I feared they would have had that effect, but I have seen no evidence of it by overt acts on the part of any class of persons; none have withdrawn their schools from the Board; I have seen no evidence of it in going through the country; nor did I hear from my Protestant colleagues that they had heard any expression of want of public confidence.

2506. You think a greater security for the observance of the regulations of the Board would have a tendency to dissipate all existing fears and doubts?

I do not think there could be much greater security given than there is; if the rules of the Board are not clearly defined and expressed, they ought to be made as clear as a sunbeam; and then if persons take aid from the Government on the faith of observing those rules, they ought to be punished if they deliberately violate them; I do not see that you could get greater security than there is under the present state of things.

2507. Is the security efficient, and the inspection adequate, for the purpose of ascertaining the existence of any abuses or violations of the rules of the Board?

The inspection is not fully adequate, particularly so far as secular education is concerned, but no serious abuse could exist for any considerable time without its being detected, and its repetition prevented.

2508. What suggestion would you make for improving and rendering more effective the inspection which exists?

I may mention incidentally that the schools are inspected more than twice as often in Ireland as the Government schools are in England; there is not quite one inspection given to each school connected with the Committee of Council in England in the year, whilst as a general rule each of the Irish schools gets two; and although I entertain the very highest respect for Her Majesty's Inspectors of Schools in England, amongst whom are men of the highest intellect, and of the first order as educationists, yet I must in justice add, that the inspection of schools in Ireland is more frequent, more detailed, more specific, and, I will even add, more affectionate and parental.

2509. The circumstances of Ireland differ a little from those of England. Do you think that an inspection twice a year is sufficient to correct all the abuses which may grow up in the Irish schools?

Under any inspection, no matter how frequent, some abuses may arise; I think two inspections in the year will correct the class of abuses to which your Lordship refers; I do not think it quite sufficient, however, to keep the children and teachers stimulated, as they ought to be, in the intellectual department.

2510. Can you suggest any improvements; do you think the Inspectors are paid sufficiently high to secure the employment of the men best qualified for that purpose?

I think, considering the poor circumstances of Ireland, on the whole, the salary of the Inspectors is pretty good, but yet too low, and I have reason to believe that the Board will soon improve the condition of all the Inspectors. Government clerks, in very humble places in the public offices here, get a better salary than I do as Head Inspector.

2511. Would you suggest an increase in the number of Inspectors?

 Decidedly;

J. W. Kavanagh, Esq.

31st March 1854.

Decidedly; in preference to increased salaries I would first propose an increase in the number of District Inspectors.

2512. To what extent would you increase the number of Inspectors?
It depends upon the expansion of the national system; I do not think any Inspector should have charge of more than 80 schools in the year, so as to give them complete and effective supervision.

2513. Would that be the duty of a Head Inspector?
No, of the district or local Inspector.

2514. A Head Inspector superintends a group of districts?
Yes.

2515. Would the increase you recommend be in the higher or in the lower departments?
Solely the lower departments.

2516. Lord *Beaumont*.] You said that all the Catholic clergy were favourable to the present system of national education?
Yes; the great body of them.

2517. Do you include the superior clergy; the Bishops generally?
Every Roman Catholic Bishop in Ireland, without any exception whatever, *tolerates* the national system; some encourage it; some of them are very favourable to it. Even Archbishop M'Hale, who for some years actively opposed the national system, not only tolerates the schools now, but his Grace has so stated in a pastoral letter to his clergy.

2518. In his diocese, do you find that the national system succeeds as well as in other parts of Ireland?
Even while Archbishop M'Hale was known to be publicly opposed to the national system, many of his clergy kept on the national schools, and others transferred the patronage of them to Roman Catholic laymen in the parish. Of course the schools there have not had that active superintendence when the spiritual authorities merely tolerated the system; but now there is no such restriction on the part of the Roman Catholic clergy in that archdiocese, and there is a considerable increase in the number of, and I should hope an improvement generally in, the schools.

2519. Have you found any difference with regard to the encouragement given to the schools by Roman Catholics since the meeting at Thurles?
No; although I have had a good opportunity of knowing their sentiments, I have not observed the slightest change; the increase in the number of the schools goes on just as it did before; nor have I heard amongst such of the Roman Catholic clergymen as I have since met, and they are very many, any change of opinion on the subject; neither have I reason for believing that any decision come to at Thurles has affected their views on the question.

2520. Are you acquainted with what are called the statutes of Thurles?
No; not well.

2521. Nor their purport?
No; except as to their main bearings. The questions to which they relate being chiefly ecclesiastical, I would prefer that your Lordships would reserve the subject for reference to some clergyman of the Roman Catholic Church. I have heard reports respecting some of them, but the subject does not fall within my province as a layman or as an educationist.

2522. You have not found that the publication of those statutes of Thurles has been much attended to, or that they have had much influence upon persons who are connected with education in Ireland?
On the national system not the slightest, so far as I am aware. I have heard them referred to but once in connexion with our schools, and by a Roman Catholic Bishop whom I know to be very favourable to the national system.

2523. Supposing those statutes of Thurles to have condemned the national system of education, they are to all intents and purposes a dead letter?
Yes; but I know, however, they do not condemn the national system; they leave it as they found it, a perfectly open question. Had the statutes condemned

it, they would have affected the system, and their influence would, I believe, be felt in some practical way. It so happened that Thurles was at the time in the very centre of the circuit in my charge as Head Inspector.

2524. You can answer for it that they have produced no effect whatever?
None whatsoever.

2525. Earl of *Harrowby.*] You say that practically the Roman Catholic clergy have been lately more favourable than before to the national system?
I would rather be understood to convey by that answer, that the increase in the number of national schools under Roman Catholic clergymen goes on just as before.

2526. At what period was there a change in Archbishop M'Hale's views upon the subject?
I do not know the precise date. Part of Archbishop M'Hale's dioceses was in my province as Head Inspector of schools; and I may mention that since his Grace withdrew from connexion with the Board in 1839, I was the first Inspector to visit a national school in Tuam; I allude to the workhouse school there, which is under the Board. I know that the national schools have greatly increased in number and in efficiency in that quarter since 1847. I cannot mention the precise date of the change in the Archbishop's views alluded to.

2527. Earl of *Wicklow.*] Was not the change to which you have alluded, in Archbishop M'Hale's opinion, produced by the operation of events which have recently taken place?
Altogether prior to, and wholly unconnected with those events.

2528. Viscount *Hutchinson.*] Was it before or after what is called the Protestant reformation movement in Ireland?
It must have been during the progress of the movement to which your Lordship refers.

2529. Lord *Fingall.*] Admitting that the national system has not hitherto secured universal confidence, can you suggest any system of education which is more likely to obtain the confidence of all parties?
I cannot conceive that any other system could be adopted which would at the same time receive the sanction of the Legislature and the cordial support of the people of Ireland. There might be matters with regard to the administration of the present system, in which, perhaps, persons might suggest a change; but in my opinion, the question of toleration and concession to both parties, as regards its fundamental principle, has reached its limit. I do not see how you can touch the question without entirely destroying the present system of united education, and substituting for it separate or denominational grants. As an Irishman, I would deplore such an alternative in the present condition of Ireland; for I am perfectly satisfied, from my experience, that strife, sectarian bitterness, and mutual distrust, would be the inevitable consequence. In making these observations, I wish to be understood as confining them solely to the present condition of Ireland.

2530. Lord *Ardrossan.*] Do you think that there has been any diminution in the number of Protestant children in the schools since the secession from the Board of the two Commissioners?
Not that I am aware of. There has been no practical change, judging from the official returns. From these, wrong inferences are sometimes drawn. There might be a falling off in the attendance at a particular school; yet on inquiry, the causes of such might be found to have arisen from local circumstances.

2531. In your own province, you think there has been no diminution?
None. For instance, in Clonmel, where the Protestant rector and the Presbyterian and Unitarian ministers are favourable to the Board, no change has taken place. I am acquainted with several other Protestant clergymen who are favourable to the national system, and, so far as I am aware, their views continue unaltered with regard to it. Even in the schools I have inspected within the last month, the Protestants are attending them just as before.

2532. Earl of *Wicklow.*] Have you much knowledge of the working of the system in the diocese of the Archbishop of Dublin?

J. W. Kavanagh, Esq.

31st March 1854.

I have only a general knowledge. Dublin is my head quarters. I was connected with the Central Institution there for some years, as head of the mode school, and this brought me into intimate connexion with the professors and the gentlemen connected with the office. My sympathies still attract me to the place, and I have, consequently, a better opportunity than most people of knowing the state of education in the schools in Dublin and its immediate neighbourhood.

2533. Have you any reason to believe that the working of the system has experienced any injury whatever in consequence of the withdrawal of the Archbishop of Dublin?

Not the slightest, so far as I am aware.

2534. Viscount *Hutchinson.*] You stated that the rector of Clonmel was favourable to the system; are you sure of that?

He is favourable to the model school.

2535. Is not it the fact that Mr. Palliser stated to you in the first instance that he was not favourable to the system?

He so stated.

2536. But finding that a number of the children went to the school against his advice, he thought it his duty to follow them there for the purpose of giving to them whatever religious instruction the rules of the Board would admit?

I am not aware that he ever advised the children not to attend; but I may mention as an example of the difficulties which a system of united education has to contend with, that before the model school at Clonmel had been in operation many weeks, the curate of the Rev. Mr. Palliser took an opportunity of advising the members of his flock not to send their children to this school; telling them that the Bible was a contraband book in it, admitted to be sure, but only into a back room, and taught by a Presbyterian woman brought down from Dublin. Now it so happened that instead of being a contraband book, the first half hour's business of every day was devoted to the reading of the authorized version of the Scriptures by the Protestant children; and instead of this exercise taking place in a back room, it was not possible to approach the principal school except through the apartment set apart for the use of the Protestant pupils. Not content with making this statement, the clergyman to whom I have alluded sent a Scripture reader to the school at the time of religious instruction, when even I, an officer of the Board, would feel myself debarred from entering the room except with the permission of the clergyman or person giving the instruction: the Scripture reader obtained admission to the room, took down in his note-book the names of all the Protestants who were present, and a house to house canvass was carried on to induce the children to withdraw from the schools. I am not aware that the Rev. Mr. Palliser sanctioned those proceedings, nor have I ever heard that he advised the people not to send their children to the schools, but I am certain that, notwithstanding all the efforts which had been made, not a single Protestant child was withdrawn except two; those were the children of the organist of the church; and his wife came to the school and apologised to the master, regretting the loss which her children would sustain. Notwithstanding the difficulties to which I have adverted, we afterwards by our conduct in the administration of the national system, as carried out in the model school, brought round the Rev. Mr. Palliser to be, if not a staple friend of the Board, a decided cordial and warm friend to the school itself.

2537. Can you give the name of the curate to whom you refer?

The Rev. Daniel Foley; he is now a professor in Trinity College, Dublin, and has been lately promoted by his bishop to a valuable living, as I understand, in the diocese of Cashel.

2538. Lord Bishop of *Ossory.*] With reference to the relative numbers to be found in the workhouses of Protestants and Roman Catholics as an index of the number in the locality who are the proper subjects for eleemosynary education, have you never heard, or has it never come to your knowledge in any way, that the Protestant clergy in the South of Ireland and in the West of Ireland look with great apprehension to the young of their flock becoming inmates of workhouses?

It is an apprehension that from their extreme minority it would be very natural they should entertain: there is what is called the sympathy of numbers, and very likely when they found but one Protestant, as in Clonmel, to 382 Roman Catholics, or as in Listowel, 1 to 689, they might fear that the common sympathies of playfellowship and constant association might insensibly imbue him with Roman Catholic ideas and sentiments, although no change of creed might result.

2539. Do you know such to have been the fact, or do you believe it?
No, I do not know such to have actually occurred.

2540. Do you believe it?
I should say, humanly speaking, there would be just grounds for some such apprehension.

2541. Do you know that, in consequence of that apprehension, great exertions have been made in different parts of the South and the West to keep Protestant children out of the workhouses?
I know that the several Protestant orphan societies make great efforts to support the destitute children of their own flock, and this must go far to keep them out of the workhouses. At the same time, when I see these charities so well supported, it strikes me that to keep them out of the workhouse cannot be their primary object when they could so cheaply withdraw therefrom the solitary one child in each of 16 workhouses. I think if those exertions were carried on for such an object, they would ere now have removed not merely these 16 children, but including them, if they supported 146 children, they could remove from 80, or half the Irish workhouses, every Protestant child in them under 15 years of age; and this makes the case the stronger as against such motive.

2542. You have admitted that you know, or believe it to be the fact, that great exertions have been made by the clergy and others in many parts of the South and West of Ireland to keep the children of members of the Established Church out of the workhouses?
I am not aware that the particular object is to keep them out of the workhouses; there are several orphan societies, one in Limerick, one in Clonmel, and indeed in almost every large town; but I never heard that these societies were formed for the purpose of keeping the children out of the workhouse.

2543. Do you mean to say that you have never heard of any exertions being made by the clergy of the Established Church for the purpose?
No; I think it is a principle of human nature that the sympathies arising from numbers will insensibly draw over a single Protestant child, whose lot is cast among a very large number of children of a different religion to the common sentiments, though not necessarily to the common creed of the majority.

2544. So far as the fact goes, it would render the relative numbers in the workhouses a less satisfactory index of the relative numbers out of the workhouses?
I do not think, leaving the widest margin for its numerical value, that it is a deranging element which could to any degree affect the question.

2545. Will you turn to page 277 in the 19th Report, to which you have referred, and will you state the number of members of the Established Church and the number of Roman Catholics in the national schools in the province of Munster?
1,523 of the Established Church, and 148,849 Roman Catholics.

2546. That is about 97 to 1, is it not?
About that proportion.

2547. Is the county of Cork in your district?
It was from 1846 up to the early part of 1853.

2548. Will you refer to that county and state the number of the two denominations there?
471 of the Established Church, and 53,941 Roman Catholics.

J. W. Kavanagh, Esq.

31st March 1854.

2549. That is, the Roman Catholics in the national schools in the county of Cork are to the members of the Established Church in the same county, in about the ratio of 114 to 1?
Rather nearer to 115 to 1.

2550. Do those represent anything approaching to the actual proportions of the two denominations?
I should say not.

2551. What should you say were the relative proportions of the two denominations?
In the absence of the Returns by the Commissioners of 1834, I have no correct data from which to estimate it, but I should certainly say the Roman Catholics would be in the proportion of fully 8 or 9 to 1 on the whole county, and in some parts of the county not so much; Cork is a very Catholic county.

2552. Suppose we take it at the highest rate which you have stated, that is, 9 to 1, do you think the causes which you have mentioned would account for the extraordinary difference between that proportion and the proportion which actually obtains in the schools?
Certainly not in the particular case of Cork.

2553. With respect to Munster generally, the numbers are about 97 Roman Catholics to 1 Protestant in the national schools. What should you suppose was the proportion of the Roman Catholics to the Protestants in Munster generally?
I would rather I had by me the proportion given in 1834 by the Commissioners; I set no importance upon any estimate which I am now able to give. There may be 7 or 8 to 1, or I dare say more, perhaps.

2554. The actual proportion in those schools is as 97 to 1. Do you think that the causes which you have alleged account for this great disparity?
Your Lordship must remember that I before explained how I would expect the proportion of Protestants to be maintained in the schools for the poor in those parts of the country where Protestants of the poorer classes form only a fraction of the members of that Church.

2555. Supposing the reasons you gave for it to be valid, do you think that they account for the extraordinary diversity between the proportion of 8 or 9 to 1 and of 97 to 1?
I do not think they are sufficient to fully explain the disparity.

2556. Do you think they nearly do so?
No; they are nearly sufficient to explain it for Munster; but there are other causes outlying those which contribute to retard united education in the county of Cork.

2557. Will you state what number of children belonging to the Established Church there were under education in the three provinces of Munster, Leinster and Connaught?
Six thousand nine hundred and eleven.

2558. You know something of the state of the Church Education schools in Cork, do you not?
I have visited some of them.

2559. Are you aware that in that year there were above 7,000 members of the Established Church receiving education in those schools?
I should say there must have been a good many; I do not know any part of the South or West of Ireland where the Church Education schools are so well organized as in the county of Cork, and I stated so in some of my reports.

2560. That is to say, in the county of Cork there were more Protestant children under education in the Church Education schools than there were in the whole of the three provinces in the national schools?
Assuming the returns to be quite correct. It does not surprise me very much. I presume the statement to be taken from the reports of the Church Education Society.

2561. Have not you personally visited the schools?
Yes;

Yes; I know some of the Inspectors of their schools, and have met them sometimes. My statistical information about the Church Education schools is derived from the authorized abstract annually published in Thom's Almanack.

2562. Will you look at the proportion of members of the Established Church and of Roman Catholics in the province of Leinster?

The members of the Established Church are 3,337, and the Roman Catholics, 125,029.

2563. That is about 37 to 1?

Yes.

2564. Does that approach at all to the proportion between the Protestant population and the Roman Catholic population?

I do not think it does. I cannot conceive that there is such a disparity. The Protestants are not represented in the school in proportion to their numbers in the whole population, and if they were, it would be quite unfair.

2565. What should you say would represent them?

I must take a great many disturbing circumstances into account; first, the amount of Protestant wealth, and the absence of destitution, as proved from the Poor Law returns; next, the number of Protestant schools which existed under clergymen and landlords previous to the formation of the National Board; so that to form a fair estimate of what proportion of Protestants should attend the national schools is a very complicated question.

2566. Will you refer to Connaught, and see what the proportion is there?

It is about 1 to 32, in round numbers.

2567. In the same way, I suppose, that is a very different proportion from the real proportion of the population?

Yes, I think there is a disproportion.

2568. Do you think that 1 to 15 would represent the proportion of the population?

There are localities in which 1 to 15 would be too high; I visited one parish in which there was but one Protestant; I should say that 1 to 15 would be generally a fair proportion.

2569. Lord *Monteagle* of Brandon.] In those provinces to which your attention has been specially called, take Munster for example, is not it the fact that the Protestants are, for the most part, resident in the cities and great towns, except those classes of Protestants who are of the higher and more wealthy order?

It is.

2570. Would it be possible under that state of society that any establishment for education which extended its operations over the whole face of the country, through the rural districts as well as the cities and towns, could, even if the two proportions were in other respects homogeneous, represent a number of scholars proportionate to the number of members of the respective persuasions?

When they are not uniformly scattered, but compact and numerous, they commonly get up their own school; where few, they are wealthy, and do not need a poor school.

2571. You have spoken of the number of Church Education schools; are there not causes connected not only with the Church Education schools, but connected with the social position of the two Christian denominations, which would render the mere statement of the proportions of the population no adequate test whatever of the class of pupils likely to attend the national schools?

I have already, and more than once, alluded to these social causes; but another is, the many schools which existed before the national system was founded, and several of which were connected with the Kildare-street Society. They have been continued; and such of the Protestant clergy as are yet unfavourable to the Board, and many of the landlords, have made strenuous efforts to sustain those schools, hoping that the time would come when they might have a share of the Parliamentary grant.

2572. Independently of that circumstance, is not the wealth of the class of

J. W. Kavanagh, Esq.

31st March 1854.

persons who generally form the Protestant population in Munster such as to abstract from the demands upon the national schools a great proportion of such Protestant population?

Quite so.

2573. Independently of other causes, in those parts of Ireland where, for one reason or another, the management of the national schools has fallen into the hands of the Roman Catholic priesthood, is it or not your opinion, that that simple fact repels the Protestants from attending those schools?

I am sure that the Protestants, particularly when they are few in number, are more or less diffident in attending schools the managers of which are Roman Catholic clergymen, and the teachers and vast majority of scholars of that persuasion. If the schools were under joint management, or under a layman, they would have less objection. And I should think Roman Catholics would have similar diffidence on the other side. I visited several national schools on the estates of Lord Monteagle, the Duke of Devonshire, Lord Bessborough, Lord Clifden, Lord Headfort, Mr. Tighe, and several other proprietors favourable to the Board, in which I found the happiest instances of united education.

2574. Are you acquainted with the county of Kerry?

Very well.

2575. Is not the Protestant population in Kerry almost exclusively to be found in the towns of Tralee, Killarney, some few in Kenmare, Listowel and Dingle?

Yes.

2576. In passing through Kerry and making your inspections, can you inform the Committee whether you found any large scattered population of Protestants in the rural districts?

Very few; the missionary stations of Ventry and at the Feale Bridge are almost the only other places.

2577. The schools being scattered over the whole face of the county of Kerry, how is it possible that, under any conceivable system of management, all the schools in the rural districts of Kerry can represent a proportionate number of Protestants?

They could not do so. There are, however, a few schools, as Castleisland, Castlemaine and Castlegregory, which are fair specimens of united education.

2578. In the towns where the Protestants are chiefly found, you have already stated, as I have understood you, that they were not of the class requiring national school aid?

The majority are not; there are some, however, that are, as in Tralee.

2579. In those towns, I presume, it is the case that Protestant schools, or schools more acceptable to Protestants, are chiefly to be found?

Almost entirely so.

2580. Combining all those causes, are they sufficient, according to your judgment, to account for whatever disparity may be shown to exist upon the face of the returns to which your attention has been called?

They are very strong contributing causes, I have no doubt.

2581. Can you state any cause which has been more efficient in disposing Protestants to enter into the national schools, than the impression sought to be conveyed by attributing to those schools a systematic exclusion of the Scriptures, and the introduction of a mutilated Bible?

I have no doubt that misapprehension, and, I am afraid, misrepresentation, have done more than any other single cause. There are numbers yet in Ireland, notwithstanding the 19 Reports which have been submitted to Parliament, and published by authority, and the Parliamentary Inquiry, which took place in 1837, who reiterate the assertion that we exclude the Bible; whilst others state that we admit a portion of the Scriptures mutilated; but even the use of these is not, as they complain, compulsory.

2582. Do you remember what happened in the North of Ireland soon after the first introduction of the national system?

I know

I know several painful scenes which occurred in the North, and also in the South, connected with the question. It was proved in evidence that there were open-air meetings in Ulster like what were called "Monster meetings," at which banners were borne with exciting mottoes, as "The pure, unadulterated Word of God." They went to some of the national schools, pulled down the boards bearing the inscriptions, and burnt them; at the same time threatening injury to the teachers.

2583. Were not those proceedings in the North carried to such an extent that a minister of a Presbyterian congregation, who had called those public meetings, and assembled the people by beat of drum, to denounce the national system, was subjected to the censure of the Synod of Ulster for his conduct?

I am not aware of that; but I know the fact respecting the meetings, the employment of bands of music and flags. It was given in evidence in 1837.

2584. Lord Bishop of *Ossory*.] Do you believe that what happened 20 years ago in the North of Ireland is a contributing cause to the result that there are 114 Roman Catholics to one Protestant in the national schools in the county of Cork?

Though the North was the locality, the feelings spread to the South, and permeated all classes of opponents to national education. They were by no means confined to Ulster, as my previous evidence respecting more recent occurrences in Munster proves. I attended a charity sermon, the object of which was to raise funds for a Church Education school in Cavan; and in the course of his remarks upon the national system, I heard the clergyman state things that were utterly untrue; such as, that we had two sets of school-tablets, two sets of prefaces to our books, &c. One tablet encouraging Maryolatry—as he called the particular reverence for the mother of our Saviour, entertained by Roman Catholics; and that we put up this copy of the Decalogue in the schools, whilst we had unobjectionable copies to show when they answered our purpose. This was in Virginia, in the county of Cavan, in 1846. If the Reverend Mr. Lewis believed that men of the rank and station of the Provost of Trinity College, where he himself was educated, that the Archbishop of Dublin, and the Marquess of Kildare (altogether omitting the other Commissioners), could lend themselves to such conduct, I could only feel, in charity, that the sanity of his mind must be very questionable.

2585. Are you sure that such a statement was made by him with respect to the national schools generally, or only in speaking to a particular portion of them?

In reference to the national schools generally. So strongly did his statements bear upon the point, that I took care to show to several parties in the town copies of a paper containing the Decalogue which I had for distribution, and which are recommended to be posted up in the national schools. There was present at this sermon the Marquess of Headfort; and I can state that now, just beside the church, there is supported by the Marquess of Headfort an excellent national school, attended both by Protestants and Catholics.

2586. Lord *Monteagle* of Brandon.] Do you not consider, however unfounded the imputation may be, that the imputation of the exclusion of the Scriptures is even now, in many instances, received, believed, and acted on?

Persons act as if they believed it; I must think that they believe it when they state they do; we in vain endeavour to show them the contrary; but somehow or other it takes possession of the minds of clergymen, and they cannot be disabused of it.

2587. Earl of *Harrowby*.] Are you sure, when persons speak of the exclusion of the Scriptures, that they mean in every case to state that the Scripture is not admissible within the walls of the building; do not they mean that no child is compelled to read the Scriptures; that they are excluded from the necessary course of education; and that there is no security for any one child within the building being taught them?

From the speeches made on the subject, and the intercourse I have had with objectors, I should divide them into three classes: First, all those who see that they are prevented from forcing directly or indirectly the Scriptures or any book on those not of their own communion; Secondly, those who complain that

J. W. Kavanagh, Esq.

31st March 1854.

restrictions are placed upon the reading of God's Word by its being obliged to be read as it is according to the national system, under restraint as to particular times, which patrons and parents agree to for the sake of order; Thirdly, those who believe that the Scriptures are totally excluded in any form from the national schools. I think you might range under some one or other of those categories the great mass of the objectors.

2588. From a non-vested school under a particular patron the Bible may be effectually excluded, may not it?

It may in this way, that he may refuse the use of the room for religious instruction if he disapproved of the Bible for such purpose, but he must permit the children to absent themselves from the school to read it elsewhere, if their parents desire it. In this way it comes under the same restrictions as all the other books of religious instruction.

2589. With regard to 3,000 and upwards of the national schools, the Bible may be effectually excluded from the use of the children, or from forming a part of their instruction at any time?

As a *speculative* question it might, as already described; but it so happens that in proportion to their number the most Bible reading schools under the Board are those of the non-vested class.

2590. Is the Bible more read in the non-vested schools than in any other schools?

Yes, as of 3,068 non-vested schools (Lord Clancarty's return) which give the patrons' creed, 1,015 are under Protestant, 35 under mixed, and 2,018 under Roman Catholic management; whilst of the patrons of vested schools, 257 are Protestant, 1,145 Roman Catholic, and 94 joint or mixed.

2591. What is the proportion of non-vested schools in the charge of the Roman Catholic priesthood?

On 31st December 1851, there were 3,196 non-vested schools, of which 2,018 were under Roman Catholic patrons, and the vast majority of these are clergymen. With respect to the non-vested schools generally, the Presbyterians in the North of Ireland declined to solicit building grants, because a clause in the trust deed would oblige them to permit the use of the *vested* schools for the purpose of religious instruction for children not of their own communion; and this principle mainly kept the Protestants of the Church of England, as well as the Presbyterians, from applying for aid to build vested schools; and thus the non-vested schools are in a higher proportion under Presbyterian and Church of England management.

2592. What is the proportion in the non-vested schools?

Of schools under the management of *single* or individual patrons, there were, 31 December 1852, vested, 1,402, of which 18 per cent. of the patrons were Protestant; whilst at the same date there were 3,133 non-vested schools under single patrons, of whom 32 per cent. were Protestants.

2593. Is there practically any considerable number of non-vested schools in which the Bible is excluded at any time?

I think in all those under Roman Catholic management it is.

2594. Viscount *Clancarty*.] How many are they?

I cannot say; I have already stated the number as to the patrons' creed; but there is no recent return giving the number in which the Bible is or is not read.

2595. Earl of *Harrowby*.] And the Scripture Extracts?

With respect to the Scripture Extracts, I find from returns furnished by the patrons of 2,880 non-vested schools, that the Extracts are read habitually in 304; occasionally in 853; and are not read in 1,723; whilst in 1,400 vested schools, from which returns were obtained, the Extracts are said to be read habitually in 154; occasionally in 493; and not read in 753.

2596. Still, with regard to the non-vested schools, it is true, speculatively speaking, that throughout the whole number there is no security that the Bible may not be entirely excluded from them; and in regard to a considerable proportion of them, the Bible is practically excluded?

In

In some of them it is, *ipso facto*, by the religious principles of the managers; but one-third of the class of schools to which your Lordship refers are under Protestant management, and, therefore, they have, and use, the Bible if they think fit. This rule, giving the patron the right to exclude from the school such religious instruction as he disapproves of, was mainly adopted to remove the conscientious scruples, not of the Roman Catholics, but of the Protestants.

2597. Is there not a feeling which operates a good deal against connexion with the national system, that there are many persons who will not consent to give to their children an education which they consider to be so incomplete as an education in which there is no scriptural instruction?

But they may have it; there is nothing to prevent their having it. In the vested schools they can have it given to their children in the school-room as a right; in the non-vested schools they can obtain scriptural instruction in the room if the patron is a Protestant; and if any patron objects, they can obtain it elsewhere; so that all objection is thus at once met.

2598. Where other parties have already become managers, how can he now exclude them and take their place?

Of course this could not be done; but, as already stated, they can obtain the scriptural instruction elsewhere, or if there is a considerable Protestant population, a school under their own management could be got up and aided. If the Protestant clergy and the Protestant landlords who yet stand aloof would but come forward in good faith and join the national system, there is such confidence in the protection which it affords to all classes, that not only Protestants but Roman Catholics would attend their schools; and I feel confident that there is scarcely a district in Ireland so supplied with national schools that could yet be able to furnish 30 children of both creeds for the purpose of getting up a new national school.

2599. In districts where a national school is already established, and it is in the hands of persons who are not Protestants, would there be any opportunity of securing the use of the school-room for religious instruction and for reading the Scriptures?

I am not aware that I ever met with an instance of religious instruction being given of a different kind from that of the manager and the majority of the children in a non-vested school, whether with respect to Protestants or Roman Catholics; if the manager, the teacher, and the majority of the children be Protestants, the Roman Catholics get no religious instruction at the school, and *vice versâ*. In the case of vested schools, all have right to the use of the room for the purpose, and I know that many Protestant clergymen avail themselves of that right; though the schools may be under Roman Catholics, and have in them only a few Protestant children, yet the clergy attend and give religious instruction to those of their own flock.

2600. They are not afraid of the sympathy of numbers, of which you have spoken?

No.

2601. Lord *Monteagle* of Brandon.] Supposing the rule of the National Board were varied, and the following rule were adopted, to require that not only should the Bible be read daily in all the schools, but that all the children in attendance who are able to read should be instructed daily in the Bible; what result do you think that variation of the rule would produce upon the national system?

From the time of the promulgation of such a rule, I should think three months would not have elapsed until the entire of the Roman Catholic body in Ireland would have ceased connexion with it.

2602. Earl of *Carnarvon*.] You divide the books used into two classes, those published by the Board, and those sanctioned by the Board?

There is no difference as regards their use, the distinction refers to the question of the copyright only. The Board has purchased the copyright of those books which are published by them; and in the other case they are the works of private authors, with whom the Board have entered into arrangements to be supplied with their books, and those we sell at reduced prices. Both classes are

J. W. Kavanagh, Esq.

31st March 1854.

equally recommended, but the continuance of the works of private authors on the list is liable to commercial contingencies from which the other books are exempt.

2603. Is it necessary that the books used in any school should be those which are sanctioned by the Board, or may the patron of a school use books which are not sanctioned by the Board?

He cannot use those which they disapprove, or which do not receive their sanction, but he can use in secular education any books he thinks fit, provided there is nothing in them objectionable. The exceptions which the Commissioners ever take are on the ground that they contain matter of a sectarian or of a political character.

2604. Have you ever found in any of the schools books of the description which you would class under the name of objectionable?

Very few. The question affords me an opportunity of saying that on this ground the greatest improvement has taken place in the country. When I first commenced my duties as Inspector, I frequently found foolish books; very few decidedly sectarian or political, at least, used as such, but foolish books, and some of very equivocal morality; each year, as the national system has extended, I find this evil has diminished, and a great improvement in the moral tone of the country has taken place in this respect.

2605. What steps would you take when you found a book which you considered decidedly objectionable?

The Inspector would bring it under the notice of the teacher as an objectionable book. In every school there is what is called the "*Inspector's Observation Book*," and which is confidential between the Board's officers on the one side, and the managers and teachers on the other, and it would be the duty of the Inspector to note therein, for the patron's information, that he found this objectionable work; and the Inspector would further, in his report to the Commissioners, inform them of the facts. If he found an objectionable book casually in the school, as sometimes happens, he would distinguish in his report between it and the fact of its being in use. The teacher would be admonished, fined, or, in a very serious case, removed on the Inspector's report, for violations of the rules as to the use of books in the school.

2606. Viscount *Hutchinson.*] With respect to the Dunmanway model school, were you present when Dr. Patten opened that school?

It was not Dr. Patten who opened it; it was opened conjointly by him and me, but he got charge of it for some time after it was opened.

2607. Were you present when Dr. Patten visited to open it?

During the whole period.

2608. I have before me the report of James Patten, Head Inspector of the opening of the Dunmanway model school in August 1849; were you present?

Yes, in August 1849.

2609. Are you cognizant of all the circumstances which occurred at that time?

Yes.

2610. I will read to you a passage in this report: "We invited the clergy, Protestants and Roman Catholics, to attend the meeting to be held at the schoolhouse, for the purpose of arranging the times for religious instruction, and submitting to them several details connected with the management of the school. This meeting was attended by the clergy of different denominations, residing in the town and neighbourhood, and by several beneficed clergymen from the adjoining parishes." Is that last statement a fact?

It is morally, but not literally true.

2611. Will you state what did occur?

There were two meetings; one, which could scarcely be called a meeting, was accidental, the other formal. One was a visit paid to the model schools by some of the clergymen of their own accord; I was present, and met them at the time, and I know all that took place. Another was a formal meeting of the clergy, called by us. Some who were present at the casual meeting were not present at the

the subsequent meeting, and there is a looseness in the statement in this respect. It would appear that there was but one meeting, and that they were all present at it, which is not correct; some were present at one meeting, and some at the other.

2612. Did any of the clergy of the Established Church attend the formal meeting?
Yes.

2613. Can you state from recollection who they were?
The Rev. Mr. Connor, the rector's curate, attended, and one or two others. I have some memoranda on the subject, with which I can refresh my memory, if I am permitted.

2614. Lord *Monteagle* of Brandon.] Were those memoranda made at the time?
Yes. When this report was published, the Rev. Mr. Connor wrote a letter to a Cork newspaper, charging Dr. Patten in particular, and the officers of the Board in general, with untruthfulness in their reports. This newspaper was brought under the notice of the Commissioners, and explanations were called for; and as I was connected with the opening of the school with Dr. Patten, though I did not write the report, I voluntarily communicated with the Commissioners on the subject.

2615. Viscount *Hutchinson.*] Will you state what actually did occur on that occasion?
Friday, the 10th of August, was the date of the formal meeting. I went on Monday, August the 6th, from Cork to Dunmanway.

2616. Accompanied by Dr. Patten?
Accompanied by Dr. Patten as far as Bandon; he remained there that night, and joined me next morning in Dunmanway. Tuesday, August 7th, the rector, Rev. Mr. Meade, Rev. Montifort Connor, his curate, Rev. George Smith, rector of Kinneigh, and another Protestant clergyman from the neighbourhood, came to the school while I was engaged in directing some of the preparations for the approaching opening of the school. A long conversation upon the national system and the model schools took place upon that occasion, much longer and more serious than subsequently at the formal meeting. Rev. Mr. Connor, who appeared to be the chief speaker on the part of the clergy, asked me general questions about the national system, and took exception to several of its rules, books and arrangements. I was led to understand that the rector, Mr. Mead, had called in his brother clergymen to consult with them as to what course they should take, or what relation assume with respect to the model school then about to be opened. Rev. Mr. Connor took exception to the Scripture Extracts, which he admitted he had not fully read, to this sheet containing the Ten Commandments, and to some other points; but he did so in a kindly spirit.

2617. On Friday a formal meeting was held?
Yes.

2618. Who attended that meeting?
The Reverend Mr. Mead, the rector, attended, and Mr. Connor, the curate; I have no note that any other Protestant clergyman was present on that day.

2619. Therefore the statement in Dr. Patten's report, that the meeting was attended by several beneficed clergymen, is not correct?
Not at that meeting; but it is true that we saw those clergymen. That either he or I saw them at either of two meetings, one of which was accidental and the other formal, is strictly true.

2620. The report goes on to state, that at this meeting the arrangements for religious instruction were agreed to. Did Reverend Mr. Connor and Reverend Mr. Mead, the two Protestant clergymen who attended the meeting, take part in those arrangements?
They did; they said they were not prepared to attend the school; that they would stand aloof from it, but offer to it no hostility. When asked as to the arrangements for religious instruction, which were submitted to two of the Roman Catholic clergymen who were present, the two Protestant clergymen

J. W. Kavanagh, Esq.

31st March 1854.

stated that the arrangements were satisfactory if they would attend. But those arrangements were merely matter of convenience as to what hour religious instruction should be given, and involved no principle whatever. The saying that they agreed to them committed them to nothing. Reverend Mr. Mead said, that were he to give religious instruction, he would prefer that the children should go from the school to meet him in the church, or in his own house.

2621. The report goes on to say, that "Of 164 pupils in attendance at the close of the fourth week, 157 were Roman Catholics, and 7 were Protestants, or scarcely 1 in 22. The small attendance of Protestant children may be accounted for in this way: the clergy of the Established Church, although at first apparently favourable, or at least not opposed to, the attendance of the Protestant children, subsequently, however, thought proper to change their opinions, and through their influence, the natural attendance of the children was interfered with. This influence was also extended to the Protestant operatives, artisans and even shopkeepers, and has had the effect of inducing them to withdraw their children, and preventing the attendance of others. Another cause may be assigned, and perhaps the principal one, namely, the existence of a large and commodious school-house in the town in connexion with the Church Education Society. This house consists of two rooms, one for boys and the other for girls. The average attendance is about 80, and as might be expected, those are all, with scarcely an exception, the children of Protestants." Upon this paragraph I wish to ask you first, how does the statement which is here made, that the clergy of the Established Church were apparently favourable, accord with the answer you have just given, which is, that at the meeting on Friday, the two Protestant clergymen, the only ones who attended, stated to you that they intended to hold themselves aloof from the system?

The two statements are quite consistent. The very fact I have mentioned, of the rector having called in his brother clergymen to consult as to what course they should adopt, shows that his mind was not made up, and that he had not adopted a course of conduct for himself on the question. In the next place, Mr. Connor proposing this, that, and the other objection, in fact, suggesting to me, that if such and such things were done, and such and such met, by the Commissioners, they might, perhaps, connect themselves with the school. At this meeting, I had reason to hope we would secure their support for the school; it was that degree of moderate and passive objection, the next advance from which would be a sort of promise of support; and finally, the Protestant clergy left, promising to consider the question, and that they would give us a definitive answer at Friday's meeting.

2622. Lord Bishop of *Ossory*.] Did you hold out to Mr. Connor, that the Commissioners would do "this and that and the other," as he desired?

No, I did not.

2623. Did not he make his support conditional, upon "such and such things" being done?

No; because he would not fully state his objections, so as to enable us to put them before the Commissioners. I asked him to state specifically, and in detail, his objections, when I would take them down in writing, and put them before the Commissioners.

2624. Viscount *Hutchinson*.] Did he do so?

I asked him to do so, but he declined; he said he had other objections besides those advanced. I suspected he might be advancing other objections, and then others again; and I said there was no need of going any further with the matter.

2625. Lord Bishop of *Ossory*.] Did he leave you under the impression that he would support the school?

He left me at the first meeting, under the impression that the question was under consideration, and that we should have a final answer on Friday. He came on Friday, and did give a final answer.

2626. Viscount *Hutchinson*.] You say there was a meeting of the Protestant clergy of the town and neighbourhood to consult with the rector as to what course they should pursue?

I was told so by the rector, who said he had called in his brother clergymen, two of whom, and Mr. Connor, accompanied him to the school. He distinctly told

told me that he wanted to take counsel, seeing that the school was about to open, as to what course he should adopt respecting it. *J. W. Kavanagh, Esq.* 31st March 1854.

2627. Was that meeting of the clergy held before or after the meeting on Friday?

Before. It was not exactly a meeting. They came to see the school-room, and to look through the place. I was directing some work in one of the rooms. I think I had met Mr. Connor before, and we had the chief conversation that day on the subject of national education.

2628. There is a further allegation in the paragraph I have read to you, that the Protestant clergy interfered with the children, and that they used their influence upon operatives, artisans, and even shopkeepers, to induce those who had already sent their children, to withdraw them, and to prevent others from sending their children who might have sent them. What materials had you, or had Dr. Patten, on which to ground that statement?

It was Dr. Patten who wrote that statement, and I believe it to be quite correct. I understood that the school was spoken against in the Church, and in the case of two or three young persons—Protestants—who were appointed office-bearers in the school, clerical influence was so used as to compel them to resign the places of emolument to which they were appointed; and we were thus so completely paralysed in our efforts to get suitable persons to superintend the religious instruction of the few Protestant children who attended, that we were necessitated to send to Antrim, from the extreme south to the extreme north of Ireland, for the son of a Protestant schoolmaster, who would be independent of local influence, that he might act as a pupil-teacher in the school. No fact can more strongly show our conviction, that in the case of any person elected from the locality, adverse influence would be brought to bear on him, in order to prevent his holding office in the school.

2629. You had satisfactory evidence before you to prove that this influence was exerted by the Protestant clergy of the place?

Most decidedly, and Rev. Mr. Connor admitted the fact. I appointed a Protestant young lad as pupil-teacher, and after I had left, he resigned, and I heard he did so on the promise that a better situation would be provided for him elsewhere. Nothing but the clearest evidence of such adverse influence could have warranted us in recommending the Commissioners to pay the travelling expenses of a youth from one end of Ireland to another, as already stated.

2630. It is stated in the paragraph I have read, that all the children in the Church Education school were the children of Protestants; did you or Dr. Patten take steps to discover what was the number of Roman Catholics and the number of Protestant children?

It is stated that "all, with scarcely an exception, are Protestants." I visited the school in company with Mr. Connor; I think I visited twice, and I distinctly remember asking the question as to the creed of the pupils; it was almost unnecessary, however, to do so, as I felt quite satisfied, from what I knew of the small town and the feeling of the Roman Catholic clergymen, even if I had not asked the question, that there could be very few Roman Catholics attending the Church school, seeing there was a free national school under the priest, and next the model schools; and unless some external influence was brought to bear upon them, I knew that the Catholic children would naturally be sent to their own clergyman's school. I had no doubt that it was only the merest fraction, if any, of the children who were not Protestants who would be found at the Church Education school.

2631. Did you look at the list to see what were the absolute numbers?

I had no authority to do so, nor was there need that I should.

2632. Do you think that Dr. Patten was justified in making in a public document a positive statement upon a subject upon which he could have accurately informed himself, but as to which he had neglected to do so?

It did not form any part of his duty to say how many children were Roman Catholics, or how many Protestants, in a school not connected with our Board; it would have been quite foreign to his business, in my opinion; he makes a general and qualified statement, which I believe to be accurate.

J. W. Kavanagh, Esq.

31st March 1854.

2633. You are well acquainted with the neighbourhood of Dunmanway, are you not?
I am.

2634. And you have visited it on several occasions?
On several occasions during the past seven years.

2635. I believe you have had, on several occasions, conversations with Mr. Connor, both with respect to the Dunmanway model school and also generally with respect to the other national schools in the neighbourhood?
Yes; I think I met him several times.

2636. I think you stated, in answer to a former question which was put to you, that you offered to Mr. Connor to put down in writing all his objections against the system to be pursued in the model school, and to submit them to the Board?
Yes.

2637. One of the objections mentioned by him had reference to the Decalogue?
Yes.

2638. Do you recollect, in answer to that objection, having stated to Mr. Connor, that it was utterly impossible to consent to remove that placard or that copy of the Decalogue?
I am certain of having stated quite the contrary. Rev. Mr. Connor was referred to the common rules of the Board, to show him that it is not compulsory to post that tablet in any school, and I further intimated to him my readiness to report his objection to it.

2639. Did you use any words to this effect, that not even to obtain the sanction and assistance of a Protestant clergyman would you consent to remove the copy?
I am certain I did not say anything of the kind. I have the most distinct recollection of having stated to him that while the use of the "General Lesson," or of a lesson of similar import, was imperative in every national school, the use of the sheet containing the Ten Commandments was perfectly optional; and that was one of the things objected to which I proposed to lay before the Commissioners, if Mr. Connor would tell me whether this and similar points were the only objections that stood in the way of his coming over to the system.

2640. Do you recollect the fact of Mr. Connor having a church education school in a rural part of the parish of Dunmanway?
The only knowledge I have of it is that I remember Mr. Connor having called upon me, stating that he had heard we either had made a grant to a national school, or that the parish priest was then an applicant for a grant to a national school in the immediate vicinity of his church school. That school may be the one to which your Lordship refers, or it may not. I do not know the precise locality, except in a general way.

2641. Are you quite sure that he called upon you before the national school was established, or was it after it was established?
I cannot say which: it may have been after it was established. I know the exact matter of complaint with him was, either that we had just established a national school, or that we were about to establish one close to a Church education school.

2642. Can you remember whether, when aid was first given to the national school, the usual application was made to the clergy of all denominations to know what they thought about it?
It forms no part of my duty to report on applications of that kind; the district Inspector has charge of that department. The local Inspector there was Mr. Simpson, a Presbyterian.

2643. When Mr. Connor called upon you with respect to this school, you stated to him that the Roman Catholic priest had applied for aid, did you?
I have no official knowledge of applicant schools until they become national by aid having been granted to them. With regard to this particular case, any knowledge I had of it must have been derived from the priest, from Rev. Mr. Connor, or from the Inspector.

2644. Have

2644. Have you any distinct recollection of what passed upon that occasion?

Not with regard to its details. I have only a general recollection of his complaining that we had either aided a school, or were about to aid a school in the neighbourhood of a Church education school which he had.

2645. If Mr. Connor were to make a statement to this effect, do you think it is likely to be true, that, in answer to his statement, you replied that the priest had applied for the school for the purpose of taking away the members of his flock, his Roman Catholic children, from the Church Education school under Mr. Connor's patronage, and that upon Mr. Connor's asking you, whether you were aware that that was the object of the application, you replied, "Yes, and we are determined, whenever we can, to put down all Church Education schools;" and in reference to the model school, did you say at the same time, "We will do all we can to destroy your schools in the town, and then when the children have come, you must join us." I do not wish you to state positively what occurred in a conversation as to which you have not, apparently, a very distinct recollection; but can you state generally from your recollection that this is an unfair representation of the conversation?

Decidedly unfair. Supposing my recollection of the interview were even not so distinct as it is, from what I know of myself and of my own habits, I could, with the fullest confidence, deny the accuracy of the statement. I have no doubt that a conversation may have ensued in which something like this may have occurred. I may have stated, that the fact of his having a school there was no valid objection why, if it be necessary and be desired, that a school in the same neighbourhood should receive aid from the State, and especially as his avowed object in these schools is so well known. It is very natural for people so circumstanced to go to the State, and say, "Protect us; we are desirous of having education, and we will keep your rules;" and it is a proper case for the National Board to aid. If it happened to be a Roman Catholic neighbourhood, and that the priest was interfering with those not of his flock, by establishing schools, the open and avowed object of which was to unduly influence the faith of Protestant children, and Mr. Connor wanted protection, he would get it precisely in the same way. He may have inferred from what passed that we took an active part, and gave the initiative to that opposition to his school; but if he did, such impression is decidedly incorrect and unwarranted.

2646. In fact, your view is, that part of the mission and duty of the national system of education in Ireland is to put down Church Education schools, in so far as they give education to Roman Catholic children?

No. I beg to assure your Lordships that such is not my view, nor have I stated that. But if parties come forward, and make an application for aid to a school, assigning as their reason that they cannot obtain education for their children unless they submit to their consciences being oppressed, and to acting the part of hypocrites, I think their application a decided and clear case, and one entitled to receive assistance from the National Board. It gives them, in fact, an additional claim. They are desirous for education; they will conform to the rules and regulations of our system; they could not obtain education, under existing circumstances, without their consciences being violated. That is quite a different thing from its being part of our mission to do what has been suggested. In the case of any locality from which an application comes, no matter whether they be Protestants or Roman Catholics, if they state a desire to have a national school established, alluding to the fact that there is a school adverse to their principles and to their religion in the neighbourhood, and that they cannot get education there without violating their conscience, instead of this affording any reason why aid should not be given, I conceive protection ought, on that very ground, to be given to them by the State, having been first satisfied that they will conform to the rules of the Board.

2647. Lord *Monteagle* of Brandon.] Supposing there was a school of the Christian Brothers established in a mixed population, and the rule of that school was so enforced as to compel the teaching of Roman Catholic dogmas, and thereby to leave to the Protestants of that district either the necessity of having no education at all, or conforming to a mode of education which would be in violation of their consciences, would you not, as an Inspector, and do you conceive

J. W. Kavanagh, Esq.

31st March 1854.

ceive that the Commissioners, as directors of the national system, would not be bound not only to establish a school that would admit the Protestants under the national system, but that their previous exclusion would form an additional reason for doing so?

Decidedly; and I alluded to an example of that just now. I feel, as an Inspector, that it would be my bounden duty to look as vigilantly to the protection of Protestants against unfair influence from Roman Catholics, as it would be in the contrary case. I can cite instances to show that even where, in the management of a national school, the Protestant clergyman had not full confidence, or at least that he preferred a school of his own, we made a separate grant for another national school under the Protestant rector. In Castleisland, in Kerry for instance, there were vested schools in the town under the management of the priests. The rector, Reverend Mr. Maunsell, wished for a school under his own management: some of the Protestants and some of the Catholics attending the national school under the parish priest left, and we made a grant to the rector for the school which he established in the public market-house for them, as he was unable to procure any other house for the purpose.

2648. Earl of *Harrowby.*] Must there be the concurrence of the parents in any application for aid to establish a school?

It is clear that it must have their concurrence, otherwise where will the applicant secure the necessary number of children to attend? In the case alluded to, at Dunmanway, the parish priest was rather a poor man, and the school was got up in a very poor locality; a house had either to be built or rented, and then to be fitted up and furnished; some security had to be given for keeping it in repair, and the funds for this were raised by local contribution. Next, the fact of the attendance of a sufficient number of scholars proves that the people of the locality are fully identified with the applicant in his claim for a grant to the school.

2649. Is it necessary that the contributions should actually have come from the locality?

The expense must be defrayed either by individual or general contributions. It is not necessary, though usual, that it should be local.

2650. Is there any evidence in the fact of certain contributions existing, that the local feeling is in favour of the object?

It forms the strongest evidence; but it is the duty of the Inspector to inquire into this and many other points connected with applications. Apart from the question of expense, local feeling must be evidenced by the attendance of the children. The school must exist, both building and scholars, before we aid it. The Inspector must have proof of a certain average number of children having attended for some time previous, or see grounds to satisfy him that such attendance is likely to be maintained.

2651. Viscount *Hutchinson.*] For what period?

It depends altogether upon circumstances. If it is a populous locality, the school properly finished and fitted up, the teacher qualified, and that the management of the school has the general confidence of the locality, though formally there are six months' average attendance required, if the Inspector, from his local knowledge and inquiries, states that there is sufficient proof that the required average attendance will be fully sustained, the school, though less than six months in operation, would be taken on, because it is quite clear if a school is wanted in the locality, and that it has public confidence, the children will flock to it, and the school be supported.

2652. If the Inspector reported to the Board that the object of the Roman Catholic priest in applying for aid was to draw the children from the Church Education school, probably the operations of the Board would be considerably quickened?

I cannot conceive that any such motive would ever influence the Board.

2653. You would admit, would you not, that the applications for this description of school, that is, a school for the purpose of drawing children from schools where the Scriptures are used, come almost universally from the Roman Catholic priests?

I should say so; for national schools, where their faith will not be interfered with,

with, and where, to say the least, the secular education is as good as in the other schools.

2654. You think, from the orders which are given to the District Inspectors, that practically there is a security obtained by the Board that the locality generally is anxious for the establishment of the school as well as the individual Roman Catholic priest?

There must be the most absolute proof of it. The mere will of the priest cannot effect it; the parents must send their children, and it is only on an existing state of facts, as reported on from the personal examination by the Inspector, that the grant is made.

2655. You speak of the expense of establishing one of those non-vested schools; what do you think would be the expense of establishing a rural school, held in a thatched cabin, as many of them are?

You must either build a house, or rent and remodel one already built, but which had been applied to other purposes.

2656. Take the case in which you rent a cabin for the purpose?

If it consists of two apartments, as most of them do, you have to knock down the wall separating them; you have to make the roof water-tight. There are generally neither windows nor ventilation, at least both are very bad in the common cabins; and we insist upon both.

2657. Do you make any conditions as to the state of the floor?

Yes; we require a smooth unbroken floor. Then there are desks and forms to be supplied; there is a teacher's desk, a book-press, tablet-rails and many other details, all of which require expense.

2658. Do you think that an outlay of 5*l.* would cover the expense?

I cannot conceive that it would for a school for 30 or 40 children. I do not believe that a country tradesman would be satisfied with 5*l.* to transform a cabin into a school-house, furnished and fitted as the National Board points out.

2659. You state that it is necessary, before the Board grants aid, a school should be in actual operation, that the building should have all the conditions you have just stated, and that the master should be in office and absolutely at work; has it ever come to your knowledge that the master never received any salary till he received one from the Board?

In many, indeed in most cases, none, except the school fees.

2660. So that, practically, all that a Roman Catholic priest has to do to establish a school, and to entitle him to obtain aid from the Board as a non-vested school, is to obtain, either by hiring or building, a room which fulfils the conditions you have mentioned?

Besides a qualified teacher, there must be a certain attendance of scholars; there must be an average attendance of above 30. When we take it on as a school, we require the attendance to be more; the Commissioners will not entertain the application unless there are 30, which would indicate 60 children on the rolls.

2661. Have you ever heard that the Roman Catholic Church has a public fund subscribed by its members for the purpose of assisting education in those cases?

I am sorry to say there is no such fund, nor have I heard that there is any.

2662. Have you never heard that Roman Catholic priests frequently advertise in the newspapers, and particularly in a newspaper called the "Tablet," calling upon the members of their Church to assist them in establishing schools in various localities?

I see precisely the same, but in far greater numbers, and, I believe, attended with greater success, in the case of appeals for Protestant schools; I seldom see the "Tablet," however.

2663. The funds, therefore, which are expended in establishing a school are often obtained, not from the locality, but from zealous Roman Catholics residing in other places; is not that the case?

Except an occasional contribution from a landlord, I am not aware that one in 300 of the non-vested national schools under Catholics has been built or established

A. W. Kavanagh, Esq.

31st March 1854.

blished except by other than local contributions or local efforts. As to advertisements and levying a sort of rate-in-aid upon the bounty of Roman Catholics elsewhere, these means are rarely resorted to, and I fear are not attended with success. The only persons generally applied to are the landlords, if they are favourable, and people in the locality. With regard to any general fund of the kind, though there may be proceedings of the Roman Catholics as a body with which I am not acquainted, I can say pretty confidently that there is no general fund of this character, or for this object.

2664. Lord Bishop of *Ossory.*] You state in your report, that previous to the opening of the model school in 1849, there was no united education in the town of Dunmanway, that the ordinary national school was attended by none but Roman Catholic children, and the Protestant parochial school wholly or chiefly by Protestants; has there been any united education in the national schools in the parish of Fanlobus since the opening of the model school?

I cannot say that there has.

2665. Do you know the parish of Fanlobus?

Yes; I see there is united education in the workhouse; there are six national schools in it, as given in our last report; and there is united education in three of them.

2666. Which three?

The two model schools and the workhouse.

2667. Have you often found it to be the case, that in those district model schools united education exists, and not in the other national schools in the district to which they belong?

I should say so in the case of some of them; in the case of others, the model schools have not only secured it within themselves, but have extended it in their vicinity.

2668. Are not there very special inducements to attend the model schools?

There is the inducement of a better education to be obtained by paying a higher rate for it.

2669. A very much better education?

Yes; a high order of popular education.

2670. Do not both the better education which is there received, and the fact of its being obtained at a district model school, add to the chance of obtaining appointments under the Board?

The better education would do so, but not from the mere fact of its having been obtained in the model school. Our object is to affiliate all the neighbouring national schools on the model school. Taking, for example, the schools about Dunmanway or Clonmel, if two children came forward with equal qualifications, looking for a pupil teachership, or any office of the kind, we should not consider in what school the particular child obtained the advantage. We prefer our own pupils, and those entirely taught in the national schools, but we do not exclude from promotion the pupils of schools not connected with us.

2671. Do you know any case in which children who have never been at a national school have been employed as paid monitors at a national school?

Yes, and pupil teachers, and to many other higher posts.

2672. What number have you known?

The cases have not been very many as to monitors and pupil teachers, but I am aware of individual cases.

2673. Does not the prospect of obtaining the various situations under the Board, generally speaking, account for the attendance of Protestants at those model schools, such inducement not existing with respect to the national schools generally?

No doubt it may be, and likely is, a motive with some; but the higher education obtained under an impartial system, and full opportunity for religious instruction to all creeds, these are the real motives.

2674. The model schools very often form an exceptional class, therefore, as regards united education?

The

The children of all creeds go there to get the best secular education ever before brought to their doors, and given to them impartially: the advantages which this confers may lead to the advancement of a few to offices in the school; but it is not because they are pupils in the model school, or in order to induce or reward their attendance thereat, that they are so promoted.

2675. Is it not the easiest mode in which persons of that class can get the advantages of an excellent education?

Yes; but they have to pay very highly for it, compared with gratuitous education to be had elsewhere. In the case of Dunmanway schools the children of that poor locality pay 100 *l.* a year for books and tuition; none are free.

2676. Will you read the portion of your Report for 1851, which I now show to you?

"And with regard to the second object, in training these young men, there is no part of Ireland that needs its application much more than this and the south-western districts; as during the last four years upwards of 40 male teachers were removed in the single district in which the model schools stand, owing to want of qualification in the very elementary course prescribed for probationers. Even this statement affords rather a favourable view of the case, as many of these teachers got repeated trials to test their capacity and industry before removal; and a considerable number of unqualified persons have been retained as teachers, solely from inability to procure others with proper qualifications. I beg leave, therefore, to recommend this most important defect in the schools to the serious consideration of the Commissioners."

2677. Is not there great inertness and apathy upon the part of the patrons and managers of the schools in that part of the country?

I do not think there is; on the contrary, I think, local circumstances considered, they have made greater efforts in regard to education, backward as it yet is, than the people in more favoured districts.

2678. You mentioned that very often a teacher has to travel 140 miles before he can deposit in his school the amount of books which he wants, generally amounting to the lowest that will be granted by the Board?

I remember a statement of the kind: it was in allusion to the poverty of the country, the great area of the Inspectors' districts, and to the few and distant post-offices which issue money orders.

2679. And the distance of the Inspector's residence?

There are two or three journeys; one is coming to get the post-office order, and going back; another, coming to the Inspector's depôt and back for the books.

2680. Does not that seem to argue a very great indifference indeed upon the part of the patrons that such labour and loss of time should be thrown upon the teachers?

I do not see very well how it could be avoided; it is rather owing to the peculiar physical features of the country, which is very mountainous, and contains several long peninsulas, and to its backward social condition, and which has not yet demanded either public cars or other modes of conveyance, nor has commercial intercourse insisted on more numerous places where post-office orders could be obtained.

2681. Post-office orders might be obtained, might not they, by sending stamps for the post-office order which is issued, or the books could be transported from the depôt of the Inspector by the patron in some less tedious way than obliging the teacher to travel for them?

No; I do not think 120 stamps would be accepted as 10 *s.* and a post-office order sent therefor; besides, in small villages often they run out of stamps. If you take the priests as managers of the schools, frequently they have not a second horse; and I must say that I have on many occasions seen the priests in that district driving out of Dunmanway with a parcel of books in their gigs, and maps six feet long tied on behind them.

2682. You say that the staff of this school is considerably below what it ought to be; there is a master or mistress for the female school, an assistant teacher, and four pupil teachers?

Yes, and four paid monitresses.

J. W. Kavanagh, Esq.

31st March 1854.

2683. The attendance is about 122 boys?
An average daily attendance of 207; 122 boys and 85 girls during 1852; on rolls an average number of 244 daily.

2684. You state, that the income of the master and mistress is about 180 *l.* a year; what does the assistant teacher receive?
I think 25 *l.* a year, with board and residence.

2685. The board would be about 20 *l.* I suppose?
We allow 20 *l.* for his support; then there is fuel, a thorough servant, medical attendance, and casualties connected with the house.

2686. That will all amount to 230 *l.*, probably; what would the four pupil teachers receive?
We allow 20 *l.* for the support of each of them, making, with other charges, 100 *l.* for the four.

2687. That is 330 *l.*; do they receive any stipend also?
No, but the four monitresses get small stipends.

2688. Three hundred and thirty pounds per annum for a school in which there are 207 scholars in attendance, you think, below the proper rate?
Your Lordship adverts to only one object of the school. Besides a school for the instruction of the children of Dunmanway, it is a model school, affording to the neighbourhood, and to the hundreds of schools in the district, the best example of school-keeping and management, and four pupil teachers and some of the monitors and pupils are sent out at the end of each year as well trained and qualified teachers. It is not merely designed for the instruction of that number of scholars, but it has another function as a training institution, and one economically carried on.

2689. Viscount *Clancarty*.] With respect to applications for opening schools in connexion with religious bodies, what steps are taken for the appointment of the teachers?
In all those cases the religious houses exist; the teachers exist as members of them, and the schools exist; there is no difference, therefore, between such an applicant case and any other, except that in the one instance the teachers are a community, and in the other the teacher is an individual.

2690. What steps do you take to ascertain the competency of the teachers in such cases?
None; we presume it, and safely, from the education which they received, and from the state of the schools.

2691. Who do you consider as having the management of a nunnery school?
In each instance there must be a regular official correspondent or manager, a clergyman or a lay person, precisely as in the case of any other school.

2692. With respect to the numbers attending it, how are they ascertained?
They are obliged to keep books precisely the same as in all other national schools in Ireland; and as the grants to such schools depend on the numbers in attendance, unlike in this respect to other schools, we are very strict and exact with respect to the school accounts in them.

2693. What steps do you take to ensure exactitude?
It is the duty of the Inspector, on visiting a school, to check the roll, that is, to take the class-roll which contains the names of all the scholars in the class, and inquire of the children as to their attendance yesterday, or last week, or on such a day, so as to satisfy his own conscience that the accounts are faithfully kept.

2694. Are you speaking with reference to nunnery schools now?
As to all schools. This is my own practice, and I have done so in nunnery schools; when it is stated to be our duty, and if done in a becoming manner, there is no danger of giving offence.

2695. Do those answers which you have given with respect to nunnery schools apply to schools under monks?
In every respect.

2696. Are monks assumed to be proper teachers of the children attending the schools?

We

We never examine monks as to their scholarship; we infer it from the success of its application, and which is a more severe trial.

2697. In point of fact, there are national schools which are taught by the regular clergy of the Church of Rome?
No, they are not clergymen.

2698. Are not the monks regular clergy?
They are not in Holy Orders. There are but five national schools taught by monks, and these are members of three different communities; but none of them are in Holy Orders.

2699. Do you mean that persons who have taken religious vows, and entered monastic institutions, are not considered as regular clergy?
All clergymen take vows, and some clergymen enter monastic institutions; but numbers of men and of women enter monastic institutions and take vows, and who are not clergymen. The term monk in Ireland would not convey to a single Catholic the idea of the person being necessarily, or at all, a priest. There are several priests in Ireland, however, who have become monks.

2700. Are you satisfied that those monks are not Roman Catholic clergymen?
Certainly; of nothing am I more certain.

2701. Earl of *Harrowby.*] Could they officiate at mass?
No; nor can they administer any sacrament, nor perform any peculiar sacerdotal function as such; they do not even preach. They perform no clerical function whatever, not even such as are analogous to those which are performed by what are called lay-assistants in the Established Church. They instruct the poor, live in secluded communities, and observe the vows and discipline of their particular order or confraternity.

2702. Viscount *Clancarty.*] You take particular care, you say, to be exact about the numbers in the nunnery schools; have you ever visited the school of St. Nicholas, in Cork?
Yes, in January 1853; it is under nuns.

2703. What sized school-room is there there?
I think there are four or more large rooms: I visited the school incidentally, and walked through the several rooms. The school had only just been put under the Board, and I pointed out to the ladies any defects which I saw, that they might be remedied. I was sent to Cork to see the general state of the schools, and amongst others I visited this, and also two national schools under the monks.

2704. This school of St. Nicholas, in Cork, has been represented as having 1,831 girls in attendance; did it appear to you that the rooms which were opened were capable of accommodating 1,831 girls?
That number does not attend. In the next column your Lordships will see the attendance; that is only the number of different children who had passed through the school during an entire period of six months; half that number may be taken as the attendance.

2705. What is it which establishes a child as being under instruction in a school?
Having been present in the school for at least one day within a period of six months. That number of children must have been present for at least one day; that is all you are warranted in necessarily inferring from it; but this is merely the extreme logical definition.

2706. From time to time there is an alteration made in the rolls?
Constantly, as it becomes necessary.

2707. How often are those school-rolls reviewed?
Daily, or at least weekly, if the children frequently leave.

2708. Lord *Monteagle* of Brandon.] Is not it the rule, that the master must transfer from the class-roll on every day the actual figures representing the number in attendance?
Yes, into the Daily Report Book, and hence its name.

J. W. Kavanagh, *Esq.*

31st March 1854.

2709. Lord Bishop of *Ossory.*] How often are the rolls corrected?

Supposing a school is opened to-day, January 1st, and 50 children come; next week 10 others come; there are 60 on the rolls, therefore, the second week. At the end of the second week one child, call him A., is removed from the locality, and retires altogether from the school; that child's name continues on the class-roll until the end of this quarter, March 31st, but marked absent daily since he left, so that 11 weeks of the roll are filled up with absent marks. At the end of the quarter, before the schoolmaster puts by the roll, he marks for his guidance "11" before the name of this boy. Upon the 1st of April he copies off all the names from the past quarter's roll, because none of these pupils could have been absent *three months.* He would then prefix to the transferred name A. the figure "11," and if A. does return within the first two weeks of the April quarter, the teacher puts "D." for "discharged," in the Saturday column of the second week, then draws his pen through the name, which is no longer called, and a blank is left on the roll after that name for the remaining 11 weeks of the quarter. This child has ceased to be a pupil of the school, but his name would be included in one six months amongst the number of children on the school-rolls.

2710. Earl of *Clancarty.*] There is another column which contains the average attendance; what constitutes the attendance of a child?

The schoolmaster at a certain hour before 12 o'clock calls over from the class-rolls all the names of the pupils, and puts either a cross for "present," or a little round "0" for "absent" after each. This done, he counts on the roll the number present in each class, and before 12 o'clock, he enters the results in a printed form, called the Report Book, which shows daily the total number of children in each class, and the number present in each. He has the individual attendance on the roll, and he has the aggregate attendance numerically entered in the Daily Report Book; at the end of the month he adds the number of attendances together, and divides by the number of school days, and this we call the average daily attendance for the month; from these, the average for three, six or twelve months may be computed.

2711. Would a child have credit for attendance if he came at a late hour?

If the school was well kept, and the schoolmaster called the roll at the proper time, he would not. The schoolmasters are liable to a fine if they do not have the roll called by 12 o'clock, the object of which is, that the roll having been called, if there is any desire to falsify the attendance, we can compare the number actually present with the number in the book. This was done on a recommendation of mine in 1847, as a wholesome check on abuses.

2712. Those who do not answer when the roll is called, are not reported as present?

No; if the school is small, the practice is to mark the rolls from sight, calling the names being unnecessary.

2713. Lord Bishop of *Ossory.*] In the Returns laid before Parliament is there not this source of inaccuracy, that they are made up to the 31st of March, to the 30th of September, and the 31st of December, whereas the purgation of the rolls takes place on the following day in each case?

No; the balancing or purgation of the rolls is going on daily; as soon as the child has been 13 consecutive weeks without attending a day, that child ceases to be a pupil of the school, and its name is struck off from the rolls and register at once.

2714. Is the number upon the roll the same on the 30th of September as it is on the 1st of October?

It is not the number on the roll for a day that is alluded to in our returns; it is the total number who have passed through the school within six months ending on a particular day, as September 30th, or March 31st.

2715. Is the number the same upon the 31st of December that it is upon the 1st of January?

Decidedly, the only difference, could the reduction caused by striking off those whose 13 weeks' consecutive absence had that day been completed, or the increase caused by new admissions.

2716. Earl of *Harrowby*.] It is an operation which is going on constantly; as soon as the fact of 13 weeks continuous absence is established, the name drops?

Yes; and to understand our statistics, it is also absolutely necessary to bear this in mind.

2717. But the child might continue his appearance upon the roll by re-appearing at any moment before the 13 consecutive weeks were exhausted?

Yes.

2718. Viscount *Hutchinson*.] With respect to the Dunmanway school, you state, that, in consequence of the letter which Mr. Connor wrote to the Cork newspaper, a correspondence took place between you and the Commissioners on the subject; was that correspondence ever moved for in Parliament?

I heard it was about to be moved for; I saw indeed in the newspaper that notice of a motion for it was spoken of; I know I saw some reference to it; but I do not think it was ever called for.

2719. Do you think it could be produced now?

I cannot answer for the Commissioners; I have no objection that it should, so far as I am concerned.

2720. Was there any expression of displeasure on the part of the Commissioners to you, or to Dr. Patten, in consequence of the manner in which that report of June 1850 was drawn up?

There could be none to me, as it was not I who wrote the report, nor have I heard there was any such expression conveyed to Dr. Patten. Exception was taken to one sentence in my letter to the Commissioners, explaining what had taken place, and this sentence I withdrew. Without Dr. Patten's knowledge, I wrote to the Board when I read the insulting letter in the Cork and Dublin newspapers.

2721. Lord Bishop of *Down*.] In the course of your inspections, have you ever met three gentlemen, Messrs. Heath, Stapleton and Parker, who went over to Ireland to inspect the working of the national schools?

I never met any of the gentlemen; but I saw Mr. Stapleton's name in several of the Report Books, and I know some of the observations which he made.

2722. Lord *Monteagle* of Brandon.] Are not the schools in the prisons in Ireland brought under the cognizance of the National Board?

I think there are eight of them.

2723. Is not there a school also at Spike Island, in the Convict Department, which is brought under the management of the Board?

It is not under the Board; I was directed to visit the prison national schools, as well as the workhouse national schools last year, and, in addition, the Inspector-general of Government Prisons was kind enough to write to the Board, stating that I should have permission to visit the schools in the Government Prisons. I visited Spike Island twice, and I visited the new convict depôt at Philipstown.

2724. In what state did you find the prison schools connected with the National Board?

In a very bad state; in fact they hardly deserve the name of schools.

2725. Is it possible to apply to a transitory population, like the inhabitants of prisons, that continuous system of discipline which alone can make the schools what they ought to be?

It is very difficult in county and town prisons. The only class for which I think the schools could do great good, are juveniles, who might be confined for any period of time.

2726. With respect to the prison schools which are connected with the National Board, is not it necessary, from what you have stated respecting such prison schools, that they ought to be excluded from calculations, the object of which is to ascertain the state of morals in the national schools, properly so called?

No doubt of it. I beg to add, that I have seen statements made by persons

not favourable to national education, showing that so many persons who were capitally convicted or executed, or were guilty of serious offences, had been pupils in the national schools. These persons forget to exclude from their consideration the fact, that several of those may and must first have been actually charged with those capital offences before they got their names on the rolls of the National Board. The eight gaols which have national schools are prisons for a population of 1,569,351 persons, or one-fourth of the whole population; and many a "Ryan Puck" may never have been in a national school till he was taken up as a suspected murderer, and then had his name put on the books of the prison national schools of Cork, Clare, Galway, Mayo or Westmeath. These parties also forget the thousands of the destitute classes, and the more likely to be criminal, which are on the rolls of our 142 workhouse schools.

2727. There was a case stated to the Committee with respect to a certain Jew who was once received into the Marlborough-street schools; are you acquainted with that case?

Yes, there have been several Jews; that was, while I was head master.

2728. Will you state the circumstances of those cases, and how they were dealt with in respect to religious instruction?

The principle of our system being Christian, but non-compulsory. At the time of religious instruction they were allowed to absent themselves, and I beg to state that a peculiar practice prevails in the schools under the management of the Commissioners in this regard. A patron is not bound by our rules to act the part of the parent in relation to the children; it is quite enough if the necessary guards and precautions with regard to the attendance upon the religious instruction be provided and observed. It is the business of the parents to see that their children do not attend to any exercise or instruction to which they object. But the Commissioners, wishing to set a high example of honour and fair play, do actually send the children under the teachers of their respective denominations to their different places of religious instruction on the day set apart for it. The Jews at this time either did not come on the day of religious instruction till the whole was over, or they came and remained in the play-ground till the proceedings were concluded. With respect to the reading of the Scripture Extracts, at least the New Testament portion of them, they never took a part in it.

2729. That rule was rigidly adhered to?

It was.

2730. Lord *Fingall.*] You were asked whether before granting aid to a monks' school, any examination of the teacher was made, and you said that none was made. After the grant has been made, have you found any deficiency in the teaching, or any want of information on the part of the teachers in such cases.

Quite the contrary; I should have added to my answer, that, considering the class of life and social position to which the majority of ladies who become nuns belonged, seeing that they are chiefly the daughters and sisters and near relatives of persons of station and property amongst the Catholics, as a general rule they all get an excellent education, indeed the best afforded in the country. There is no officer connected with the Board who could have the slightest doubt of their general qualifications, of their qualifications being superior to those of the whole body of our female teachers in Ireland.

2731. The question is not strictly confined to female convents, but is rather directed to the Christian Brothers' Schools?

We have but one Christian Brothers' School. We have four schools under other monks, and they are superior to the average of national schools; in fact we examine the teachers through the schools, which is one of the best ways.

2732. Lord Monteagle of *Brandon.*] The result of such examination is favourable?

Decidedly so, in both cases.

2733. Lord Bishop of *Ossory.*] Adverting to the time tables which you have given in the Appendix to the 17th Report in the column headed by "days of the week," the last is Saturday. You say "religious instruction, if not examination for removal and promotion," in several cases. The examination would of course require the attendance of the pupils who are to be promoted and removed?

Yes;

Yes; these are given rather to suggest good forms of time tables, than in any way to insist on any particular division of time.

2734. That is the case in the different schools which you give; am I right in collecting from that, that a school may be kept open six days in the week for ordinary business?

Yes, but such instances are of extremely rare occurrence.

2735. And that the Commissioners will not interfere to require that a day shall be set apart for religious instruction?

No, they do not.

2736. In point of fact, does it often take place that on the sixth day, as well as on the five preceding days, the school is open for such purposes as I describe?

No; as a general rule, Saturday is set apart for religious instruction.

2737. In any considerable proportion of the schools, is there an arrangement that they are open for secular instruction six days of the week?

I am clear that in the majority of the schools, Saturday is set apart for religious instruction.

2738. Are there a considerable number in which the other arrangement prevails?

I am sure there are some.

2739. Earl of *Harrowby*.] Does it require permission from the Board to alter the regulation upon this point?

Not at all. If the practice is in consonance with the general rules of the Board, no special permission is necessary; it is open to the manager to have religious instruction, the commencement of secular instruction, or after the secular instruction, or for an entire day or half of a day; in fact, to make any arrangement that would allow a sufficient number of hours for the secular business of the school, and provided always that the parental conscience be respected.

2740. Lord *Monteagle* of Brandon.] In every case, by the rules respecting the time table, is not the patron and the manager bound to enter the day which is so appropriated?

The precise day, and the precise time of the day.

2741. Earl of *Harrowby*.] Is there in all cases a day so assigned?

As a general rule there is a day, or part of a day; if I were to answer as to the whole of the schools, I should say that religious instruction is given daily, or that there are more in which it is given daily than otherwise throughout Ireland; in addition to that, frequently a portion of Saturday is assigned to it. It is entirely a matter of local convenience and arrangement.

2742. Lord *Monteagle* of Brandon.] The Report Book, in fact, will show that to the Inspector?

Yes, if an entire day is assigned to it; but the time table must fully show it.

2743. In the event of the school being open for six days for secular instruction, must not there be a reserve made of the special time for religious instruction?

No, the religious instruction may be given elsewhere; it may be given before the opening or the closing of the schools; in all my experience I have met certainly less than 10 schools in which there was not some provision or other for giving religious instruction.

2744. Earl of *Harrowby*.] Might there be, consistently with the rules, such an arrangement as that there should be no opportunity of receiving any religious instruction without forfeiting a certain portion of the secular instruction?

No; that would be an entire violation of the rule of the Board. The children must not be deprived of any secular advantage of the school because of their attendance at religious instruction, whether in the school or elsewhere. We require the school to be open a certain number of hours for secular instruction, and provided this is secured, though the children are not provided with any religious instruction, the rules of the Board are fulfilled. But I have met, in all my experience, not more than 10 schools in which there was

J. W. Kavanagh, Esq.

31st March 1854.

not some provision for religious instruction occasionally, daily, or on one day of the week, whether given in the school or elsewhere. Two of them had evening schools, one of them is a mechanics' institute, another an evening school in the city of Limerick, another is a school in my former district, in Cavan, where the children were so mixed in point of religion, that they agreed to have the religious instruction given elsewhere.

2745. You stated that you thought the instruction might be improved in the workhouse schools; you did not state what was the improvement which you thought might be introduced?

I would recommend that a special grant should be given out of the Consolidated Fund for education, merely of a literary and industrial character, for the children in workhouses, just as is done in England. Next I would recommend that some central authority should be vested either in the Education Board, or if there were any jealousy about this, in an officer acting with the Poor Law Commissioners, giving a veto as to the qualifications of the teachers, and the power of appointing and removing them on the general arrangements of the school. Next I would recommend that the guardians should be obliged to attach a certain quantity of land in proportion to the amount of pauperism to each workhouse, and to give industrial training to the children. Then I would recommend a provision for special training, higher qualifications and better salaries to the teachers, and that they should be placed on a better and more respectable footing within the house.

2746. Is there any contribution in Ireland now towards the payment of schoolmasters in workhouses?

None, except the small gratuity from us, which I mentioned in the earlier part of my evidence.

2747. You are aware that that is by no means equivalent to the encouragement which is given in England?

I am. I would strongly recommend that it be made a condition, if the Government will relieve the rates of the teachers' salaries as in English workhouses, in consideration of this relief, that the guardians provide sufficient school accommodation, proper furniture, supply of books, &c., suitably furnished and decent rooms, and comfortable rations for the teachers, whilst the salaries of a sufficient teaching staff, including paid monitors, should be maintained in each school at the expense of the State.

2748. Lord *Monteagle* of Brandon.] You stated that you had seen a good many schools where the mixed education had been pursued for a considerable time. Have you had an opportunity in any way of forming an opinion as to the result of mixed education upon the feelings and habits of the population of such a district?

I think it has worked beneficially, and that there has been a decided improvement in the country through its impartial working. As children of different creeds become acquainted with one another, they learn to entertain more kindly feelings towards one another. The associations formed in childhood and youth, we know, whether among the upper or the humbler classes, frequently continue, and are the source of the greatest pleasure and social advantage in after-life.

2749. You do not speak of that as an *à priori* expectation, but you have reason to know that such has been the result?

Yes, I speak from my actual observation and experience.

2750. What opportunities have you had of observing that result?

In the first place, I was for four years over, I believe, the largest school in Europe, the central model school in Dublin, where children of every Christian denomination, and even Jews, attended. Some of the teachers under me were Protestants; the teachers who came up from the country to be trained were of every religious denomination, and they assisted as teachers in the school, and I have no recollection that either the boys in the school with each other, or that the teachers among themselves, ever had any difference on the ground of religion, and I think that is a remarkable instance.

2751. Have you ever found that there was any complaint on the part of the parents, that the result of that fusion in the school was either religious indifference or proselytism?

Quite

Quite the contrary. To bring examples under your Lordships' notice, I believe if Roman Catholics were wholly to object to the mixed system, it could be shown that in no exclusively Roman Catholic school is the attendance in the Roman Catholic children at the sacraments better than that of those in the Marlborough-street schools. The Protestant and Presbyterian clergymen attend regularly to give religious instruction; and so far as I have seen and heard from others, in proportion to their number, there is no higher or more efficient religious instruction than they obtain there. I see precisely the same in Clonmel and in Dunmanway, Trim, Newry, and in every other place where mixed education is going on, provided the clergy do their own duty to their flocks.

2752. Earl of *Harrowby*.] Have you heard, in the course of your inspection, any complaint that proselytism has been the result of mixed education?

I have never heard of an instance in which it arose from or could be traced to that cause alone.

2753. You have never heard of the sympathy of numbers which has been spoken of as having carried along the minority?

No; I am not aware of any such instance. I do not know of any instance of a change of religion happening to any of the children in a mixed school where it could be traced to the influence of the schools.

2754. Or in which the clergymen of either religious persuasion have come to you with the complaint that the children have been drawn away through the influence of the school?

No; I never heard of a single instance.

2755. Lord *Monteagle* of Brandon.] Among your duties as Inspector, of course you have to visit large portions of Ireland; in your last tour especially, you visited, you told the Committee, a large portion of all the unions in Ireland; have you ever remarked, either as regards the demeanour or the conduct of the children in those towns and parts of Ireland where national schools prevail, that there is anything distinctive and different from what you have observed in those parts of Ireland in which no adequate system of religious instruction prevails?

There is one class I can speak of with confidence; I am perfectly satisfied, looking to the circumstances of the Roman Catholics, that from the insufficient number of their priesthood, and the backward state of education among the masses, that if the national schools, or some such impartial schools did not exist, the children could not learn the elements of their own religion. A weekly appeal from any clergyman, no matter how gifted or how zealous, could never be equal to grounding them in the fundamental principles of their religion. The teachers of the schools perform that duty. In the case of Protestants, I believe it is precisely the same. The Protestant national schoolmasters, or the Presbyterian national schoolmasters, besides teaching the children to read, teach the general outlines of their religion, and impart to them a general knowledge of the Scriptures. With regard to the demeanour of the children and their minor morals, I beg to refer your Lordships to my report on Dunmanway model school, from which sets forth the state and habits of the children before and after the school was opened; their personal cleanliness, tidiness of dress, punctuality of attendance, and their conduct in going to and returning from school; there has been a great change for the better, and a change noticed and acknowledged by all classes. I would know, in going along a road, whether there was a good and well-managed national school in the neighbourhood, if I met a group of children.

2756. Have you reason to believe that the results of that sound education, such as you have described, are appreciated by and re-act upon the parents of the children themselves?

I have no doubt of it. I have no doubt that from a good school a child goes home, in fact, as a missionary to its parent; thus, to some degree, reversing the order of nature. With a population such as the Irish, if, during the period of plastic childhood, from 7 to 14 years of age, you train a young person, as he is trained in our schools, to habits of truth, kindness, gentleness, obedience and respect for superiors and those in lawful authority, fostering in him a sense of the value of order, cleanliness and decency, it is quite impossible that when that

J. W. Kavanagh, Esq.

31st March 1854.

child goes home, he will not feel a sense of disgust if the house is untidy, if the room is not clean, and if things are not in order. There is no doubt that the instincts which are so developed in childhood will remain, and are sure to be noticed by, and will influence the parent; thus gradually influence the family and the home. The child, in fact, will yearn in the cabin after that decency and comfort which it witnessed and took part in promoting in the school during the day.

2757. Have you found the instances to be common in which the more advanced books used in the school, such as the Third, Fourth and Fifth Books, are taken home by the children, with the object of reading them to their parents?

Yes; and they often read them to their neighbours. There is no person who has been much through the country but must have frequently seen in the fields, and at the cross-roads, children reading to their neighbours or companions stories or lessons of interest, from the books which they use in the school.

2758. Are there any specific places with respect to which reports have been made, showing the diminished criminality of the country, or the diminished amount of outrage, or any circumstances of that kind, which can be traced to the practical result of the education which is given in the schools?

None on which I could rely. This question of criminal and educational statistics is so complicated, and the social condition of Ireland has been so disorganized, that I would not rely upon any statistics which exist to prove a question of that kind, one way or the other. I do not expect that as education extends crime will so sensibly lessen that the diminution may be shown by statistical formula, all other influences being the same. My belief is, that according as elementary education becomes an absolute necessity of social life to all classes, as soon as persons in towns require their porters and the humblest female servants in their houses to be able to read a letter, to cast up a bill, to know the name of a street, or read a name on a door-plate, when it comes to that, it is quite clear that the uneducated will be placed under increased and additional disadvantages. The difficulty of their procuring employment will be increased, and that, in proportion to their numbers, humanly speaking, their condition will be made relatively worse, and the tendency to crime greater.

2759. Among the uneducated there will be a greater ratio of crime?

Yes, it will make their case more desperate.

2760. Earl of *Harrowby*.] You have used the Scripture Lessons yourself in teaching; are you of opinion that the use of the Scripture Lessons is practically an advantage in a school?

I think it is, if there be full confidence that they are used with honest motives. It all depends upon the meaning attached to the word "advantage." I desire, myself, both as a public officer and as an individual, the extension of the Scriptural information contained in the "Extracts" among the people, if that can be done in consonance with their wishes and feelings.

2761. You found no difficulty in Marlborough-street in using the Scripture Extracts?

No, there was no difficulty in my time.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday the 27th April, One o'clock.

Die Jovis, 27° Aprilis, 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Viscount Hutchinson.	Lord Ardrossan.
Viscount Clancarty.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

R. Sullivan, Esq., LL.D.

27th April 1854.

ROBERT SULLIVAN, Esquire, LL.D., is called in, and examined as follows:

2762. *Chairman.*] WILL you be so good as to state what appointments you have held under the Board of Education in Ireland?

I was appointed as Inspector for Ulster in May 1832. I continued as Inspector until the 1st of April 1838. I was then appointed to assist in training to the end of 1838, and since that as one of the Professors; and up to the present time I have been one of the two Professors.

2763. Lord *Ardrossan.*] Have you been intimately acquainted with the working of the system from the time of its first establishment?

Up to 1836 I was intimately acquainted with the national schools in the Province of Ulster; in 1836-7 I was Inspector of five counties in Leinster; and I was often sent to inspect special cases in other counties.

2764. Were you acquainted with all the circumstances connected with the disruption in the Board last year?

Except generally; it was not in my department; I only, like others in the establishment, heard what was going on; I do not know, perhaps, more than your Lordships know yourselves of that subject.

2765. It was completely out of your department?

It was.

2766. Were the Scripture Lessons generally read previous to that time in the Marlborough-street School?

They were.

2767. As well as the Archbishop's books?

The Archbishop's books were read by the higher classes, by those who read the Fourth and the Fifth Lesson Books. With respect to the Scripture Extracts, all the children in attendance in the male and female schools who were able to read, read them.

2768. But since that time has the reading of the Scripture Lessons been discontinued?

The time for reading them now is before the ordinary business. In accordance with the late change, they must be read either before or after the ordinary business; and I myself thought that before the ordinary business would be better than after it, as many of the children had been in the habit of coming between nine and ten o'clock for extra instruction.

2769. Are they now read by the Roman Catholic children in the Marlborough-street School?

Not by one of them, nor by little more than one-third of the Protestant children. I have a statement of the average number of children since the change. It states the number of Protestant and Presbyterian children on the rolls in each

R. Sullivan, Esq., LL.D.

27th April 1854.

month, and the average number who attended each month at the reading of the Scripture Extracts and Sacred Poetry.

2770. Will you have the goodness to read it?

[The same is read, as follows:]

MALE MODEL SCHOOL.

RETURN of Boys reading the Scripture Extracts and Sacred Poetry, from 1st August 1853 to 27th March 1854.

MONTHS.	NUMBER ON ROLLS.	AVERAGE ATTENDANCE FOR MONTH.
August - 1853 - -	121	$64\frac{2}{3}$
September - „ - -	126	$68\frac{2}{5}$
October - „ - -	133	$51\frac{2}{5}$
November - „ - -	133	44
December - „ - -	115	35
January - 1854 - -	104	33
February - „ - -	99	$46\frac{2}{3}$
March - „ - -	98	$32\frac{4}{5}$
Note.—For the week ending 8th of this month (April) -	94	31

The number of Protestants present at religious instruction on Tuesday of this week - - - - - - - - - - 75

FEMALE MODEL SCHOOL.

RETURN of Girls reading the Scripture Extracts and Sacred Poetry, from 1st August 1853 to 27th March 1854.

MONTHS.	NUMBER ON ROLLS.	AVERAGE ATTENDANCE FOR MONTH.
August - 1853 - -	69	$14\frac{5}{16}$
September - „ - -	67	$10\frac{11}{16}$
October - „ - -	79	$11\frac{9}{17}$
November - „ - -	73	$9\frac{2}{17}$
December - „ - -	75	$7\frac{6}{14}$
January - 1854 - -	69	$9\frac{11}{14}$
February - „ - -	66	$12\frac{7}{16}$
March - „ - -	66	$11\frac{11}{15}$
Note.—Week ending 8th of this month (April) - - -	64	11

The number of Protestants present at religious instruction on Tuesday of this week - - - - - - - - - - 42

2771. Lord Bishop of *Ossory.*] Is the number who are stated to be on the rolls the same as the number in attendance upon secular instruction?

The actual attendance is always smaller than the number on the rolls; not one of the Roman Catholic children has read these books since the change, either before or after the ordinary business, and little more than about one-third of the Protestants have read them.

2772. Can you enable us to compare the number of Protestants who read the Scripture Extracts with the number who attended at the general business of the school?

I can; I take the number for the week ending the 8th of this month, April; the number of Protestants present in that week at the morning class for reading the Scripture Extracts was 31 boys and 11 girls; whereas the number of Protestants present at religious instruction on Tuesday of that week, was 75 boys and 42 girls: Tuesday is the day for separate religious instruction.

2773. How

2773. How do you account for the diminution in the number of Protestant children reading these books?

The Protestant children attend the reading of the Bible during the religious instruction, but comparatively few of them attend the Scripture Extracts Class, which is held before the ordinary business; I think they will soon cease to attend it altogether; we have done what we could to encourage them to attend, and, in some cases, more than we ought; for instance, the teacher who is in charge of the class, a Protestant, was so anxious to get them to attend, that he took a step which he should not have done; that is, we have a paper which we issue to parents whose children are irregular, stating that if they do not attend more regularly, they will be dismissed from the school; that applies only to the hours between 10 and 3; but he applied it to the morning or voluntary class when he found the attendance at it was irregular, and he issued, he admits, three of these notices to parents. When I heard of it, I told him to issue no more of these notices till the matter was brought before the Board, or till the return of the Resident Commissioner from London, and since that, the attendance has been getting smaller and smaller; we have had no Roman Catholics reading the Scripture Extracts since the change, and in a short time, my opinion is, we shall have no Protestants.

2774. How do you account for none of the Roman Catholics attending now since the change, when a great many attended previously?

They all read these books previously, that is, all that were able to read; upwards of 1,200 on the rolls of the two schools before the change are described as learning them. This appears from the following authentic documents, which I beg to hand in:—

WEEKLY REPORT upon the MALE NATIONAL MODEL SCHOOL, for the Week ending 11th day of June 1853.

	NUMBER.		NUMBER.
On the School Roll	704	Daily Attendance:	
Average Attendance for the Week	543	Monday	561
Number of New Applicants	12	Tuesday	545
Number of ditto for Re-admission	14	Wednesday	525
Number of Admissions	96	Thursday	546
Number Dismissed	11	Friday	538
	£. s. d.	Saturday	520
Amount of Payments for the Week	2 17 9		
Entrance Money	– 8 –		
TOTAL AMOUNT of RECEIPTS £.	3 5 9		

CLASSIFICATION of the SCHOOL.

THE NUMBERS on the ROLL learning the following BRANCHES:

LESSON BOOKS.	NO.	ARITHMETIC, &c.	NO.	WRITING, &c.	NO.
Book, No. 1	98	First Four Rules	198	Writing on Slates	98
Book, No. 2 / Sequel to No. 2	413	Compound Rules and Reduction	413	Writing on Paper	606
Book, No. 3	117	Proportion and above	93	Drawing	125
Book, No. 4	34	Elements of English Grammar	611	Vocal Music	704
Book, No. 5	42	Syntax and Parsing	93		
Scripture Extracts	704	Book-keeping	93		
Truths of Christianity	76	Elements of Geography	611	Branches for Females:	
Sacred Poetry	704	Mathematical Geography	93	Sewing	–
		Mensuration	93	Knitting	–
		Euclid	93	Straw Platting	–
		Algebra	93		

R. Sullivan, Esq., LL.D.

27th April 1854.

WEEKLY REPORT upon the MALE NATIONAL MODEL SCHOOL, for the Week ending 23d day of July 1853.

	NUMBER.
On the School Roll	635
Average Attendance for the Week	467
Number of New Applicants	25
Number of ditto for Re-admission	21
Number of Admissions	1
Number Dismissed	24

	£.	s.	d.
Amount of Payments for the Week	2	10	11
Entrance Money	—	—	1
TOTAL AMOUNT of RECEIPTS - £.	2	11	—

Daily Attendance:	NUMBER.
Monday	454
Tuesday	472
Wednesday	475
Thursday	469
Friday	465
Saturday	319

CLASSIFICATION of the SCHOOL.

THE NUMBERS on the ROLL learning the following BRANCHES:

LESSON BOOKS.	NO.	ARITHMETIC, &c.	NO.	WRITING, &c.	NO.
Book, No. 1	71	First Four Rules	171	Writing on Slates	71
Book, No. 2 / Sequel to No. 2	373	Compound Rules and Reduction	373	Writing on Paper	564
		Proportion and above	91	Drawing	125
Book, No. 3	119	Elements of English Grammar	563	Vocal Music	635
Book, No. 4	35	Syntax and Parsing	72		
Book, No. 5	37	Book-keeping	72		
Scripture Extracts	109	Elements of Geography	563	Branches for Females:	
Truths of Christianity	—	Mathematical Geography	72	Sewing	—
Sacred Poetry	109	Mensuration	72	Knitting	—
		Euclid	72	Straw Platting	—
		Algebra	72		

WEEKLY REPORT upon the ROLL of FEMALE NATIONAL MODEL SCHOOL, for the Week ending 11th day of June 1853.

	NUMBER.
On the School Roll	531
Average Attendance for the Week	348
Number of New Applicants	11
Number of ditto for Re-admission	3
Number of Admissions	37
Number Dismissed	—

	£.	s.	d.
Amount of Payments for the Week	2	3	2
Entrance Money	—	3	1
TOTAL AMOUNT of RECEIPTS - £.	2	6	3

Daily Attendance:	NUMBER.
Monday	359
Tuesday	357
Wednesday	335
Thursday	357
Friday	335
Saturday	147

CLASSIFICATION

R. Sullivan, Esq., LL. D.

27th April 1854.

CLASSIFICATION of the SCHOOL.

THE NUMBERS on the ROLL learning the following BRANCHES:

LESSON BOOKS.	NO.	ARITHMETIC, &c.	NO.	WRITING, &c.	NO.
Book, No. 1 -	22	First Four Rules - - -	351	Writing on Slates -	137
Book, No. 2 -	195	Compound Rules and Reduction	44	Writing on Paper	394
Sequel to No. 2 -	134	Proportion and above - -	136	Drawing - -	45
Book, No. 3 -	44	Elements of English Grammar	329	Vocal Music -	348
Book, No. 4 -	108	Syntax and Parsing - -	180		
Book, No. 5 -	28	Book-keeping - - -	–	Branches for Females:	
Scripture Extracts	509	Elements of Geography - -	395	Sewing - -	345
		Mathematical Geography -	136	Knitting - -	30
Truths of Christianity - -	77	Mensuration - - -	–	Straw Platting -	4
		Euclid - - - - -	–	Dress-making -	36
Sacred Poetry -	395	Algebra - - - -	–	Embroidery - -	116

WEEKLY REPORT upon the ROLL of FEMALE NATIONAL MODEL SCHOOL, for the Week ending 23d day of July 1853.

	NUMBER.
On the School Roll - - - -	479
Average Attendance for the Week	345
Number of New Applicants -	27
Number of ditto for Re-admission	10
Number of Admissions - -	—
Number Dismissed - - -	13
	£. s. d.
Amount of Payments for the Week -	1 18 10
Entrance Money - - - - -	—
TOTAL AMOUNT of RECEIPTS - £.	1 18 10

	NUMBER.
Daily Attendance:	
Monday - -	338
Tuesday - -	352
Wednesday - -	345
Thursday - -	350
Friday - -	343
Saturday - -	96

CLASSIFICATION of the SCHOOL.

THE NUMBERS on the ROLL learning the following BRANCHES:

LESSON BOOKS.	NO.	ARITHMETIC, &c.	NO.	WRITING, &c.	NO.
Book, No. 1 -	21	First Four Rules - - -	314	Writing on Slates -	197
Book, No. 2 -	175	Compound Rules and Reduction	38	Writing on Paper	382
Sequel to No. 2 -	118	Proportion and above - -	127	Drawing - -	–
Book, No. 3 -	38	Elements of English Grammar	293	Vocal Music -	345
Book, No. 4 -	102	Syntax and Parsing - -	165		
Book, No. 5 -	25	Book-keeping - - -	–	Branches for Females:	
Scripture Extracts	66	Elements of Geography - -	352	Sewing - -	309
		Mathematical Geography -	127	Knitting - -	24
Truths of Christianity - -	–	Mensuration - - -	–	Straw Platting -	4
		Euclid - - - - -	–	Dress-making -	30
Sacred Poetry -	–	Algebra - - - -	–	Embroidery - -	112

These documents show the number of children in the Male and Female Model Schools learning the Scripture Extracts before and after the change. The non-attendance of the Roman Catholic children was, in my opinion, caused by what is called the emendation of the 8th Rule, but which, I think, made it worse;

R. Sullivan, Esq., LL.D.

25th April 1854.

worse; I wish it had remained as it was, for the rule itself was so unreasonable, I must say, and so subversive, not only of the national system, but of all school-keeping, that it never could have been carried into effect; it had, in fact, so far as I know of, been a dead letter for many years; but the amended rule gave any parent the privilege of objecting, and, in consequence of that objection, we had to make a regulation that these books must be read either before or after the ordinary business. I have a very important document to refer to on the subject of the Scripture Extracts: I was aware that Archbishop Murray had, a long time ago, written a very important letter on this subject, but, from not knowing the date of it, I had great difficulty in referring to it, and, in fact, I was not able to find it till about an hour before I left Dublin for Kingstown; I could therefore only glance over the letter, and take down a sentence or two; Dr. Murray at that time had been about seven years in connexion with the Board, and he was at that particular period so much attacked for it, that he wrote a letter, as he states, to all the prelates of his church, "except one," expressing a determination to retire from the Board, unless it was in accordance with their views that he should remain. It is dated the 21st of October 1838, and it was published in the Dublin Evening Post of the following day: I will read the extract which I took from it.

2775. Lord *Beaumont.*] Will you read the whole letter?

I was unable to copy the whole letter, because I only saw it about an hour before I left Dublin to come here.

2776. Viscount *Clancarty.*] To whom was it addressed?

To all the prelates of his Church, "except one;" that one was Archbishop M'Hale. Dr. M'Hale had, at this period, written a very hostile letter on the subject. It appears that, by Dr. Murray's letter, that there were four charges made against the national system. The four objections were, first, that from the number of Protestants constituting the Board, their influence would be predominant. Another objection was, that some of those Commissioners were known to be hostile to their faith, by having published works against it (alluding to the Archbishop and to Mr. Carlile). Another objection was on the ground of the Scripture Extracts. And the fourth was the introduction of the Scriptures into the schools. Dr. Murray explains his views of these objections, and speaks most handsomely of the Archbishop. He states, that no matter how he may differ from them in his religious views, that he was sure that nothing that was not kind and liberal could come from "that eminent individual"; that they would never hear from him that they had a church without having a religion; nor would any such advertisements as none but Protestants need apply, ever issue from the Palace as long as he was there. Archbishop Murray says that to his brother prelates, vindicating the Archbishop. But what is more important for your Lordships to know is what he says with regard to the Scripture Extracts. These are the words of Dr. Murray: "The Scripture Lessons, which have been denounced with peculiar asperity, were formed on an improved plan of what I suggested to the Commissioners of Education Inquiry 12 years ago." Then there is a passage which I omitted, being pressed for time; but it is to the effect that they (the prelates) have each in his own diocese the authority of sanctioning any version or translation of the Scriptures, in conformity with the Vulgate; and this book he holds is in conformity with the Vulgate. These are his words again: "The book was so constructed, that it might be used in common by all the pupils. The notes, therefore, that are appended to it do not advocate the discriminating doctrines of any particular class of Christians. It would be unfair in us to expect that a book to be occasionally used at the time of joint instruction should unfold our peculiar views of religion. The sacred text which it contains supplies much of sacred history and much of moral precept, with which it would be highly important that all should be acquainted, while the notes which are added can give no just cause of offence to any other denomination of Christians, nor do they advocate any doctrine at variance with our faith." Dr. Murray then adds, that even if the objection to these books were well founded, that they should recollect that the books of the Board were not imperative; that if any parent was opposed to the reading of those books, his children would not be compelled to read them. But it does not appear that it entered into Dr. Murray's mind to say not only that the objecting parent could prevent his own children from reading those books, but that he could also prevent the children

dren of other parents from reading them in the school. That, certainly, had not occurred to Dr. Murray. But this letter is a very important one; because it appeals to all the Roman Catholic prelates, "except one"; and, in my opinion, it commits them generally to Dr. Murray's views on the subject of the Scripture Extracts. He publishes in his letter a letter from Archbishop Crolly, the Roman Catholic Primate, and another from Bishop Denvir, one of the present Commissioners. Dr. Denvir in that letter begs him not to think of retiring from the Commission; so that Dr. Murray was encouraged to go on, and he did to the end.

2777. Lord Bishop of *Ossory.*] You do not know more in detail the answers which he received from the other Roman Catholic prelates?

No; I think this is an important letter, and it can be easily referred to, as I have given the exact date.

2778. Lord *Ardrossan.*] Did Archbishop Murray entertain the same opinion of the Evidences of the Truth of Christianity?

I have no means of judging. He has heard me (I have been told) examine upon them. I may mention that Mr. Butler, who will be before your Lordships, seemed to value the book very highly; and I do not know any person more competent to judge of it than he is. He is, besides, a gentleman of strict honour; and I am sure that he would not have approved of the book if he thought that it contained anything objectionable. In the year 1844, Mr. Butler had questions upon the work printed at his own expense; and he, to my knowledge, proposed to examine the teachers in his own district upon it, though not required by the Board to do so. He requested me to present copies of it to the Archbishop, which I did; and I procured from his Grace a number of books to be given as premiums to the teachers in Mr. Butler's district.

2779. Lord Bishop of *Ossory.*] Did Archbishop Murray's letter advert to those two books in any way?

No; this letter was in October 1838, and I think it was in the year 1838 that the first of those books was put on the list, and it was not much known till 1839.

2780. Lord *Ardrossan.*] Do you ascribe the withdrawal of the Roman Catholic children from the reading of the Scripture Lessons only to the change in the interpretation of the 8th Rule, or do you ascribe it partly, and even more, to the opinion entertained of those books by Archbishop Cullen and the other Roman Catholic hierarchy?

Decidedly to the latter. They had never objected before. The Scripture Extracts are now regarded by the Roman Catholic children as a Protestant book. I was in the school one day since the change, and was speaking to one of the Commissioners, when a stranger, a visitor, came up, and observed, "I asked that boy what was meant by an extract, and he said, 'The Protestant Testament.'" That is what the children call the book now. And it is now said by certain parties, not only that the Scripture Extracts were drawn up by Protestants with a particular view, but that those who are in favour of their continuance are actuated by similar feelings and views; therefore, I have been anxious to show, not only that Archbishop Murray, but that all the prelates of his church, except one, at one time approved of, or at least did not object to, these books.

2781. Lord Bishop of *Ossory.*] In what way was the objection of the Roman Catholics to the reading of those books communicated?

Immediately after the change, there was an objection on the part of some of the parents to the book. The rule was then immediately applied; and the time for reading the books was changed to a period before the ordinary business of the school, namely, from half-past 9 to 10 o'clock.

2782. Viscount *Clancarty.*] How was the objection made by the parents?

It was made first in the female school; one or two objected, and others followed their example; and something similar took place in the boys' school. But the objection became general; when one objected, they all began to object.

2783. Viscount *Hutchinson.*] That Mr. Butler to whom you have referred is one of the Inspectors of the Board?

He is.

2784. He is one of those gentlemen to whom the Board applied with respect

R. Sullivan, Esq., LL.D.

27th April 1854.

to the introduction of the Scripture Lessons and the Lessons on the Truth of Christianity into the model school, is he not?

He is.

2785. You stated that he had written a series of Questions upon the Christian Evidences?

He drew up a little book of Questions, not only upon the Christian Evidences, but also on the Art of Reasoning, and upon some little book of mine, and some book of Messrs. Chambers. He is a very excellent and zealous officer, and he used to assemble all the teachers in his district upon Saturdays for extra examination and special instruction. This duty was voluntary on his part.

2786. Are you aware that Mr. Butler has recorded his opinion, in a document which has been laid before the Committee, against the use of the Lessons on the Truth of Christianity in the Trim Model School, over which he was Inspector?

That was subsequently; he has since changed his opinion.

2787. Is Mr. Butler a Protestant, or a Roman Cotholic?

He is a Roman Catholic, and he is very strict, and I am sure sincere, in his religious views; therefore, I take it that when he approved of these Lessons, and imposed this duty upon himself of circulating them beyond what he was required to do by the Board, he must have had a good opinion of them at the time; he must have thought there was nothing objectionable in them.

2788. *Chairman.*] Do you think that it would be possible now to restore the previous state of things with regard to those books consistently with keeping up the national system of education in Ireland?

I would rather not answer that question: I think that the Scripture Extracts represent a principle. Their introduction into the system was regarded as a compromise, and as a condition of the original grant. They represented the religious element to a certain extent, and I think that the other books alluded to are not in the same position as the Scripture Extracts.

2789. Lord *Beaumont.*] Do you think it would be injurious to the national system to require the use of those books during the time of mixed education and secular teaching?

I think that those books would not be read, supposing that they were placed in the same position in which they were in before, at least they would not be read by any but Protestant children.

2790. Earl of *Desart.*] Do you think you could place the Scripture Extracts in a separate category from other religious books?

The Scripture Extracts, I think, would not be generally read; for they are now looked upon as "Protestant books."

2791. Lord *Ardrossan.*] You consider that now, practically, there is no combined religious instruction in the national system?

Except what is contained in our ordinary Lesson Books.

2792. Have you ever heard any opinion expressed by the Roman Catholics against the religious portions of your common Lesson Books?

I have not.

2793. Do you think that there is any danger of that element in those books being expunged?

I have heard that there is a disposition on the part of some persons to have the religious lessons omitted; but I cannot say that I ever myself heard any objection made to them.

2794. But if the Board have considered it right to remove a religious book which constituted a great element in the system, might they not at any time think it right to remove the religious element in the secular books?

I think they might object to the religious lesson in the class books, for the same reasons that they have objected to the Scripture Extracts; and there is no guarantee that this will not be done.

2795. *Chairman.*] Are you aware that there is any wish on the part of any of the

the present Commissioners to expunge all that may be considered religious teaching from the common school-books?

No, I am not, nor do I believe it.

2796. Viscount *Clancarty.*] As the objection to the use of the Scripture Extracts for the purpose of united religious instruction originated with the Roman Catholic hierarchy, if the Roman Catholic hierarchy were to make an objection to the religious portion of the secular instruction to which you have alluded, would not that have the same influence upon the parents that their objections have already had with respect to the use of the Scripture Extracts?

It would, in my opinion, and I think that in such a case the result would be the same.

2797. The consequence is, that there is a liability, in the event of the Roman Catholic hierarchy objecting to any portion of the present secular teaching, to that portion being set aside by the Board, as not a necessary part of the system?

There is such a liability. It is reasonable to suppose that such objections will be made.

2798. Viscount *Hutchinson.*] Having once yielded the point in the case of the books which have been given up?

Yes. I do not know how that would be met on the part of the Board; I think the Board would stand by the books as they are.

2799. Lord *Beaumont.*] Do you mean that you think that the Board would resist the interference of the clergy if the clergy were to condemn some portions of the Lesson Books now used which may be considered as having reference to religion?

I think they would; but I do not know how far they might change their opinion, and yield.

2800. Viscount *Clancarty.*] Seeing that there was such a high authority as Dr. Murray's in favour of the Scripture Extracts, and his opinion expressed that they were not of a nature to interfere with the religious tenets of any denomination, what reason have you for supposing that if they allowed those books to be set aside, they would not also allow any other religious matter to be set aside from the general instruction?

I can scarcely speak as to what the Board might do.

2801. Can you see any distinction between the two cases with respect to the principle upon which the Board would act?

Only that the books that have been objected to are of a more decidedly religious character than the other books are; and the objection would be stronger, because they are translations from the Scripture. The ordinary Class Books contain only moral readings and sacred history.

2802. Lord Bishop of *Ossory.*] As a matter of fact, the recent change, as far as it has gone, is this, that all the books that were employed in what is called religious education under the rules of the Board have been laid aside?

They have virtually been withdrawn from the school.

2803. Then the result is, that what has been considered and treated, according to the rules of the Board, as the religious element in the general education, now no longer exists, or forms part of the system?

But some of the Commissioners might say that those books never represented the religious element; that they did not originally contemplate the use of those books at all.

2804. But, so far as the rules were concerned, the use of them was permitted?

Not only permitted, but encouraged. When I set out on my duties in 1832, I was directed to recommend them, which I did; and all the Inspectors at that period, Roman Catholics and others, did recommend those books.

2805. Was not the distinction in the rules of the Board with reference to those books founded upon the fact of their being especially religious (though not expressing the sentiments of any particular sect), as contradistinguished from others which were secular?—

 Certainly.

R. Sullivan, Esq., LL.D.

27th April 1854.

Certainly. That comes out very clearly in Mr. Blake's evidence before the Committees of both Houses in the year 1837. I gave similar evidence at the same period.

2806. Then that which constituted the religious element in the general system of education has disappeared from it?

But some of the Commissioners would say, that now there is greater facility than ever for reading those Scripture Extracts; that by the 8th Rule, as it stood, any parent could prevent their use in the school, except at the period for religious instruction; but that by the amended rule they can be read in every school before or after the ordinary business. But I have already stated that I do not consider the 8th Rule as a legitimate one, nor was it, as far as I know, ever carried into effect. But certainly the result is, that if the book is confined to a period before or after the regular school-hours, it will not be read. It is not to be supposed that the children will come before school to read it; nor will they willingly remain after school to do so. If they are obliged to remain after the ordinary school-hours for the purpose of reading it, it will become very distasteful to them.

2807. Is not a great deal of the religious education which is given in the schools given at an hour before or after the regular school-hours?

No. In the Marlborough-street Schools religious instruction is given to the children from 10 to half past 12 on Tuesdays, under the superintendence of their respective clergy: this is called the day for religious instruction.

2808. But in the Time-table of each school, describing the business of every day, is there not a column for religious instruction which is directed to be filled up?

That should be done when religious instruction is given before or after the school-hours. In many country schools this is the case; but in our model schools there is no separate religious instruction given, except on Tuesdays, from 10 to half-past 12. But the Scripture Extracts were read within the school-hours for about half an hour every day, except on the day for separate religious instruction.

2809. Earl of *Desart.*] In answer to a question that I put to you whether it would be possible to place the Scripture Extracts in a separate category from other religious books, you said that the consequence would be, that they would not be read by any except Protestant children; does that answer apply only to the Marlborough-street School, or do you consider it to be applicable to the national schools generally in the country?

It is strictly applicable to the Marlborough-street schools, and I think to many other of our schools, but not to all. Generally, I should say that they would not be read by the Roman Catholic children, nor are they now read by a single one in our schools at Marlborough-street.

2810. Is it not the fact that in many of the non-vested schools throughout the country no objection has been taken to the Scripture Extracts, and that they are read by the Roman Catholic, as well as by Protestant children?

So I see by the returns; but that is quite out of my department. Mr. M'Creedy can give your Lordships full information upon these points.

2811. We are to consider your evidence as simply applicable to the Marlborough-street School?

Yes.

2812. Lord *Ardrossan.*] You are aware that it is required that the Commissioners should be unanimous before any book can be introduced?

Yes; but I do not know these points officially.

2813. But if it is so requisite, do not you think that when once a book has been formally introduced into the Board's list, the unanimous consent of the Commissioners should be required for its withdrawal?

I think so; it seems reasonable.

2814. Do you think that would be an improvement in the system?

I do not know, because one Commissioner might object to the removal of a book, though a better book on the same subject might appear. I think that the Commissioners

Commissioners who administer the system ought to have the power of revising and adding to the books; but I look upon the Scripture Extracts differently from other books, because I think that they originally represented the religious element in the system.

2815. *Chairman.*] With reference to the question which has just been put to you, do you think that the cases of withdrawing a book and of admitting a book are perfectly analogous?

No; I think there should be a very strong objection against a book to justify its withdrawal, after it had been once approved of by the entire Board.

2816. Earl of *Desart.*] Do not you think that there ought to be some sort of security against the unreasonable withdrawal of any particular book, owing to the predominance of some particular party in the Board?

These are points upon which I have no right to speak at all, for I do not know what reasons the Commissioners may have for objecting to any particular book.

2817. Lord *Beaumont.*] Since the alteration of this rule, has there been any falling off in the amount of attendance at the Marlborough-street Schools?

Not any.

2818. The secular education for which the schools were established, goes on equally as it did before?

Exactly.

2819. Lord *Ardrossan.*] Has there not been a falling off in the number of Protestant children admitted since the disruption in the Board?

In the half year ending the 31st of December 1853, fewer Protestant children entered than in the preceding half year; but I do not think it was in consequence of that; I think it had no effect one way or the other; as long as the Archbishop's chaplain continues to come there, the Protestants have no cause for absenting themselves; he continues to give religious instruction to the Protestant children in the model schools, and to the teachers in training, twice a week regularly.

2820. You admit the fact that there was a falling off in the admission of Protestant children in the last half-year of 1853?

Yes: the number of Protestant children admitted during the half-year ending the 31st December 1853, was 86; whereas the number admitted during the preceding half-year was 140; but it may be explained in this way: it is entirely a matter of chance what number of Protestant or of Roman Catholics may be admitted; we are never able to admit all that apply, and the rule of admission is this: the names of the applicants are registered by the head of the schools, and as vacancies occur, they are admitted in the order of their application. The teachers in the schools do not know what religion the applicants are of till after their admission. We have generally about 400 children applying beyond the number we are able to accommodate; but they are always, as I have said, admitted in the strict order of their application; and those that stood first for admission might happen to be either Protestants or Roman Catholics; if we were able to take in all that apply, then some inference of that sort might be drawn.

2821. Lord *Beaumont.*] Is your number limited?

It is limited to the number for which we have accommodation.

2822. The applications always exceed the accommodation?

Yes; the teachers in the model schools do not know of what religion the applicants are till after their admission; when application is made, the names and ages of the children are taken down, and the occupation and address of the parents, and then, as vacancies occur, printed notices are issued to the parents, who are directed to bring their children on the admission morning, which is the first Monday in each month. Then either I, or my colleague, Professor M'Gauley, or both, attend, for the purpose of taking the religion of the children from the lips of their parents or guardians, and of having it registered. The religion of the applicants is not therefore known till after they have been summoned for admission.

2823. Viscount *Hutchinson.*] Is it not manifest to you, that the principle on which the Roman Catholics have been acting lately, is that of objecting to any

R. Sullivan, Esq., LL.D.

27th April 1854.

religious instruction being given to their children in common with children of another faith?

I see, as your Lordship and all other persons see, that a certain party are acting on this principle.

2824. If that is the case, would not the putting the books of Scripture Extracts upon the footing upon which they stood before the disruption in the Board be manifestly against the principle for which the Roman Catholics have been contending?

It would.

2825. Do you not therefore think that the carrying out the Archbishop's views by restoring the system to its condition before the disruption, would have the effect of causing the withdrawal of a large number of Roman Catholic children from the schools?

I can only state my opinion; I think it would.

2826. Lord *Beaumont*.] Do you mean that there is a general wish among the Roman Catholics generally to avoid or destroy joint instruction in purely secular matters?

Decidedly not; I have always found them anxious for it, both the laity, and I may say all of the clergy that I have come into communication with as Inspector and as Professor; but of late such an opinion has become prevalent among a certain party of them. In a pamphlet which I saw yesterday for the first time, this opinion is strongly inculcated; it was published a few days ago by a Roman Catholic clergyman, the Rev. Mr. Formby: he states, that he last autumn visited a large number of our schools, having received a recommendatory letter from Archbishop Cullen; and in his pamphlet he gives his views of what those schools ought to be. He condemns our system in the strongest terms; he even objects to the designation "National," which he says should be changed into "Catholic." He condemns the restrictions in our schools, and insists that the children in all of them should be at liberty every time the clock strikes, to make the sign of the cross openly, and to repeat aloud a Hail, Mary, and that during this time the school business should cease. This he asserts should be done every hour in the day; and also that the children should wear about their necks, conspicuously, their guardian saint's medals; and that every lesson given in the school should be imbued with the spirit of catholicity. He also insists that a crucifix and a Madonna should be put up in every school.

2827. Who is the author of that pamphlet?

A priest in the Birmingham district, the Rev. Mr. Formby.

2828. Earl of *Desart*.] Do you think that a distinction is to be drawn between the opinion of the Roman Catholic hierarchy, as represented at the Synod of Thurles, and the opinion prevailing generally amongst the Roman Catholic community?

I think the Roman Catholic community are decidedly in favour of mixed education, and that they would be very sorry to see the present system disturbed.

2829. Lord Bishop of *Ossory*.] When you say "mixed education," do you include in that, mixed religious education?

I mean "mixed" to a certain extent. We have been going on for many years in this way, and these opinions, to which reference has been made, have only lately sprung up; I am sure they are not participated in by the great body of Roman Catholics; they really have no desire for the separate system of education; on the contrary, they would, I am sure, deprecate it.

2830. Do you think that the Roman Catholics at any time approved of religious education given to Roman Catholic children by a Protestant master?

I have seen them do it. I have known priests who recommended the children of their flocks to read the Protestant Bible. In the north of Ireland, in the year 1832, when I acted as Inspector, I knew this to be done in several cases; but I should add, that they did this with the view of supporting the national schools, against which at that period most violent attacks were made, on the ground that the Bible was banished from them. Notwithstanding the great, and I might say almost incredible, opposition against the national schools in Ulster at that period, I found little difficulty in establishing them when the people had

the system fairly explained to them. The schools in Ulster are generally managed by committees; and when the majority wished to place their schoo. under the Board, they made application, and I, as Inspector, visited the place. On these occasions I was always anxious that as many of the parents of the children as could should be present, as well as the members of the committee. It generally happened that many persons attended with very hostile feelings against our system: in such cases I would say to them, "Now, you perhaps do not understand this system; tell me what you wish to be taught in this school." The general reply was, "We want the children to be taught reading, writing and counting, and to have full liberty to read the Bible." I would say that I quite agreed with them, and that I would show them how that should be done. I would then probably say that the Bible itself says, that "there is a time for everything," and that we must fix the time for reading, writing and counting, and also for the Bible class. This they would acquiesce in; and I would then ask them, "What time shall we set down for literary instruction?" or, in other words, for reading, writing, counting, &c., and they would generally say, five or six hours. I would observe, that I thought in small schools four hours were sufficient for literary instruction. In this way the time for literary and moral instruction was fixed with the full approbation of the parents themselves; and then before and after that time there was a Scripture class for all the children whose parents wished them to read. In this way the system took root, and before I left that district 96 schools, which had been under the Kildare-place Society, came over to our Board, and the Scriptures in these schools were more read, and better read, than before, for they were read as a religious exercise before or after the ordinary school-hours, and sometimes both before and after. Those schools, I should add, were under Protestant management. In schools under Roman Catholic management the Scripture Extracts were read during the ordinary business, and the Catechism was taught before or after it. Many of these schools we established in Ulster at that period in districts into which the Kildare-place Society had failed to carry education. The districts I refer to are mountainous and remote, and inhabited by Roman Catholics, with few exceptions. In these schools the Scripture Lessons were read, and I recollect perfectly that in some cases, where the opposition to the schools was very great, the priests wished the Scriptures to be read during school-hours, and I had to interfere to prevent it.

2831. Viscount *Hutchinson.*] But that is not a common case?

No, it is not common; I speak of the north of Ireland, where there is a mixed population; and I mention it as one proof in favour of a mixed system of education.

2832. Lord Bishop of *Ossory.*] You are speaking of the case of two or three priests, who were earnest to have the Scriptures read even when you thought it not prudent to have them read?

Their motive for having the Scriptures read was that the school might go on as a national school, the objection being so strong against them as schools that excluded the Bible.

2833. It was for the purpose of vindicating the character of the national schools?

Yes, in order to put down opposition, which was sometimes very violent. In some cases the schools were broken up, and the teachers expelled. I have known two or three cases where the priests wished that the Scriptures should be read in the schools during the school-hours; but that, of course, was only the case in two or three instances.

2834. At that time was there not extreme feeling exhibited on the part of the Presbyterians against the national system?

Yes.

2835. That was some years ago?

I speak of from 1832 to the end of 1835.

2836. Do not you think that the Roman Catholic mind in Ireland has undergone some change since that time?

I do not wish to speak of these subjects, because I know nothing more about them than any other person.

R. Sullivan, Esq., LL.D.

27th April 1854.

2837. Viscount *Clancarty*.] With respect to the system of religious instruction which you recommended, during times set apart every day before and after the secular instruction, as part of the national system introduced under the authority of the Commissioners?

No; I told the people, "The Scriptures are not excluded at all; there is a time for everything. Let us now fix a time for literary and moral instruction. There is nothing to prevent you having the Scriptures read before and after." And then I pointed out a plan by which literary and religious instruction could be combined, so as to make the religious instruction accessible to all, without its being compulsory upon any. I understand that, in the Presbyterian schools in Ulster, the plan which I originally suggested is still adhered to. For four hours a day they have combined literary and moral instruction under the cognizance of the Board and their officers, and before and after that time the Bible is read by all the children whose parents approve of it.

2838. What I wish to know is, whether that time for religious instruction, before and after the combined instruction, forms part of the system of the Commissioners, and whether they enforce the attendance of children of particular denominations upon it?

No, they do not.

2839. Then the Commissioners take no cognizance of the religious instruction in the schools?

No; they leave it to the parents to have the religious class before and after; it is not compulsory.

2840. Lord Bishop of *Ossory*.] Is it not left to the patron in non-vested schools to determine what shall be the religious education, or whether there shall be any in the schools?

It is; but I take it, that if the patron wished to force any book upon the children, the Board would interfere.

2841. Even in the course of separate religious education?

Yes; according to the rule, at any time.

2842. Lord *Beaumont*.] We have it in evidence that the Board take no cognizance of what is read during the time of separate religious instruction, or whether there is any separate religious instruction at all in the schools; is that so?

That is quite correct. I will read upon this subject an extract from my evidence before the Committee of 1837, volume 1st, page 688. *Q.* "Did you find in Ulster great eagerness on the part of the Protestants to have the reading of the Scriptures made a part of the business of the school? *A.* I found that there was a very great prejudice existing on the part of the people; they were all naturally anxious, and I was glad to see it, that the Scriptures should be read in the schools. I explained to them that there was nothing in the system which prohibited the reading of the Scriptures, and that I would be very glad to show them how they should be practically read an hour or two hours every day.—*Q.* You took that course to satisfy them that they might substantially gratify their eagerness, and yet connect themselves with the Board? *A.* I did. It was a matter of conscience with me; I wished the Scriptures to be read in the schools.—*Q.* What was the course that you recommended; was it one that seemed to you strictly conformable to the rules of the Board, and to the instructions which, as Inspector, you had received? *A.* Strictly. The people were surprised at my telling them that the Scriptures might be read in the schools at all. I told them that I would write out a notice for the particular school, which I did for almost all of them." Then, at page 693, I was asked, "On the subject of separate religious instruction, you stated just now that the religious instruction in Protestant schools in Antrim and Down went on regularly from two to three? *A.* I have always recommended it to be so, and I have always found it so, so far as I recollect.—*Q.* You have, then, interested yourself in the inquiry of what was going on in the separate religious instruction in Protestant schools? *A.* I was very glad to know that the Scriptures were read after school; and I have pointed out to the people the way in which they might be read in strict conformity with the rules of the Board." And they are read to this day in that way.

2843. Viscount *Clancarty*.] Are the Committee to understand, that if a parochial

parochial clergyman wishes to have a school for the religious training of the children of his flock, he may have a school under the Board; but that he has no power of enforcing in the school any but secular instruction?

He has no power.

2844. If a Protestant clergyman, for instance, has a Scripture class in the school, although the children of his own flock absent themselves from it, he may not enforce their attendance upon it by saying, "You must either attend this class, or not attend the school at all?"

He would have no power to do so.

2845. A child either of Protestant parents or of Roman Catholic parents may set up the authority of the Board against the authority of the patron, as giving him full power to absent himself from that religious instruction within the walls of the school?

He may, certainly; but it has often been stated, that the patron would have the power to make all the children read the Scripture Extracts from their having been published and recommended by the Board. The other view of it is, that he would not, because the Board from the first announced that the use of none of their books is imperative. I think that the use of our books is, in one sense, imperative—I mean in the sense in which the use of books in private schools is imperative. Parents, we know, often complain of their being obliged to purchase new books when they send their children to another school, in which there are different class-books from those which their children used before; if they send their children there, however, they must provide them with the books used in the school, and the children must read them. Now, though the Board's books are not imperative, the patron may consider himself in the position of a proprietor of a private school, and that he would have a right to say, "These books are published by the Board, and you must use them."

2846. Lord Bishop of *Ossory*.] Do you think that he would have that right since the rule of 1843?

No, he has not, nor should I say that he ever had with reference to the books in question: the rule of 1843, however, I think should not be admitted as a rule at all; I did not know of it for a long time after its existence. I was informed of it by one of our officers, who stated that the Scripture Extracts could at any time be withdrawn from the model schools: it surprised me to hear this; and he then pointed out the 8th Rule: I admitted that that rule justified his statement, but I added, no person will ever venture to apply such a rule.

2847. *Chairman*.] When was that rule pointed out to you?

After the 8th Rule had been framed: I do not know how long after.

2848. Have you any objection to state who the officer was who pointed it out to you?

It was Mr. Butler, the Head Inspector.

2849. Mr. Butler at that time gave an explanation of the effect of that rule, to which you did not assent, but which has been given to it by the majority of the late Board?

I agreed with Mr. Butler as to the effect of the rule; but I thought that it never would or could be carried into effect. I therefore think that the amendment is worse than the rule.

2850. When Mr. Butler pointed out that rule to you, of which you had no previous knowledge, soon after it was passed, what was the interpretation that he gave to that rule?

He said that if any of the parents objected, the books would cease to be read by all the children in the school.

2851. Lord Bishop of *Ossory*.] At what time?

During the combined instruction. I understood from him, that if any parent objected to the use of those books in our model schools, they must cease to be read at the time of combined instruction, and be read only at the time for religious instruction. When Mr. Butler pointed out that rule to me, I admitted that that was certainly the interpretation of it.

2852. When you speak of the time for religious instruction, do you mean the

R. Sullivan, Esq., LL.D.

27th April 1854.

day for separate religious instruction, or those hours when you say religious instruction may be given daily before and after the general business, upon which attendance is compulsory, commences?

I considered that if those books could only be read during the time of religious instruction, they would be practically excluded from the system, as the Board are not competent to take any cognizance of the books which are used during the religious instruction period.

2853. Are not the Board perfectly competent to take cognizance of what is read during that portion of the day which appears in the Time-table under the head of religious instruction; do not they require, or at least recommend, that in one column the books used for that religious instruction should be set forth?

Yes; they say in their rules that it is desirable that that should be stated.

2854. Viscount *Clancarty.*] But they do not require it?

They have no right to require it. The children at that time are under the pastors or persons appointed by them, or by their parents. Religious instruction is beyond the control of the Board.

2855. Earl of *Desart.*] Under the old interpretation of the 8th Rule was it not perfectly competent to every patron to read any book sanctioned by the Board at any time that he pleased, leaving solely to the parent the power of compelling the withdrawal of his child from the reading of that book, without any power to control the wishes of the patron beyond that?

I can only speak of what took place while I acted as Inspector, from 1832 to the end of 1837. During that time there was no opposition whatever to the Scripture Extracts; they were read in all the schools, Roman Catholic and Protestant, without any objection; at least I never heard of any objection. Since that period I cannot speak of any schools except our model schools. We have separate religious instruction in them on one day in the week, namely, on Tuesdays, from 10 to half-past 12; and, in accordance with the late change, we have a Scripture Extract class, half-an-hour before the ordinary school business begins, and only those children come whose parents wish it. This class is a voluntary one, and I may say that it has failed, for no Roman Catholics come to it, and comparatively few Protestants.

2856. Under the old interpretation of the rule, was it not left entirely in the power of the patron to have read in the school any book sanctioned by the Board at any time that he chose?

That point never arose during my time of inspection. Since that time I have heard of some cases in which the patron has considered that he had that right; but I believe that the Board never recognized this right, as far as the Scripture Extracts are concerned. These are points on which I should not speak, for I know nothing of them officially; it is a difficult point. The Board declare that the use of these books is not imperative, and, in accordance with this rule, any parent or any child might object. But then it might be said, that, as regards the will of the manager, they are imperative in the same sense in which books are in all schools. If parents send their children to any particular school, they will be taught out of the books which are used in the school, and in no other.

2857. But the parent has no power in the selection of the books which the manager is to use; the manager uses such of the Board's books as he thinks fit, and he has the power of making them compulsory, but the parent has the power of withdrawing the child?

I think that this a fair view of the matter; but I beg to add, that I do not refer to books of a religious character.

2858. *Chairman.*] You stated that you were an Inspector in 1832; can you give to the Committee an account of the state of the schools generally in the country at that period?

They were in a very low state, both as regarded the qualifications of the teachers, and the books used in them. I gave, in evidence before the Commons' Committee in 1837, a full list of the books, with their title pages, which I found at that period in the schools; if your Lordships think it worth while to refer to it, you will find a full description of them.

2859. Lord Bishop of *Ossory.*] Did your list comprise all of them?

Many of them, such as "Irish Rogues and Rapparees," and books of that kind;

kind: I should say that we are progressing; I hope we are; I am sure we are: we have trained up to this period 4,211 teachers.

2860. What was the general character of the books which you found in the schools at that time?

They were such books as the Commissioners of Education describe in their Fourteenth Report, in 1812, namely, "Books calculated to incite to lawless and profligate adventure, to cherish superstition, and to lead to dissension or disloyalty." The Rev. Leonard Horner Robinson made himself intimately acquainted with the state of our schools in Ulster in 1836, previously to the inquiry in 1837, and he has given an account of the objectionable way in which the schools were carried on, both with regard to the instruction given and the way in which the class rolls and lists were kept. But I was able to show that those schools which he mentioned as belonging to us had been all under the Kildare-place Society, and that therefore their schools were not in a much better state. The truth is, that the Kildare-place Society began with the old hedge schoolmasters. They made great improvements both with regard to the training and the books published, and we took them up afterwards, and the improvement has gone on progressively.

2861. Did not the Kildare-place Society publish books which, to a great extent, superseded those objectionable books in the ordinary schools of the country?

In their own schools those books were found, though not in abundance; but in other schools they had those objectionable books.

2862. Did they not publish, and circulate, and employ in their schools, a series of books of a very improved character?

Yes; but the number of their schools was comparatively small, and they were chiefly confined to the province of Ulster; and all other schools were without those books. The Kildare-place Society's books were excellent, as far as they went.

2863. Then what you say as to the objectionable character of the books used in the schools at that time, you do not mean to apply to the schools of the Kildare-place Society?

No, not to their schools.

2864. *Chairman.*] You consider them to have been generally good schools?

Many of them; they were just like our own, some good and some bad. But I found that the teachers, who had been most careless in keeping their lists, and, as Mr. Robinson says, fraudulent, had been trained by the Kildare-place Society. Mr. Jackson also in his evidence said, that the Kildare-place Society did every thing in their power to make the teachers keep their accounts accurately; and he showed how hard it was to do so, in explaining the discrepancy between the number of schools and of children, as given by the Kildare-place Society in their annual reports, and the numbers given as returned by the Protestant clergy. Mr. Jackson, in his evidence before the Commissioners in 1824, says, "It is very hard to get such men to keep their class rolls and lists regularly."

2865. Lord Bishop of *Ossory.*] Are you in the habit of reading the reports made by your own Inspectors?

I am not.

2866. Do not they contain many complaints of very great irregularities of the same kind?

I would expect it; I am sure they must.

2867. *Chairman.*] What did you find to be the principal objections on the part of Protestants at that time to adhering to the national system?

The great objection was, that they thought that the Scriptures were excluded: and as soon as the Protestants who had children to be educated saw that there was no practical exclusion of the Scriptures from the schools, they embraced the system. Many schools that were under committees were placed under the Board, even where many of the Presbyterian ministers were opposed.

2868. You have had much experience in training teachers for the national system?

R. Sullivan, Esq., LL.D.

27th April 1854.

From the year 1838 I have assisted in training the teachers. Since that period we have trained nearly 4,000 teachers. There were only 346 trained before I commenced. Since that time all the rest have passed through our hands: I speak of my colleague, the Rev. Mr. M'Gauley, and our Assistant, Mr. Rentoul, who has been employed in training the teachers from the commencement, and indeed we could scarcely have gone on without him. Mr. Rentoul is a native of Scotland, and a graduate of one of the Scotch Universities. For the last three years we have also been ably assisted by Mr. Keene, who will, I hope, be examined by your Lordships.

2869. Lord Bishop of *Ossory.*] Are you aware how many of that large number are now employed as masters of national schools?

I am afraid a great number have gone; Mr. Grogan's return shows that a great number of the teachers who were trained, at least one-third, have either emigrated, or gone to other professions, or died.

2870. *Chairman.*] Will you state what progress you consider you have made in raising efficient teachers for the Irish National Schools?

I am quite sure that we are making progress every year. It is quite observable not only with regard to the amount of their knowledge, but also with regard to their general appearance and character. In our present class we have 101 males from our country schools, and 45 females; we have also a special or extra training class of 60 males and 15 females. We have also 24 candidates or extra teachers, whom we allow to attend, subject to the rules of the school. In fact, my whole time is occupied in instructing those teachers, and in examining them from time to time, so that I know very little of the general working of the system.

2871. A newspaper has been sent to me containing a very munificent offer on your part with regard to those teachers; have you any objection to state to the Committee what that is?

In answer to your Lordship's question, I beg to put in the official letters on the subject.

The same were delivered in, and read, as follow:

A.

Gentlemen, Education Office, 20 February 1854.

In the month of November last I requested you to intimate to the Board, that if it would not be considered irregular, I would feel great pleasure in placing funds to the amount of 20 *l.* per annum in their hands, to be given in premiums to the teachers of the national schools in the counties of Down and Antrim, who should be found by our Inspectors, at the general examination held each year in Belfast, to be best acquainted with "the knowledge of common things."

At the same time I stated, that the Dean of Hereford (who has done so much to promote popular education in England, and, above all, to make it practical and utilitarian in its objects) intended to offer similar premiums to the teachers of elementary schools in the county of Hereford. In fact the idea, and I consider it a happy one, originated with the Dean, and I am merely following the good example which he has set; and I feel great pleasure at being able to add, that several persons of influence and consideration are also following his example—amongst others, Lord Ashburton, whose admirable speech upon the subject you must have read. In fact, this speech far exceeds in value even the munificent prizes offered by his Lordship.

To return to the subject of my letter: as you informed me that the Board would feel great pleasure in having my premiums distributed by their officers in the way which I had proposed, I now beg to enclose the sum of 20 *l.* for the present year; and for the next, and each succeeding year, the same amount for the same purpose will be permanently provided by me. Perhaps I should mention, that I have personal reasons for limiting my premiums to the counties of Down and Antrim. But even if I had not, I would, in order to make them of some value, confine them to a particular county or district; and it is to be hoped that many other persons will follow the example of the Dean of Hereford; and that similar premiums will soon be offered to the national teachers in every county in Ireland.

As it is my wish that the whole matter should be left in the hands of the Inspectors who conduct the annual general examinations in Belfast, I will take no part in it, except to suggest that my friend Mr. M'Creedy (Head Inspector), be requested to draw up a set of examination questions for the present year, and to make the necessary arrangements.

I am, &c.
(signed) Robert Sullivan.

P. S.—The

R. Sullivan, Esq., LL.D.

27th April 1854.

P.S.—The useful information contained in the school-books published by the Board, will probably form the principal part of the examination for the present year; and as I consider the education of girls of equal, and indeed of greater importance than that of the boys, I will suggest to Mr. M'Creedy to divide the premiums equally between the male and female teachers. In addition to an examination in the national school books, the female teachers should be asked some questions in "Domestic Economy;" some questions should also be taken from Dean Danes' "Suggestive Hints."

To the Secretaries.

Sir, Education Office, 23 February 1854.

We have laid before the Commissioners of National Education your letter of the 20th instant, proposing to place funds at their disposal, to the amount of 20 *l.* per annum, to be given as premiums to the teachers of the national schools in the counties of Down and Antrim, who should be found at the general examination, held each year in Belfast, to be best acquainted with "the knowledge of common things." In reply, we are directed to convey to you the best thanks of the Commissioners for your very liberal offer, which they very willingly accept, especially as it will tend, in their opinion, to promote an object of which they cordially approve.

The Commissioners will at once give the necessary instructions to carry into effect your wishes; and they direct us to inform you that they intend to call public attention to the subject of your letter in the body of the next report.

We are, &c.

(signed) Maurice Cross, James Kelly, } Secretaries.

Robert Sullivan, Esq., LL.D., Training Department.

2872. Has the teaching of what are called by the Dean of Hereford and Lord Ashburton "common things," been hitherto entirely excluded from our national schools?

No; on the contrary; the books published by the Board are full of that kind of information, and the teachers are regularly examined in these books. The candidates for these premiums will be examined in the autumn of this year, by Mr. M'Creedy, and the useful information contained in the national school books will form the principal part of the examination. I am afraid that we are now attempting too much with regard to our teachers. In an official Report to the Board, dated 8th April 1850, I stated very plainly what my views were; and as the suggestions contained in it may be of use to the teachers, I will, with your Lordships' permission, read it; it is addressed to the Secretaries:

Extract from Professor Sullivan's Recommendations and Suggestions regarding the Examination and Classification of Teachers.

Gentlemen, Training Department, 8 April 1850.

My views regarding the examination and classification of the teachers have been so frequently and so fully stated, that I might well be excused from writing again on the subject; but as it appears by your letter of the 4th instant, that the Board are desirous that the Professors should report upon the plans recently proposed by the head Inspectors, I shall state my views as briefly as possible.

Every teacher of a national school should be previously and properly qualified for the office which he undertakes. To ascertain this, every teacher should, either before, or as soon as practicable after, his appointment to a national school, be examined by one or more of the Board's officers: till his qualifications are so ascertained, his appointment should be considered as merely *probationary*. When a teacher has thus been pronounced *competent for his office*, the next and GREAT care of the Board should be to see that he discharges the duties of it *faithfully*, *efficiently* and *zealously*. This most important duty has been committed by the Board to the local and head Inspectors, and it cannot be adequately performed without *frequent inspections* of his school, and *thorough* examination of his pupils; and, should the teacher be found to discharge all the duties of his office to the satisfaction of the managers of his school, the parents of his pupils and the local and head Inspectors of the Board, *what more can be required of him*? But should he, on the contrary, be found to be *negligent* or *inefficient* in the discharge of any of the duties of his office, let him either be *admonished*, *fined* or *dismissed*, as the case may require. Would a re-examination and satisfactory answering in grammar, geography, arithmetic, geometry or logic, put him *rectus in curiâ*, or entitle him to retain his class?

In no case would it be necessary, nor even *fair* in us to compel a teacher to compete a second time for a class which has been already officially awarded him. If he conducts his school efficiently and creditably, and continues satisfied with the class that has been assigned to him, *I* say, *so much the better*; he is an humble minded man, and this is one of the best qualifications he could have as a teacher of the children of the poor; such a teacher as this should, after seven or ten years of useful and devoted labours in the services of the Board, be presented with a *certificate of merit*, and be allowed from 2 *l.* to 4 *l.* per annum in addition to

R. Sullivan, Esq., LL.D.

27th April 1854.

to his class salary; such teachers as this I would delight to honour. But, alas for human nature! not one in 20 of our teachers is satisfied with the class assigned to him, unless it be one of the highest; and hence, before the examinations were made *compulsory*, almost every teacher was pressing to be *re-examined*, with a view of obtaining a higher classification. And who could blame them? For in most cases the very existence of the teacher depends upon the class salary from the Board, not to speak of the *distinction* which it confers. It has been said by a philosopher that the love of distinction is the strongest of all human motives, and that it clings to us to our last sand. Have not our teachers, therefore, the strongest of all motives to prosecute their *studies* after their *first* classification, and is it not preposterous to think that any additional stimulus is necessary? But it may be said that our *first*-class teachers may relax, and, in fact, forget what they have learned: I say it is not their interest to relax, and I also say that it is impossible for teachers to forget what they are teaching, for it is to be presumed that the first-class teachers are giving instructions in the higher branches; and we know that the best way to learn is to teach. Besides, I should think that we have not a dozen teachers of the *highest* division of the first class in the whole body.

As an illustration of my views, I shall quote a passage from our Report of the last class of teachers trained in this establishment (20th December 1849):

"Though our classification has been very low, yet we are happy to say (as appears from 'The Abstract'), that the promotion will be considerable. Of the 90 male teachers, one was placed in the lowest division of the first class, eight in the highest division of the *second*, 26 in the *lowest* division of the *second*, 37 in the highest division of the *third* class, and 21 in the *lowest* division of the *third* class. It appears also, that out of these 97 teachers, *twenty-one* have six steps of promotion open to them, each of which brings with it an increase of salary from the Board, on which their existence principally depends. Thirty-seven of these have *five* of such steps, *twenty-six* have *four*, *eight* have *three*, and *one* has *two*. Now, can it be believed that the teachers of our schools are dead to the motives which actuate all other men? Surely no body of men had ever stronger motives for exertion; yet it has been said that they relax and become careless after they leave the training school. In the case of *highly* classed teachers, this may often occur; and in every such instance the discipline of the office should be applied, namely, admonition, fine, and, if necessary, *dismissal*."

It is clear, from what I have said, that it is the interest of the teachers to compete again and again for higher class certificates; and I need not say it is the duty of the Board to encourage them to do so, in order to make them better and better qualified for their office. In fact, the danger is, that they will, to the detriment of their schools, be too solicitous about the examinations, that too much of their time will be occupied in preparing for them, that they will, in short, be *students* rather than *teachers*. To guard against this, it should be laid down as a rule, that no teacher would be permitted to compete for a higher class or division, unless it appeared, from the reports of the Inspector, that his school was conducted in an efficient and creditable manner. This would make the teachers of our schools regard the examinations as a *privilege*, and, in fact, as a premium; for permission to attend them would at least prove that they have conducted their schools to the satisfaction of the officers of the Board. And here let me ask, is it the intention of the Board to urge up *all* their teachers to the first class? For my part, I would rather see at least *three-fourths* of them satisfied to remain in the third class, provided that their *minimum* salaries would be such as to enable them to live *comfortably* and *respectably*, and that arrangements would be made to increase their salaries from time to time, say every *five* years, in proportion to their *merits as teachers*. It is such a class of teachers that Ireland requires, and will require for many a day. A *highly educated*, *ambitious* and badly *paid* class of teachers will be productive of harm, rather than good: too many proofs of this we have had already. In conclusion, my recommendation is, that all unclassed teachers should be examined, and classed as soon as practicable by one or more of the officers of the Board, in accordance with the rules already in force. Next, that *general examinations* should be held in *convenient* places in each district, every third year, by a head Inspector, assisted by one or more local Inspectors, making it known, as a rule, not to be departed from, that no teacher *already classed* would be permitted to compete for a higher one, unless it appeared by the reports of the Superintendent that his school was in an efficient and creditable state. If the plan be adopted, I venture to predict that the examinations will be more fully and far more cheerfully attended. How unphilosophical it is to compel men to do what they are only too anxious to do, namely, to obtain *higher* classes and *higher* salaries. If a teacher who conducts his school efficiently and creditably remains satisfied with his class, do not force him to attend the examinations. If he fails as a teacher, admonish, fine, or, if necessary, dismiss him; but in no case force him to submit to a second examination for a literary grade, which has already been awarded to him by the officer of the Board, unless, indeed, it can be shown that he has obtained a higher class than he deserves, through the *carelessness* or incompetency of the officers who classed him. Why should a poor teacher be deprived of his *certificates* any more than a graduate of colleges of his *tetimonium*, or a medical man of his *diploma?* The phrase now is, that teaching is to be raised to a kind of profession, and if so, why should we deprive him (or keep him in fear of being deprived) of the humble *status* which we have conferred upon him, after having proved himself worthy of it at a *special* examination. A *certificate* is merely a *primâ facie* evidence of a teacher's fitness for his office. It will be of little use to him in looking for a new school, unless he can show that he has been a meritorious and *successful schoolmaster*. It is, however, a literary distinction, which it is presumed he merited by his answering. Let him not, therefore, be deprived of it; let us not elevate the teacher with one hand, and degrade

degrade him with the other. The teachers in England having passed *one* examination, sign or call themselves "Certificated Teachers." In Ireland our teachers, though they may have passed several examinations, can never, according to the present plan, call themselves "Certificated Teachers." In fact, no *status* is given to them, for they are obliged to compete again and again for the *same* grade. Nominally, the general examinations are every *fifth* year; but really the teachers are compelled to attend at (to them) great expense (these expenses are now paid) examinations twice a year (in spring, written—in autumn, oral examinations). Mr. Thomas Robertson, who (as one of the *original* Inspectors for six years, and afterwards as Head Inspector) had more experience in these matters than any of the Board's present officers, says, in a paper which I have just observed in the Toronto Journal (he is now at the head of the normal and training school in Canada),—"The only other circumstance to which I am desirous to direct attention is one of far more importance to the school teacher than may at first be thought—I mean the adoption of some measure to mark his entrance into the profession, some sort of diploma or certificate, the possession of which will authorise him to exercise his profession wherever he can procure employment, even as the physician or lawyer does, without, on every change of residence, having to undergo a new examination. This will at once make him a member of a body, and give him a certain standing. It should not be in the power of any party to annul such certificate, except for immorality; and though I could not recommend such a step, even this precaution might be omitted, because, as in other professions, neglect of duty, failure of powers, or the infinitely graver defect of a want of moral integrity, will prevent the individual from being employed."

R. Sullivan, Esq., LL.D.

27th April 1854.

I may be allowed to say of myself, that I have more experience in these matters than any of the officers of the Board, an experience of 18 years; I inspected schools for six years, and, strange as it may appear to our present Inspectors, I never examined a *schoolmaster* during the whole of that period. It was by inspecting their schools, and *examining their pupils*, that I judged of the teachers' qualifications; and I think my reports in the office, and my evidence before the Parliamentary Committee in 1837, will show that I made myself acquainted *in this way* with the qualifications of all the teachers whose schools I had inspected. In fact, we were not in those days permitted to examine the teachers; we were told to judge of them by their fruits. If I was satisfied with the regularity and efficiency of the school, and the progress and proficiency of the pupils, I concluded that the master of it was a good teacher, and as such I described him. It is not by the amount of a teacher's knowledge, but by his skill and success in communicating it, that we should judge him. *By their schools we shall know them*, should be our *motto* and *maxim*; and this leads me to impress upon the Board the necessity of *frequent and efficient* inspection. After the first six years it was found that the system of inspection was inadequate, because the Inspectors, from not residing in the districts, were not sufficiently acquainted with the circumstances of the schools. Local Inspectors were then appointed, and in a few years it was found, or at least said, that they were subject to local influences. *Quis custodiet custodes ipsos?* was constantly asked. This was remedied by appointing Head Inspectors as a check upon the Local Inspectors, and of whom it could not be said that they were under any local influence, as their head quarters was Dublin. This is certainly a perfect system of inspection, but as yet it can scarcely be said to be in full operation; I trust that it soon will, and that a few more of them will be appointed, so as to enable them to inspect within a reasonable time all the national schools in Ireland.

The suggestions I have made will supersede the rule made by the Board's order on the 14th of February and 7th of March, as communicated to us officially on the 23d of February and 15th of March; but it will supersede them, for reasons that will be appreciated by the teachers, and gratefully remembered.

To the Secretary, &c.

Many of these suggestions were subsequently adopted, such as paying the expenses which the teachers incurred by going to the examinations; but what I was particularly anxious about was, that the teachers should not be obliged to compete for their certificates again and again, and that more time should be given to those branches which they require most to know. I also wished to show that the frequent examination of the teachers prevented the Inspectors from paying sufficient attention to the state of the schools.

2873. You wished that more attention should be paid to their qualifications as teachers than to their personal attainments?

I think that when a teacher once obtains a certificate of competency, he should not be compelled to compete for it again; and that he should attend more to his school than to his studies.

2874. You have stated that a large portion of the persons trained in your schools as teachers go abroad; do many of them go to our colonies as teachers?

Many of them go of themselves, I have no doubt; and several we have sent, upon application being made to us; for instance, Lord Harris applied to us for teachers for his model schools in Trinidad. We sent a Mr. Dixon, of whom Lord Harris has made public mention; and after Mr. Dixon's death, his Lordship applied to us again, and we sent him another teacher. Lord Harris subsequently

R. Sullivan, Esq., LL.D.

27th April 1854.

applied to me for a matron to superintend the female schools which he proposed to establish. Application was also made to us for a gentleman to undertake the training department, under the Board of Education in Toronto, Upper Canada, and we sent out Mr. Robertson, who was appointed with me as Inspector in the year 1832. And recently, the Board, upon application, have appointed a gentleman to take charge of normal and training schools which are about to be established in Melbourne, in Australia.

2875. Did Lord Harris adopt in Trinidad a similar system to that which has been introduced in Ireland?

I think it is very similar. Lord Harris, intending to establish a system of education in Trinidad, visited all the training establishments in Scotland, England and Ireland; and he was pleased to say that he would take a teacher from our establishment. We sent Mr. Dixon; and on his death Lord Harris took charge of the school himself for a time; and at the termination of the course of training, he addressed the teachers publicly. I have a copy of this address in print, and I will, by permission of your Lordships, read a short extract from it: "You have most of you now been at this training school for nine months; during the larger portion of that period you have had the advantage of being under the instruction of the ablest man of his class I ever met with, and whose loss I cannot too deeply regret; you have also had an opportunity not only of receiving instructions yourselves, but you have seen it imparted to youthful minds in the model school by this excellent teacher, and have also yourselves assisted in instruction under his eye." * * * "You will strictly observe this line also in your teaching in the school; that teaching is professedly secular, in order that it may be open to all the children of each ward; for it will be found that on all subjects on which the mind of man can acquire knowledge, whether it be reading and writing, or the abstract sciences, or natural philosophy of all sorts, or history, or general morals, there are no great and serious objections raised to a general method of teaching; though one system may be considered better than another, yet all persons will generally be desirous that their children should conform to any good plan which may be offered to them; but on that one subject, which is of the highest importance, which comprehends man's spiritual condition in this world, as well as his happiness in another, there exists so much of dispute, of jealousy, and of strong feeling, that it has been deemed advisable to leave that portion of instruction to the minister of the religious body to which each child belongs. It is in no spirit of presumption, as if every opinion were right, or of indifference, as if it were of no consequence what opinion is held on this most important subject, that this course has been adopted. Truth is one. On all subjects there must be a right and a wrong, in religious as well as in all other questions, and it is every man's duty to seek it for himself. But it is on this principle we thus act, that where there are conscientious differences of opinion and of belief, no one has a right to enforce upon or require of others, or of their children, the acceptance of instruction which must necessarily embody peculiar dogmatic teaching on the subject on which these differences exist. But whilst you are to abstain, according to the rules of the Board, from giving doctrinal instruction, yet there are many points on which the minds of youth can be attracted to the subject of religion generally; and there is nothing to prevent you from teaching those great and fundamental principles of morality, which are founded on God's law, which are declared by his word, and a sense of the truth of which is so deeply seated in human nature. So clearly is this the case, that however much man may outrage them by their acts, they will ever find that their own conscience, as well as the general opinion of mankind, will condemn their transgression. The force of piety, purity, humility, charity, kindliness, truthfulness, impartiality and sobriety, are everywhere acknowledged. Impiety, impurity, presumption, selfishness, hard-heartedness, lying, swearing, drinking, injustice, are generally reprobated, even by those who give way to such sins and vices."

2876. The paper you have now read you adduce as valuable evidence on the part of an unprejudiced person with regard to his opinion of your system of education which he inspected, together with other systems, and as showing the practical result of your system of training teachers, by the high opinion which Lord Harris expressed of the person whom you sent to him to preside over the model school?

Yes;

Yes; I think Lord Harris adopted our system in principle. He also introduced our books, and took his principal teachers from us; within the last few days I met with a book which has been recently published by the Inspector-general of Army Hospitals, Dr. Davy, and turning to Trinidad, at page 325, I found these words (the writer is speaking of Lord Harris) :—" Creating hope where there was almost despair, confidence where there was mistrust," &c.; and after showing how much Lord Harris had improved the material condition of the people in the island, he ends by saying, " He has instituted model and training schools which are said to be doing well, and to be giving promise of an important and efficient system of education." The title of the book is " The West Indies before and after Emancipation."

2877. Have you any experience of the nunnery schools ?

I had five nunnery schools under my inspection from 1832 to the end of 1837. The first of these schools that were placed under the Board were inspected by me. One of them was the Newry School; and as your Lordships' attention has been drawn to the admission of the Scripture Extracts in our model school subsequently established in Newry, I will read some extracts from my reports upon that school in the years 1833 and 1835: it is called the High-street Newry School; and this is an extract from my report upon it in 1833, in answer to a question in the form for the Inspector's report, which contained at that time the following question: " Is there anything in the aspect or regulations of the school which would have a tendency to confine it to any one denomination of Christians ?" I find, by referring to my report in the office, that I answered this question in these words: " There is nothing in the regulations, but everything in the aspect of this school, to prevent any children but Roman Catholics from attending; it is in the nunnery yard, and the ingress to the school is not free." On receiving my report, the Board communicated with the managers of the school, and the consequence was, that they had a door opened which communicated directly with the street. This appears in my evidence in 1837, in answer to questions put to me by the Bishop of Exeter respecting this school; and I think it shows your Lordships the beneficial effect of inspection. On leaving this district, I reported fully and finally on this school, and I have taken the following extract from my report in the office; it is dated the 13th of November 1835: " As Newry is the nearest point to Dublin in my district, I usually stop a day there on my way to and from head quarters (Dublin). From this circumstance, I have visited the Newry Schools more frequently than any other on my list; and my visits must have always been unforeseen and unexpected, for I always proceeded to them immediately after my arrival in the town. The convent school, in particular, I have inspected for the last three years, frequently, strictly and unexpectedly, for I have often gone directly from the coach to the school; and, as it is not probable that I shall return to this district" (my district was changed at that period to Leinster), "I feel myself bound to say that in no school in my district are the rules and regulations of the Board more strictly observed, both in letter and in spirit, nor do I know of a better conducted, more useful, or more efficient school. From the circumstance of its connexion with the convent, it must be confined to the education of Roman Catholic children only, for Protestants cannot be expected to send their children there, though they might do so with perfect safety, for they would see no other books than the publications of the Board during the period for combined and literary instruction, viz. five days in the week, from ten till two o'clock. Before and after school, for an hour every day, and all day on Saturdays, the nuns instruct the children in the Catechism and in the principles of their religion. But if the school were not national, they would never cease inculcating the doctrines and dogmas of catholicity, and few books containing liberal principles would be put into the hands of the pupils." This extract I have taken from my official report of the Newry High-street National School, which is dated 13th November 1835. I know nothing of this school since, my district having been changed to Leinster in 1836. The Inspector who succeeded me was Mr. Donnellan, a Roman Catholic gentleman of high family and connections. I recently looked into his report on this school for 1836; he states that the school is, as I knew it was, under the management of the Right Reverend Dr. Blake, and that he found 70 children present reading the Scripture Extracts; in fact, the Scripture Extracts were read in all the nunnery schools at that time. I should mention this fact in connection with this school; the Scrip-

R. Sullivan, Esq., LL.D.

27th April 1854.

ture Extracts were introduced into it after my first visit, but at a subsequent inspection, I was surprised to see the children without the books. On making inquiry, I was told that Dr. Blake, who had recently been appointed to the diocese, had objected to their being used. I asked, "Is Dr. Blake aware that they are recommended earnestly and unanimously by all the Commissioners, including Archbishop Murray, and that the books are not supposed to contain anything objectionable to any class of Christians? If Dr. Blake thinks that they do, it would be very kind in him to point it out to his friend Dr. Murray." I mentioned this in my report to the Board, and I suggested that Dr. Murray should write to Dr. Blake on the subject, but not officially. In my next report on this School, I stated that I was gratified to find those books in full use in the school. I added, that one of the nuns told me that Dr. Blake had desired them to have them read in the school; that he had at first supposed them to be extracts published by the Kildare-place, or some other society; but that having examined them, he found them unobjectionable, and had desired to have them read. This they continued to do while I remained in the district; and Mr. Donnellan, in his report the year after I left, states, that he "found 70 children present reading the Scripture Extracts." I now heard that Dr. Blake subsequently objected to those books, and that this was the reason they were not introduced into our Newry Model School; but the Scripture Extracts were read in those schools, and in all the schools up to the period of which I speak.

2878. Lord Bishop of *Ossory.*] Is it not the fact, that those schools were taken into connexion with the Board avowedly as schools for separate instruction, as denominational schools?

No: my experience is this, that those schools were strictly conducted in conformity with the rule, which required at least four consecutive hours for literary and moral education in the schools; and in each of the five nunnery schools under my inspection, except one, there was a lay mistress. I recollect having been examined by the Bishop of Exeter in 1836 on the Mullingar School, and I stated that when I visited it, I asked for the mistress, and that I was directed to one of the nuns, the lady who was at the head of the establishment. I observed there must be a mistake here; I expected to find a lay teacher, to whom I could make suggestions, and give directions. I had four other nunnery schools under my inspection at that time, in each of which there was a lay mistress. Before officially inspecting the school, I wrote to the Secretary, to the effect that there must be a mistake here, for that in all the other nunnery schools which I had visited, I found schoolmistresses, but that in this one I found none. He stated, in reply, that there was no mistake; that the Board thought that any person that acted as a teacher in accordance with their rules, was entitled to the salary. It was said at the time that Lord Stanley had been consulted upon the subject, and that he gave his opinion in favour of receiving such schools into connexion. There is now, I believe, a difference in those schools with regard to the periods of religious instruction. At that time literary and general instruction went on without interruption for four hours consecutively five days in the week. Now, in accordance with the change which was made in the system when the Presbyterian body joined, they may stop the general business at any intermediate hour, and give religious instruction, provided that it is notified in the school, and no compulsion used.

2879. Although there was nothing in the rules of those schools which excluded persons of another religious denomination, did not the Commissioners themselves acknowledge, in looking at all the circumstances of the case, that they must be regarded as schools for one class?

No, never.

2880. In the 6th Report (for 1839), they say, "We are aware, of course, that schools in which the patrons themselves provide religious instruction for children only of a particular communion, leaving it to the parents or guardians to provide it for all others, bear in some degree a peculiar religious aspect; but schools of such a description when connected with Presbyterian meeting-houses, appear to us to stand upon the same principle as schools connected with communities of the Roman Catholic persuasion, and to these we have been from the commencement of our labours, granting aid, having first communicated with his late Majesty's Government upon the subject, and being sanctioned by it in so doing; indeed

indeed schools in general which are under the direction of persons only of one communion, may be considered to bear a distinctive stamp." Does not that passage bear out the conclusion suggested in the preceding question?

But in theory, or rather in principle, we have no such schools. But this seems to be putting them on the same footing as the non-vested schools; in the Newry Nunnery School of which I spoke, Mr. Donnellan reports, that there were eight Protestant children on the books when he visited.

2881. *Chairman.*] What would be, in your opinion, the result of withdrawing the grants of the Board from those nunnery schools?

The extract which I have read from my report on the Newry Nunnery School contains my opinion, and I think the whole argument, on the subject. I consider them most efficient and most useful schools. The national schoolmistresses who have been educated in them have always distinguished themselves in our training schools; the result of withdrawing our grants from them would be, that they would go on without our superintendence, and without our books; in fact, they would go on according to the Rev. Mr. Formby's plan which he has just published, apparently under the sanction of Archbishop Cullen.

2882. Viscount *Clancarty.*] You stated that, in your opinion, every teacher should be qualified, and should be examined: in dealing with those nunnery schools, do you take any steps to ascertain the qualifications of those teachers by examination?

Till after the appointment of the Head Inspectors, there were no examinations of teachers, except in the training classes in Dublin. The original Inspectors never examined the teachers; we always judged of them by the proficiency of their pupils, and the state of their schools. My habit was to examine the children in the presence of the teacher, and also to make him examine his classes, and go on with the usual business in my presence; but I never examined the teacher himself as to the accuracy or extent of his knowledge.

2883. In the nunnery schools you assumed that the nun was a qualified teacher?

In the four nunnery schools which I had under my inspection at that time, there were well-qualified lay teachers; but in the Mullingar School I found no teacher, except the ladies of the establishment; and in my examination before the Lords' Committee in 1836, the Bishop of Exeter dwelt a great deal upon this case. His view of it was, that as these ladies could not make any personal use of the salary granted by the Board, whatever was given in this way, went to the support of the conventual establishment; I however showed that in this case the money granted by the Board was expended for the material benefit of the children in the school; it was expended, in fact, on books, clothes, and in some cases on food, for the children.

2884. Earl of *Desart.*] Is not the system in the nunnery schools, in fact, a system of separate education?

In practice, but not in theory or in principle.

2885. But is there any practical inspection exercised with respect to the regulations of a nunnery school?

I have already stated to your Lordships my opinion of nunnery schools, as founded upon my practical knowledge of the five that were under my instruction from 1832 to the end of 1837.

2886. But the system in the nunnery schools at present being one of separate education, do you think that the Commissioners of National Education, having a sum of money voted to them by Parliament for a system of united education, should grant aid to a nunnery school which is conducted on the principle of separate education?

I think it is a great thing if we can establish the principle that in different localities there shall be schools supported by the State, where parents can send their children, knowing that they will get literary and moral education without being obliged to receive religious instruction which they disapprove of; and if there is only one child there, we should hold by the principle.

2887. If it be a system of united education, that may be a sound principle; but if it be a system of entirely separate education, which practically that in the nunnery schools is, do you think that those who have public funds entrusted to them

R. Sullivan, Esq., LL.D.

27th April 1854.

them for the purpose of advancing united education, are entitled to make a grant to a nunnery school which has a system of separate education?

I do not think I should be called upon to answer all these questions. I can say this, that I am decidedly for the mixed system, but that unfortunately we cannot carry it into effect; but I say it is a great thing to establish that principle; and I think we should not, and I hope your Lordships will not, depart from that principle.

2888. *Chairman.*] Is the principle to which you allude, that the schools to which Government grants are made should be conducted on principles which leave it open to parents of different religious denominations to send their children to those schools, if they think fit?

Yes; it is only a united system in that sense; practically, it could not be so in many cases, from the nature of the population.

2889. Lord Bishop of *Ossory.*] The object is to have a united system of education?

Yes, and such has been its tendency to a certain extent.

2890. To what extent do you think that object has been attained?

I think that wherever it has had a fair trial, it has succeeded.

2891. What do you call a "fair trial"?

Where it has not been opposed by persons of influence.

2892. Do you think that it is essential to giving the national system a fair trial that the children in the locality should have no other school to go to?

I do not see how that would be the case. I know during my inspection in Ulster, in the years 1832, 1833, 1834 and 1835, that even parents who had been most opposed to the system, sent their children to the national schools when they saw that there was nothing to preventthem from reading the Scriptures in them, at least practically.

2893. But, as a matter of fact, do they prefer sending their children generally to the national schools?

I cannot speak of this from my own knowledge; I can only speak from my recollections of Ulster, and from looking at the returns. Your Lordship knows more of these points than I do: I think that they have no reasonable excuse for not sending their children to a national school, properly conducted.

2894. Viscount *Hutchinson.*] Supposing a district which is inhabited by Roman Catholic and Protestant persons, and supposing that in that district there exist three schools, one of them a national school, carried on upon the system of mixed education, which you state to be the leading principle of your system; another a Roman Catholic school, conducted under the Roman Catholic priest; and another a Protestant school, conducted under the Protestant clergyman: for argument's sake, we will suppose that the secular instruction in the three schools is equally good, and that the masters are equally good; do not you believe that the Roman Catholic children would be sent to the Roman Catholic school, and the Protestant children to the Protestant school, and that your school would remain with empty benches?

I am afraid that it would; and that this is the effect, generally speaking, in the case of congregational schools which are placed under the Board, and of schools which are attached to particular places of worship.

2895. So that, in fact, the effect of your system is this, that the funds of the State are used for the purpose of asserting a principle which is hateful to the feelings of both religious denominations?

I do not think that at all; to the extremes of both parties it may, perhaps, be hateful, but I think that to a great many it is acceptable.

2896. Lord *Beaumont.*] Do you think that the laity would prefer to send their children to a school carried on upon the principle of mixed education, rather than to one of a purely sectarian character, if the clergymen of both denominations did not interfere?

Decidedly they would; all my experience goes to that.

2897. Do you think that such a system of united education would tend to do a great

a great deal of good in a national point of view in the country, by putting down those violent and bigoted feelings which so often arise?

I do, decidedly; and I find that practically, though our teachers in training are of different religious denominations, and of course the prevailing denomination is Roman Catholic, we have found excellent effects from the mixed training system. I have never known any difference whatever to arise on religious grounds from 1838 to the present time; on the contrary, we have observed that those who are of different religions often form friendships with each other, which they keep up afterwards.

2898. Do you think that since those books which were objected to have been withdrawn, the principle of united education, that is to say, so far as regards children of different denominations being taught together, is more likely to succeed?

I do not think it is more likely to succeed, nor as yet can we judge of the effect of that change; but I think that many persons are looking forward to your Lordships' decision upon that question. I do not think that the change has yet operated one way or another by causing either more or fewer Protestants to attend our schools.

2899. Lord Bishop of *Ossory.*] You think there is a pause now; that people's minds are in suspense?

Yes, I think so.

2900. Viscount *Clancarty.*] You have expressed a high opinion of the manner in which the nunnery schools are conducted?

I spoke particularly of the Newry School, and of the other four that were under my inspection; and what I said of them might, I think, be fairly said of most of the nunnery schools.

2901. Why do you vouch for the efficiency of the nunnery schools generally?

From this circumstance; we train twice a year a class of from 40 to 50 schoolmistresses from our country schools, and we generally find that those of them who have been educated as pupils in nunnery schools, are superior in every respect to the schoolmistresses who were educated in common schools.

2902. Would not you conceive that in a town where there are nunnery schools, with very large numbers attending them, there would be a sensible increase of literary knowledge among the females?

There ought to be.

2903. Are you aware that there is in the city of Cork a nunnery school which returns 1,831 children in attendance?

I have heard that there was a very large school there.

2904. Did you ever hear what was the state of education in that town?

I know nothing at all of it.

2905. What should you suppose the difference between the years 1841 and 1851 with respect to the per-centage of females capable of reading and writing?

I can only speak of the nunnery schools which I inspected; but Mr. M'Creedy can give your Lordships full information with regard to this school, and with regard to school statistics generally.

2906. Would you consider that in a town so circumstanced one per cent. increase in the number of female population able to read and write was a satisfactory result of ten years' operation of this system?

I only speak of what I myself know; I know that our teachers are improving in every respect, both male and female. Formerly they were little better than hedge schoolmasters, and now they are, generally speaking, respectable and intelligent persons. I speak of those who pass through the training classes.

2907. My question refers to the results of the labours of those teachers upon the district: if those teachers have been at work for the last ten years, would not you conceive that there should be an increased number of persons capable of reading and writing?

Certainly, I would expect it. In the nunnery school in Newry, four hours every day, except Saturday, were devoted to literary instruction, and I am sure that there was great progress there in a literary point of view.

R. Sullivan, Esq., LL.D.

27th April 1854.

2908. The Commissioners of Census in Munster give this return of the females capable of reading and writing in the city of Cork: that in 1841, 38 per cent. could read and write, and the increase is from 38 to 39 per cent. in 1851; would you consider that a satisfactory result in a town where there are nunnery schools, in one of which there are no less than 1,831 girls?

Certainly, I would not.

2909. *Chairman.*] Is it possible to answer questions founded upon statistics of that sort without you have a knowledge of the whole of the circumstances attending the case?

Certainly not; and, therefore, I would respectfully decline to be questioned upon these points, upon which I know nothing. I can only speak of those matters which have come within my own knowledge. Many of our best and most intelligent teachers have emigrated.

2910. Lord Bishop of *Ossory.*] With respect to those that remain, have you had any opportunity of tracing, either by reports or otherwise, the progress of those masters that you send out well trained from your training schools?

No; after they leave my lecture-room, I know nothing officially about the teachers.

2911. Have you learned in any way what their progress has been as teachers, by inspecting the reports or otherwise?

I should say that no teachers of their class have ever had stronger motives to improve both themselves and their schools. The amount of their salaries depend upon this; and they are obliged to attend either written or oral examinations twice a year; and also to compete, every third year, for the literary certificates or testimonies which were assigned to them at former examinations: this I think hard, as I have already stated.

2912. In point of fact, you do not know what the efficiency of the schools is relatively to the qualifications of the teacher?

No, I do not.

2913. As a matter of theory, from your acquaintance with the working of education and the conduct of schools, do not you think that the efficiency of a master will depend not only upon his qualifications, but also upon the kind of superintendence to which he is subjected as a schoolmaster?

I think almost everything depends upon it. I think official inspection is not sufficient, unless there is local inspection in aid of it; and that is what our schools require most.

2914. You think that, in its actual working, the national system is deficient in that respect?

I regret very much that it has not the advantage of the inspection of the Protestant clergy generally; but I hope that matters will now be arranged, and that in future our schools will have this advantage.

2915. Generally speaking, do you consider that there is not an efficient local superintendence of the schools?

I know nothing officially of these matters. I can only say that I think that even if the inspection on the part of our officers were more frequent, still we want persons in the locality who would take an interest in the schools, and visit them frequently.

2916. Do you mean that you require such persons, or that you are actually without them?

We are without the great body of the Protestant clergy.

2917. But you are not without patrons and managers?

No.

2918. And their relation to the schools would naturally lead to a superintendence on their part of the working of the schools, if they discharged their duty?

Yes; everything depends upon that.

2919. Have you any means of knowing, speaking of the system generally, how far that want is supplied?

No;

No; but, so early as the year 1832, in my first general report, I recommended that that matter should be particularly attended to; I stated, as my experience, that schools under committees were the best managed schools, and that many of them did not require inspection on our part (it was of the schools in Ulster I spoke); but that with regard to schools that were under one patron or manager, who would be found careless or negligent, I recommended that a note should be taken of it, and that all schools so circumstanced should get extra or special inspection on the part of the Board's officers. In the case of schools that have careless or inefficient managers, I would endeavour to supply that great want by extra and special inspection on the part of our officers, and to facilitate this, inspection should be less frequent with regard to schools under committees or patrons who are known to take an active interest in their management.

2920. I suppose you read the reports of the Head Inspectors?
I do.

2921. Is not it a subject of complaint with them in different localities, that there is a great apathy and indifference on the part of those who hold the office of manager and patron?
Yes, and I am sure with great reason, recollecting my former experience as an Inspector; but I must say that I found, generally speaking, fewer apathetic managers in Ulster than in Leinster. I found the difference very striking when I came to Leinster.

2922. Whom did you consider as the best Inspectors of schools, speaking of classes of persons; was it the local gentry or the clergy?
A great deal would depend upon the persons themselves.

2923. Did you see enough of different classes of persons to form an opinion upon that subject?
I should say that the best possible Inspector would be the local clergyman, where he takes an interest in the school.

2924. You mean that, according to your experience, the best Inspectors of the schools were the local clergymen?
Yes.

2925. That is, of both communions?
That would depend upon the individuals themselves; I have known managers of all denominations most anxious for education; I have known others who were quite the reverse.

2926. Does not your experience enable you to make any distinction amongst the classes of persons you have known as the managers and patrons of schools?
I have frequently heard it said that the Roman Catholic teachers in our country schools are always glad to see the Protestant clergy visiting them, because they examine the children in grammar, geography and the higher branches, which their own managers, it is said, care less about; I have often heard this, but not from the teachers themselves, for I have never spoken to any one of them on such subjects.

2927. That is even where they are not patrons of the schools?
Yes; where they are even supposed to be hostile to the system.

2928. Earl of *Desart*.] Would the clergy of the Established Church be admitted in the conventual schools to examine the children?
The schools are open to them as visitors.

2929. Do you think that Protestant parents can send their children to conventual schools with any confidence in the education they would receive there?
No; generally speaking, they could not; I think they could not; but I have stated with respect to the school in Newry, that they might do so with perfect safety during the time for literary and general instruction; but even in the Newry School I was surprised to hear that eight of the children were Protestants. Mr. Donnellan mentioned this in his report, in the year 1836.

2930. Do you think that there is sufficient confidence in the regulations of

R. Sullivan, Esq., LL.D.

27th April 1854.

the National Board to enable Protestants to send their children to those schools without the fear of their principles being tampered with?

At that time they might have done so, because for a certain fixed period every day, namely, for four consecutive hours, there was nothing but literary and moral instruction given, and during this period no books could be used except those which were published or sanctioned by the Board. During this period Protestant children might have attended; but it is not to be supposed that Protestants would send their children to a nunnery school if they could have any other.

2931. Viscount *Hutchinson.*] Are you aware that, according to the last return, there are no Protestant children now at the Newry School?

Yes; and I am also aware that the Scripture Extracts are not read in this school now. I stated before that I was suprised to hear that Protestant children should be found in it, because there were other schools in the town to which their parents could have sent them.

2932. Lord Bishop of *Ossory.*] Do you think that the maintenance of what is called the principle of the national system is of importance, in order to effect the end of united education?

I do.

2933. How do you account for its having, with this principle, succeeded so much less than the Church Education Society has in obtaining united education?

I am very much surprised to hear of the success of the Church Education Society; I must believe what I see stated in their returns, but it is surprising to see the large number of Roman Catholic children which they have upon their rolls; I cannot account for it; I should think, however, that the great majority of the children are very young, and perhaps not able to read.

2934. But, supposing those returns to be true, do not they afford proof that what you regard as a hindrance to united education is, in fact, none, and that what you regard as an aid to united education, has failed altogether to secure it?

The great object, I think, is to educate Roman Catholics. In those Church Education Schools, notwithstanding their success, there are only about 22,000 Roman Catholic children.

2935. Would the great object of educating Roman Catholics be at all frustrated by such a modification of your rule as would include the Church Education Schools; suppose the 3d Rule ended at the words, "That each school be open to children of all communions," what effect do you think that would have upon the secular education of the Roman Catholics throughout the country?

I think it would furnish the priests with a power that would enable them to empty the majority of such schools, that is, if the children were obliged to receive religious instruction which their parents disapproved of, it would violate the great and fundamental principle of the system, which was explained by the Archbishop of Dublin in 1833 in two words, "No compulsion—no restriction."

2936. What you call a compulsory rule, in the first place, appears to have succeeded in securing a large measure of united education; but, in the next place, do you not suppose that the effect of this compulsory rule, as you call it, is merely to exclude from the school those persons who do not choose to comply with it, not to compel them to do anything that they dislike?

But supposing there was no other school in the locality, those children would be excluded from secular education unless they received religious instruction which their parents disapproved of.

2937. Do you think that that can be practically urged as an objection now that you have 4,875 schools in actual operation throughout Ireland, and that of those, 264 were added to the number in one year; do you think that the apprehension that a Roman Catholic child would have to choose between the loss of secular education, and taking it together with religious education, that he or his parents disapproved of, can be alleged now as a practical difficulty?

I can only give my own opinion, which is this, that such a change would be fatal to the national system of education.

2938. The objection you urge is this, that the result of the supposed change would be to give the children in certain localities only the choice between the loss

loss of secular education, and taking religious education, which their parents disapproved or disliked?

That would be the result in many localities.

2939. Do you think that can be practically the result under the present circumstances of the national system in Ireland?

I cannot answer that question. I do not know anything of the premises which your Lordship has laid down in the question as to the number of children in the Church Education schools: I know nothing beyond what I see in their reports.

2940. The fewer Roman Catholic children we have in our schools, does not your objection apply the less?

My opinion is, that if the compulsory principle were countenanced at all, it would be tantamount to a breaking up of the whole of the national system; I cannot have any other opinion than that.

2941. *Chairman.*] Can you give any information to the Committee upon the subject of the extent and nature of the religious instruction at the training school?

We have religious instruction one day in the week, on Tuesday, from 10 o'clock to half-past 12; during this period the children are under the instruction and superintendence of their respective clergy. The teachers in training are also present, and assist in giving religious instruction to the children of their own communion. The teachers themselves also receive religious instruction from their respective clergy: I should add, that the Protestant teachers in training get religious instruction on Saturdays from 10 till 11 o'clock, as well as at the period I have stated. The Archbishop's chaplain, the Reverend Mr. O'Regan, still continues to attend for the purpose, both on Tuesdays and Saturdays. Before the late change, the Scripture Extracts were regularly read during school-hours by all the children able to read; but now they are read only by the Protestant children in a class, which is held before the ordinary business commences.

2942. Have you known any cases of proselytism occurring during your superintendence of the model school?

I never knew a case either while I acted as Inspector, from 1832 to the end of 1837, or since my connection with the training establishment, from 1838 to the present time.

2943. Earl of *Desart.*] With respect to the conventual schools, you mentioned some practical exceptions; but in general do you not think that the education received at conventual schools must partake of a sectarian character?

I have always considered those schools as exceptional, and that none but Roman Catholic children will attend them.

2944. Do not you think that in applying a vote of Parliament for united education, it is rather a violation of rule that a grant should be made to a system which must practically in general be of a sectarian character?

That is a question for the Board to answer; they have aided these schools since the first, and the question now is, whether they should be struck off our list; my opinion is, that they should not; and I have already given my reason for thinking so (in the extract from my report on the Newry Nunnery School); as long as they remain in connexion with the Board, our books will be read in them, and there must be in them, at least in theory and in principle, a portion of time during which children of all religious denominations might attend. But I do not say that Protestant children will attend these schools, or that they ought to attend them.

2945. But, supposing there were schools established under more favourable circumstances in those localities, would you not consider that, consistently with the principles of the Board, schools, either vested or non-vested, in which a united system of education could be fairly carried on, would be preferable to schools established under the surveillance of a religious establishment, or connected with a religious establishment, in the way that the conventional schools are?

These schools, I beg to repeat, must be considered as exceptional. The Board

R. Sullivan, Esq., LL.D.

27th April 1854.

have received them into connexion from the first; whether they should have done so, it is not for me to say.

2946. Supposing the Board were to intimate a preference for giving grants to schools not connected with conventual establishments, do not you think that there might be schools established under preferable auspices?

If many of the schools were like the one in Cork which has been mentioned by Lord Clancarty, that would be my opinion; but I believe that the generality of them are most efficient and most useful schools.

2947. Lord Bishop of *Ossory.*] In point of fact, are not the 2,800 non-vested schools under Roman Catholic priests, almost equally schools of one denomination?

Certainly, large numbers of them are.

2948. Viscount *Hutchinson.*] Are not those 2,800 schools more than one-half of all the schools under the management of the Board?

Yes.

2949. Are you aware of the points upon which the English system of education, as administered by the Lords of the Privy Council, differs from the Irish national system?

That system is a denominational one, as far as I understand it, arising from the circumstances of the country.

2950. Are you aware that that system is administered through the intervention of societies recognized by the various religious denominations?

I am.

2951. For instance, in all the schools of the National Society, the reading of the Scriptures and the learning of the Church Catechism are compulsory upon the children who attend?

That is the rule.

2952. There is another class of schools in which the reading of the Scriptures is compulsory, but the learning of the Church Catechism is not?

There is.

2953. And there are a number of schools which are administered by a Roman Catholic Society, and which are purely Roman Catholic schools?

I am aware of that.

2954. You have stated that you consider the mixed system, which is the principle of the national system of education in Ireland, as necessary for the success of popular education in that kingdom?

That is my opinion.

2955. Will you have the kindness to state what are the differences between the populations of England and Ireland, which make you think that a system of mixed education is the only one which can succeed in Ireland, while the denominational system has been adopted in England, and no other system introduced into England?

The general rule which has been adopted in England embraces almost all the population; there are very few, comparatively speaking, that it does not include. The Roman Catholic schools form a very small minority, and they are only found in particular parts of England; but I look upon it in this point of view: supposing that the English system were introduced into Ireland, the result would be, that the great majority of the schools would be under the exclusive management of the Roman Catholic clergy, and their Bishops and Archbishops would claim the appointment of the Inspectors, as is practically the case in England.

2956. You mean that they have a veto upon the appointment?

But this veto would, in Ireland, be equivalent to the appointment, and I believe it is nearly so in England. The Dissenting bodies and the Catholic School Society have also a veto upon the appointment of the Inspectors of their schools, and practically it is equivalent to the appointment. At Stokes the Secretary of the Catholic School Society has lately been appointed one of Her Majesty's Inspectors for Catholic schools, and I have always understood that the other Catholic Inspector, Mr. Marshall, was appointed on the recommendation of

of the same Society. The Roman Catholic Prelates are well aware of this, and they would claim a similar veto in Ireland, which, as I said before, would practically amount to the appointment of the Inspectors. If the English system were extended to Ireland, as has been suggested, you must be prepared, in my view, to place the appointment of the Inspectors in the hands of the Roman Catholic Prelates.

2957. Do you consider that supposed danger of the education of the poor of Ireland, and not merely the education itself, but the inspection of that education, falling completely into the hands of the Roman Catholic priesthood, to be a sufficient ground for refusing to the Irish Protestants that liberty of conscience which has not been denied to English Roman Catholics?

But I do not think it is liberty of conscience to seek to force the conscience of others; such a principle is alien to the British constitution and to Protestantism itself. Protestant patrons have, under the non-vested system, all the liberty which, as a Protestant, I think they have a right to; they may have the Scriptures read, and taught, and explained to all the children whose parents approve of it, and no religious instruction can be given in the school which they do not themselves approve of.

2958. Do you think it would be possible to introduce a mixed system of education into England similar to that which now exists in Ireland?

I do not, the circumstances of the two countries are so different. In England they can very well and very properly lay down a rule, that in all the schools the Scriptures are to be read.

2959. But you are aware that that is only laid down in the British schools and in the national schools?

But those comprehend nearly all the schools.

2960. I asked you what were the differences between the two populations which made you think that a mixed system was essential in Ireland, whereas it has never been introduced into England, and you answered to that, that you apprehended great danger from the English system being introduced into Ireland by its throwing the education of the people too much into the hands of the Roman Catholic priests. Are there any other grounds upon which you would rely with reference to this point?

It would lead to a still greater separation among the people; we are separated too much already in Ireland, and this would separate us more and more.

2961. Lord Bishop of *Ossory.*] Do you think that there would be any insuperable difficulty in the way of such a change as this in Ireland without reference to what is done in England: suppose the National Board continued to exist without any alteration in its system of secular education, and that the machinery by which it was carried out was unaltered, but that all the schools whose patrons agreed to carry out the system of secular education, and to comply with those rules, were open to connexion with the National Board, the Board saying to them, "We will not interfere with your rules as to the conduct of religious education;" do you think that would be an impracticable scheme for Ireland?

I think it would; it would be fatal to the mixed system of education in Ireland; Roman Catholic children would, I am sure, be withdrawn from such school; the priests could say with justice, "The system has been completely changed. We recommended you with confidence to send your children to the national schools, because we knew that no religious instruction would be offered to them, much less forced upon them, which we disapproved of; but if you send your children to them now, they will be compelled to read the Protestant Bible, and to receive religious instruction from Protestant clergymen."

2962. Do you mean that the Roman Catholic children go to the Church Education schools now because the priests send them there?

I do not, and I cannot explain the fact consistently with the hostility of the priests to these schools, and their influence over the people.

2963. Viscount *Hutchinson.*] Do you think they are going contrary to the wish of their parents?

I do not.

R. Sullivan, Esq., LL.D.

27th April 1854.

2964. Is not that the foundation of your system, the will of the parent, not the will of the priest?

Certainly, it should be.

The Witness is directed to withdraw.

WILLIAM M'CREEDY, Esquire, is called in, and examined as follows:

W. M'Creedy, Esq.

2965. *Chairman.*] WILL you be so good as to state the nature of your appointment under the National Board, and what the date of it was?

I was appointed in the early part of 1838 to the office of Local Inspector, or, as it was then called, Superintendent of National Schools, and I was ordered to take charge of the district of Ballymena immediately after my appointment. That district then comprehended the greater part of the county of Antrim, and a large portion of the county of Londonderry. I remained in that district till towards the close of the year 1846, when I was removed to the Belfast district, where I remained only a short time, as, in the early part of 1847 I was made Head Inspector, and then called up to Dublin, where I continued for some months, and was afterwards sent out to superintend the districts of Ulster. From that time till March 1853 I had charge, I may say, of nearly the whole of Ulster, the superintendence of the Local Inspectors, and the superintendence of the schools. In March 1853 I was made to change my circuit with Mr. Butler, a fellow Head Inspector, he coming to my circuit of districts, and I taking charge of his, the midland circuit or division, which extends from Dublin to Galway.

2966. Will you have the goodness to state what your religious creed is?

I am a Presbyterian, a member of the General Assembly of the Scotch Church in Ireland.

2967. When, in 1838, you became an Inspector, in what state were the schools at that time with regard to the education given, and the books used in them?

I made a Report to the Board, I think in the month of October 1838, upon the state of the schools, as I found them on the several occasions of my inspection in that year. In this, the first quarterly report which, as District Inspector, I sent in to the Board, I described the state of instruction exactly as I found it in the district that I was charged with, which, as I stated already, was the Ballymena district, comprehending the greater part of the county of Antrim, from Whitehouse down to Bar of Coleraine, and a large portion of the county of Derry, including the barony of Loughinsholin, and some other portion of it. I sent in that report on the 3d of October 1838, and it is still in the office: in it I stated that one-half of the school-houses were bad, and were miserably defective as to structure and accommodation; that few of the school-houses were in repair; that maps and books of geography and of grammar were seldom to be met with; that the supply of ordinary lesson-books and other school requisites was quite insufficient; that the instruction in most of the schools comprehended merely the reading of the ordinary lesson-books, with a little writing and arithmetic; that geography was almost wholly neglected, and that in some of the schools arithmetic itself even was unknown; that many of the teachers were ignorant of grammar and geography, and that they knew nothing of arithmetic beyond the practice of it as an art; that few knew anything of history, either sacred or profane, and that the average income of all the teachers in my district at that time, from all sources whatever, local sources as well as the Board's aid, was only 17 *l.* per annum. I may state, that in all these respects the schools are improved, and the condition of the teachers greatly bettered, those of the same localities now enjoying incomes of near 26 *l.* per annum each, being an increase of 50 per cent. With regard to the school-houses themselves, they are somewhat improved; they are in better repair; maps are found in the schools; (I speak of large maps alone); a map of the world at least is found in almost all the schools now, and very frequently together with a map of the world, maps of Europe and of Ireland, and, not seldom, in the better sort of schools some half dozen

dozen of maps; while in a few you meet with a whole set, which comprehends 10 or 11 maps: of course this improvement with regard to maps is owing to the subsequent arrangements made by the Board for supplying them either gratuitously, or at a very small price. With regard to the supply of ordinary Lesson Books, and other school requisites, the schools are much improved, owing to the Board supplying those through local depôts, which they did shortly after my appointment; but at the time of my appointment there was no convenient means of getting those books, the Board having made no arrangements for their ready acquisition by the schools.

2968. Lord *Monteagle* of Brandon.] You mean that there was no means of getting them, except through Dublin?

Yes. Afterwards they placed depôts at the disposal, and under the care of the district Inspectors. Some few years ago they changed that system, and confined the issues to the central depôt in Dublin, but accompanied with new arrangements for facilitating the delivery of parcels to local applicants. Of course the schools having now a greater supply of requisites, especially books of geography and maps, those branches of instruction are much better attended to than they were formerly. With regard to the teachers themselves, I may say that I was the first Inspector under the Board who held a collected public examination of male teachers, which I did about a year after my appointment, that is, in 1839. I forwarded a programme of the subjects entered upon in that examination, together with a list of the questions addressed to the teachers, to the Board on the 24th of August. And on looking to my notes of the examination at that period in 1839, I find that the teachers who presented themselves for examination on that occasion at Ballymena and elsewhere, at convenient points throughout the district, were prepared upon little beyond reading, orthography, or common spelling, writing or penmanship, arithmetic, and the elements of grammar; that few of them knew more than a mere smattering of descriptive geography, and almost none knew anything whatever of mathematical or physical: hardly any of them were acquainted with geometry. There was among them no knowledge of the elements of political economy, or of logic, subjects which are now pretty familiar, through the means of Dr. Whately's admirable little manuals, to one-half of our male teachers. There was almost an entire ignorance of natural philosophy, and of what is now called the "knowledge of common things." On all those points our male teachers have greatly improved, as will be seen by examining the programme that has been issued with regard to their course of studies, and the rules with regard to their classification: that programme was first issued in the year 1847; and every year since we have been carrying on, and I am convinced with the very best result, examinations of the teachers at stated periods, dividing the examination into written and oral, giving one day to the written, and at least two days to the oral. For the present year it has been provided, and the same will be the course in future years, that every teacher under the Board who presents himself to be examined shall have two days granted him for his written exercises. Perhaps your Lordships would like to see the papers relating to the nature and order of these examinations.—[The Papers were handed in: *see* page 417.]

2969. Lord *Beaumont*.] Are they printed in the reports?

The written questions are published: there is a long series of them in the Report published in 1848, which was the first year that we held a collected public examination of all the male teachers under the Board.

2970. Have you been able to keep up a supply of qualified teachers equal to the demand for new schools?

It is difficult to answer that question exactly without making a distinction. There is not a sufficient and proper demand for qualified teachers, inasmuch as there are not offers from local sources of sufficiently remunerative salaries; but I have no doubt that if local funds were provided, sufficient to induce qualified men to take the office, and to remain in it, there would be a supply, as indeed there is at present, even quite beyond what political economists would call an "efficient demand" for them; the consequence of which state of things is, that many of our best teachers not meeting with adequate remuneration for their labours, are withdrawing from the service.

W. M'Creedy, Esq.

27th April 1854.

2971. So that in many schools still the teachers are not of that well-qualified class to which you have been referring?

No, I should say not, owing to the want of encouragement from local sources. When they get up to a high class, they generally secure some other means of employment at home, or emigrate abroad.

2972. What is the salary generally given in a school where there is a well-qualified teacher?

It varies very much, according to localities, and according to the patrons: the average for the whole kingdom, I suppose, is not more than 5 *l.* in addition to what the Board gives, and the Board's salary varies from 11 *l.* up to 36 *l.*

2973. Earl of *Desart.*] What proportional addition does the Board make to whatever the local salary may be?

For the whole kingdom it is about four-fifths of the teacher's total income; about one-fifth is paid by local sources.

2974. Lord *Monteagle* of Brandon.] When you speak of one-fifth being paid from local sources, do you refer only to the subscriptions made locally, or to the subscriptions plus the amount of the payments by the children?

I include both; all payments, in short, from all local sources whatever. The average for all Ireland, from local sources alone, was, for the year 1851, 5 *l.* 2 *s.* 11 *d.* The average total income of the teachers per school for the same year was 21 *l.* 3 *s.* 7 *d.* For the year 1852, the school aid per school was 5 *l.* 2 *s.* 6 *d.*, while the Board's aid amounted to 16 *l.* 18 *s.* 3 *d.*: the total income of our schools, therefore, for that year was, on the average for each, 22 *l.* 0 *s.* 9 *d.*

2975. Lord *Beaumont.*] Including what the Board gives?

Yes: what the Board gives is something above 16 *l.* upon the average, and the amount received from local sources is 5 *l.*

2976. Viscount *Hutchinson.*] What do you consider would be a fair salary for one of your first-class teachers, such as would induce him to remain a teacher, and not either to emigrate or to seek employment at home in some other line of life?

I should say at least 55 *l.* or 60 *l.* If your Lordships will permit me, I will read some notes upon this matter with regard to the financial part of the school business. With regard to the incomes of our teachers, viewed in relation to their classification, I find that the average income of above 660 male teachers, third class and probationers, examined by me, is about 20 *l.* from all sources whatever: I make it 19 *l.* 10 *s.* For 116 second-class male teachers, the income, from all sources whatever, I find does not amount to so much as 30 *l.*: I make it 29 *l.* some odd shillings. For 55 first-class male teachers the average is 40 *l.* Now for the female teachers who have come before me, for it is only of those whom I have examined that I now speak: for third-class and probationers it is between 16 *l.* and 17 *l.*: I make it 16 *l.* 10 *s.* But these are only approximations to the average income of the whole body of such teachers, and would, I fear, prove too high if extended to the whole kingdom. It is hard, too, to deduce correct conclusions as to the salaries of our ordinary teachers from the Board's returns, because there are many things included in them to disturb the calculations; for instance, there are convent schools included, and their receipts are set down; the poor-house schools are included, and their receipts are sometimes, but only partially, set down; and our model schools are included, without their receipts set down. But I am contemplating here the salaries of the teachers in our ordinary town and country schools, not those exceptional cases of convent and workhouse schools.

2977. We are to understand that in the general calculation you have given, you have left those schools out?

Yes; for second-class female teachers, the average for those northern districts I had charge of up to 1853 is about 22 *l.*, being the total income from all sources whatever, including children's fees and local subscriptions, and annual endowments and the Board's aid; and for first-class female teachers, throughout the same districts, the average is about 33 *l.*

2978. Lord Bishop of *Ossory.*] In those cases is there not sometimes a residence, and sometimes not?

In very few cases is there a residence.

2979. Viscount *Clancarty.*] When you used the word "endowment," did you mean to include "residence"?

In this estimate I have done so.

2980. Viscount *Hutchinson.*] You have valued the residence wherever it exists?

Yes; the annual value of the residence is included, wherever it exists, as part of the local endowment.

2981. *Chairman.*] Can you state what was the condition of the schools which in 1838 made application to be admitted under the Board as national schools?

The schools which applied for aid, and which I visited for the first time in that year, in the counties of Antrim and Londonderry, I found to be very generally, almost wholly, devoid of books, except copies of the New Testament, or of the Old, and a few old Kildare-place books, worn to tatters; and I may say that they were almost all without maps, and all other necessary school requisites.

2982. What was the character of the religious instruction given in them?

It was generally confined to the mere textual reading of the New Testament, without comment or explanation, and with no attempt made to turn such reading to profit by way of suggestion or reflection.

2983. Viscount *Hutchinson.*] Not the Old?

Sometimes the Old, when they had not a sufficient stock of the New.

2984. Lord Bishop of *Ossory.*] You describe the books of the Kildare-place Society, which you found in those schools, as being in a worn-out state; had you no evidence that when the Kildare-place Society had funds to supply books and school requisites, those very schools were pretty well supplied?

I am only speaking to the point of time to which the question referred.

2985. That was six years after the public grants to the Kildare-place Society had ceased?

Yes, it was some years after the supply had ceased; it was natural enough, therefore, that I should find matters in the state I have described.

2986. Lord *Monteagle* of Brandon.] Had you an opportunity at that or at any other time of comparing the character of the Kildare-place Society's books with the books which had been antecedently used in the old hedge schools of Ireland?

I had no personal opportunity of making the comparison; but I have read accounts of the books alluded to, and of their character.

2987. Did you ever chance to meet with some of those books, such as "Freney, the Robber," and "Irish Rogues and Raparees"?

Not in the North, where my inspection was.

2988. You had an opportunity of comparing the Kildare-place books with the books that have been introduced by the Commissioners of National Education?

Certainly.

2989. What observation would you make as to the relative fittingness of those two sets of books for the purpose of instruction?

I am clearly of opinion that our books, that is, the ordinary reading books, from the First and Second, with the two Sequels, up to the Fifth, are greatly superior to those that were issued by the Kildare-place Society; and I would say more, I have compared them with M'Culloch's Reading Books, which are used in the Scotch schools, and with those used in the Edinburgh Sessional schools, drawn up by Mr. Wood, and with the books used in the English schools, and I think they are, if not superior, at least equal to any of those; and further still, that, taken as a whole, they are as thoroughly religious and Christian in their tone and in their teaching throughout as any school-books I know of, if not even more so.

2990. Will you have the goodness to describe to the Committee in what points you consider the books now used in the Irish national schools to differ from and to be superior to the Kildare-place school-books?

W. M'Creedy, Esq.

27th April 1854.

They are better graduated in the lessons given; and there is a better division of the subject: scriptural and other lessons upon religious topics, and the lessons upon general subjects which are given throughout them, are better methodized, more consecutive, and with more points of mutual illustration and interdependence, commencing at the proper level, and going on by easy and well-defined degrees to the higher stages; and there are a greater number of lessons upon what is now styled the "knowledge of common things"; lessons upon manufactures, upon trades, upon the more important and familiar phenomena which present themselves in the outer world around us, and upon some other branches of useful every-day instruction, as, for example, the structure of our bodies, the laws of animal life, and those still higher laws, the ignorance of which is now at this moment, and as it were before our eyes, causing such deplorable results among our industrial populations, I mean the laws which govern man in his social and economic relations.

2991. If you have been able to compare the course of arithmetic thus taught in the national schools with the system of arithmetic that had been previously taught in the schools in Ireland, will you explain to the Committee what is the difference between them, and on which side you think the preference is?

There is not much difference with regard to the Text Books, because the Text Book in use in the best schools in the North of Ireland, before the Board had existence, was Dr. Thomson's Arithmetic, which is now issued by the Board, and very generally used in the national schools of the North of Ireland.

2992. That is as to the better schools in the North of Ireland; but take the average of the country schools in Ireland; what was the arithmetic that was previously used in them, was it Voster's?

That was in the South and West; in the North of Ireland Thomson's Arithmetic, which is now used by the Board, was generally introduced. There was an old arithmetic, called Gough's, a very good one, which was much used at one time in the North of Ireland; but Thomson's was generally regarded as superior to it, and generally obtained the preference. The difference, however, is not so much in the text books as in the mode of teaching. I think, in our better sort of schools, in our decidedly higher schools, where the teachers are well instructed, the mode of teaching arithmetic now has greatly improved upon the old system; it is taught in class, with the occasional use of the black board; and there is more appeal to the children's judgment, and greater effort made to cultivate their reason, than was the case formerly; and Professor M'Gauley's Arithmetic, which, as well as Thomson's, is issued by the Board, is a great aid to our teachers in the prosecution of such a method, as it is very full on the theoretic part, and explains very clearly the reason of the rules and processes.

2993. Was not the old mode of teaching rather of teaching the rule by heart than teaching them the reason and principle of the rule?

I should say that some 25 years ago there were very few, if any, schools, even of the very highest class, in which any attempt was made in the way of elucidating the principle of the rule.

2994. Viscount *Hutchinson.*] For instance, in teaching the Rule of Three, you teach now not merely the rule by which the sum is worked, but the principle of proportion upon which the rule depends?

Just so; we make an appeal to the child's understanding, and endeavour to make him infer or deduce for himself, from his previous knowledge, the rule that is in question; but it is only in the better sort of schools that this is done.

2995. *Chairman.*] With regard to the schools which applied for aid the first time in the year 1838, had you any opportunity of ascertaining how far the children in those schools understood what they learned, either in secular or religious instruction?

As Inspectors under the National Board, we were always, I and my fellows, very careful as to how far we should interfere with the religious instruction given. We knew it was a point upon which people felt very sensitive, and, therefore, we were exceedingly cautious in our mode of dealing with the religious instruction. But in those schools in the North of Ireland to which reference is made, the whole nearly of the instruction given being religious, that is to say, being taken from the Scriptures, which were the only text-book in the school for reading, for spelling,

spelling, and for grammar, we were obliged per force, if we wished to ascertain the proficiency of the children, to question them upon the only book they had, which was the Old or New Testament.

2996. What was the result?

The result was, that when I proposed to question the children, or proposed to the teachers that they should question them, they often told me that they were not in the habit of asking them questions at all, it being, I believe, the rule of the old Kildare-place system not to do so; but however that may have been, and whatever may have been the practice, to any questions which I did put, the children were either perfectly silent, or if they did answer, they often answered erroneously, and frequently in a way which was quite absurd, and betrayed gross ignorance of the simplest elements of Scripture truth.

2997. Lord Bishop of *Ossory*.] Do you mean that the Kildare-place Society provided no reading books but the New or Old Testament?

No; I am speaking of the schools as I found them; the schools that applied to be admitted as national schools.

2998. You do not mean that those schools formed a fair specimen of the kind of education that was introduced and carried on by the Kildare-place Society?

I speak of them as I found them.

2999. But you have said that that was five years after the Kildare-place Society had the power of supplying either inspection or books, and other school requisites?

Yes; but I am speaking as to the simple fact, and your Lordship is accounting for the fact as I found it: there is no contradiction here.

3000. But you know the fact, that although the Kildare-place Society had been originally connected with the schools, it had ceased to have any efficient means of carrying them on, and that at the time of which you speak it had not the means of supplying the schools with books, or other school requisites, the funds of the society having been withdrawn five years before?

Certainly.

3001. Admitting to the fullest extent that the national system is in many respects a great advance upon the Kildare-place system, have you any means of knowing whether it is a greater advance upon the Kildare-place system than the Kildare-place system was upon the kind of popular education which existed previously in the country?

I believe that the Kildare-place system was a great advance upon what preceded it, and that popular education in Ireland owes very much to the Kildare-place system. But I think the training of its teachers was rather mechanical than intellectual, and did not appeal so much to the judgment as the present system does.

3002. Have you any means of judging whether the Kildare-place system was not as great an advance upon the popular system of education which preceded it, as the National Board has been upon that of the Kildare-place Society?

That is a difficult question to answer exactly as it is put; but I should say this, that it was a great advance; it was the first step made in the improved system of education, and proverbially it is the first step that tells, as a work well begun may be said to be half finished.

3003. Lord *Ardrossan*.] In the schools under your inspection are the Scripture Extracts much read by the Roman Catholic children?

I found them almost universally read; I may say, without qualification, universally, for I do not recollect a single exception in schools under Roman Catholic managers and by Roman Catholic children in the years 1838, 1839 and 1840; but about the beginning of the year 1840 the Scripture Extracts, as well as the Sacred Poetry, were withdrawn from the tabular heading of our reports, and consequently it ceased to be our obligatory duty to make any inquiries whether they were taught in the schools or not; but up to 1844 they were very

W. M'Creedy, Esq.

27th April 1854.

generally used, as they continued, I believe, still to be used in large numbers of schools until very recently.

3004. How did they come to cease to be placed in the heading of the list of books with respect to the use of which the Inspectors were to inquire and report?

I never could ascertain that; I merely know the fact that their titles were included in the heading of the batch of reports printed in March 1840, and that they ceased to appear in the batch of reports printed in April 1840.

3005. But is it the fact that those books are very little read now in the schools under your inspection?

I cannot speak positively from my own personal observation as to that fact, it being now withdrawn from our obligatory duty to inquire into it. But the return made to Lord Clancarty's Motion shows that in some 1,800 schools they were altogether recently still read, either occasionally or habitually.

3006. Earl of *Desart.*] Would it not be a notorious fact, that if these books were used in a school or not, which must come to your knowledge, upon your inspection of the school, without making it an especial subject of inquiry?

It might or it might not; but for years past it has not been the practice, as it has not been the duty, of the officers of the Board to inquire especially into the fact.

3007. You would be aware of any strong feeling of opposition to their use if such feeling of opposition existed?

Yes, very likely; but the truth is, I have been now 16 years in the service of the Board, and no objection was ever made to me as Inspector by pupil, parent or patron, to either of the works in question, namely, the Scripture Lessons and the Sacred Poetry.

3008. If you did not hear that such feeling of opposition existed, would you not conclude naturally that they were read?

I could not draw such a conclusion as that; from the very fact that those books have been taken from the heading of our reports, I confine myself in my inspection to what I consider to be the object of the Commissioners in sending me out, and I do not make inquiries as to other things. I confine myself merely to those points which are given in my report; and as there is no question bearing on the reading of the Scripture Extracts in the present form of the report, I do not make any specific inquiry regarding the matter; and I therefore could not say, of my own personal knowledge, whether they are read in the schools or not.

(No. 1.)

W. M'Creedy, Esq.

27th April 1854.

PROGRAMME of EXAMINATION and COURSE of STUDY for TEACHERS of NATIONAL SCHOOLS.

QUALIFICATIONS of PROBATIONARY TEACHERS. — PROBATIONERS.

The Candidates will be required :—

1. To read with correctness, ease, and intelligence, any passage selected in the first four Lesson Books. — Reading.

2. To write a bold, free hand, and exhibit a knowledge of the principles of penmanship, and of the rules for teaching writing. — Writing.

3. To write from dictation, with correct spelling, any passage read slowly from the Third Lesson Book. — Spelling.

4. To be familiar with the principles of the elementary rules, and with Proportion, and be able to work, with facility, neatness, and accuracy, sums in these rules, and in Commercial Arithmetic. — Arithmetic.

5. To parse any short, easy sentence in prose, and to exhibit an acquaintance with the elements of Grammar. — Grammar.

6. To be acquainted with the general outline of the great divisions of the Globe. — Geography.

The Female Candidates will not be required to know Commercial Arithmetic.

QUALIFICATIONS for the THIRD CLASS. — THIRD CLASS.

The Candidates for promotion to this Class will be required :—

1. To read with ease and expression ; and be familiar with the principles of Reading, and with the principles and difficulties of Pronunciation.† — Reading.

2. To write from dictation, in a neat, free hand, with correct spelling and punctuation, any passage read from the National Lesson Books. — Spelling.

3. To know, in addition to the rules mentioned in the course for Probationers, Fractions, Involution, Evolution, and to be acquainted with the rules of Mental Arithmetic. — Arithmetic.

Female Teachers will not be required to proceed beyond Practice to qualify for this Class.

4. To parse any sentence submitted to them, and to analyse the words, giving the roots, prefixes and affixes. — Grammar.

Female Teachers will not be examined to the same extent in the latter exercise.

5. To know the elements of Mathematical and Physical Geography, the Geography of Ireland, and the general Geography of Europe. — Geography.

6. To be acquainted with the principles of Book-keeping, and the mode of keeping Farming Accounts. — * Book-keeping.

7. To be acquainted with the Measurement of Plane Surfaces. — * Mensuration.

8. To be familiar with the improved modes of Teaching, and with the Rules and Regulations of the Commissioners. — Art of Teaching.

9. To be prepared for examination on the subjects treated of in :—
   - The National Lesson Books, to the Fourth inclusive ;
   - Easy Lessons on Money Matters ;
   - Introduction to the Art of Reading, 1st Part ;
   - Spelling Book Superseded ;
   - Geography Generalized, first eight Chapters ;
   - * Board's Treatise on Book-keeping ;
   - * Board's Mensuration, Sections 2 and 7 ;
   - Outline of the Methods of Teaching ;
   - * Agricultural Class Book.

QUALIFICATIONS of SECOND CLASS TEACHERS. — SECOND CLASS.

They will be required :—

1. To write grammatically, and with correct spelling and punctuation, the substance of an easy lesson read twice over. — Grammar and Spelling.

2. To know the general Geography of the remaining great divisions of the Globe, the Geography of the British Empire, and of Palestine. — Geography.

3. To be acquainted with the outlines of General History. — History.

The Female Teachers will be examined on Mental Arithmetic.

4. To

† *Principles of Pronunciation.*—As explained in the Spelling Book Superseded, and in the Introductory part of the Dictionary (Mr. Sullivan's).

* Natural Philosophy. 4. To possess some knowledge of the elementary principles of Mechanics, Hydrostatics, Pneumatics, Optics, and Physiology.

* Geometry. 5. To know the First and Second Books.

* Mensuration. 6. To be familiar with the rules for the Measurement of Solids, the principles on which these rules depend, and with the elements of Land Surveying.

* Algebra. 7. To know the elementary rules, and be able to solve Simple Equations.

* Natural History. 8. To be acquainted with the classification and habits of Vertebrated Animals.

* Art of Teaching. 9. To be prepared for examination on Dawes' Suggestive Hints on Secular Instruction.

10. To be prepared for examination on the subjects treated of in :—

Fifth Book of Lessons, Sections 2,* 3, *4;
Introduction to the Art of Reading, Part II.;
* Geography Generalized;
* Epitome of Geographical Knowledge, Book III., and Period VII. of Book IV.;
* Board's or Thomson's Treatise on Arithmetic;
* Thomson's Euclid, Books I. and II., with the Exercises thereon;
* Thomson's Algebra, Chapters 1, 2, 4, and 8;
* Board's Mensuration, Sections 4, 5, 6, and 11;
* Lessons on Reasoning, Parts I. and II.;
* Professor M'Gauley's Lectures on Natural Philosophy, Part I., Chapters I., II., III., IV., and first 54 paragraphs of Chapter V.
* Patterson's Introduction to Zoology, Part II.

First Class. QUALIFICATIONS of FIRST CLASS TEACHERS.

They will be required :—

Art of Teaching. 1. To write a short essay on a given subject connected with the organization and management of Schools, and the general principles of Education.

The Female Teachers will be examined on the 3d Section of the Fifth Book, the Geography Generalized, and 3d Book of the Epitome of Geographical Knowledge.

* Geometry. 2. To know the Third and Fourth Books.

* Trigonometry. 3. To be acquainted with the resolution of Plane Triangles, and with the use of Logarithms.

* Algebra. 4. To know Quadratic Equations.

* Natural Philosophy. 5. To have a popular acquaintance with the Laws of Heat, the structure of the Steam Engine, and the Elements of Chemistry.

6. To be prepared for examination on the subjects treated of in :—

Fifth Lesson Book, Sections 1 and *5;
* Lessons on Reasoning, Parts III., IV., and V.;
* Thomson's Euclid, Books III. and IV., with Exercise thereon;
* Thomson's Algebra, Chapters 3, 5, 6, and 9;
* Professor M'Gauley's Lectures on Natural Philosophy, Part I., Chapters VI., (except the Article on Photography), XI., and XII., and (for *Elements of Chemistry*) Part II., Chapters I., II., and III.
* Johnston's Catechism of Agricultural Chemistry, or any other Treatise on the same subject which the Commissioners may publish or sanction.

The Female Teacher will not be required to be prepared on the subjects marked with an asterisk.

Candidates for promotion must be prepared for examination in any of the subjects prescribed for the class or classes below that to which they desire to be raised.

GENERAL CONDITIONS.

The minimum of proficiency required of the teachers of each class is stated in the preceding programme.

All teachers must remain at least one year in a lower division of any class, before they are eligible for promotion to a higher division of the same; and they mustremain two years in a lower class before they are eligible for promotion to a higher class.

This regulation does not apply to Probationary Teachers, nor to teachers who may be promoted on the recommendation of the Professors at the termination of the course of training.

None but teachers trained at the Normal School of the Commissioners are eilgible for promotion to *any division of the First Class*, and only upon the recommendation of the Professors, or of a Board of Inspectors.

Examinations are to be held, at specified times, by the Inspectors, with the view of promoting meritorious teachers; while those who may have conducted themselves improperly, or in whose schools the attendance has considerably decreased, will be liable to be depressed.

No teacher will be admitted to examination with a view to promotion, on whose school a decidedly unfavourable report has been made by the District Inspector within the previous year.

Teachers will not be eligible for promotion, unless, in addition to satisfactory answering in the course prescribed for the class to which they aspire, it appears from the reports of their

their respective District Inspectors that their schools are properly organized and well conducted, that adequate exertions have been made by them to keep up a sufficient average attendance; that their junior classes are carefully taught, and that a fair proportion of the pupils of the higher classes, besides being proficients in the ordinary branches of Reading, Spelling, and Writing, are possessed of a respectable amount of knowledge in, at least, Grammar, Geography, and Arithmetic. In female schools it will be further requisite that instruction in plain needlework, including sewing, knitting, and cutting out, be given to all girls capable of receiving it, and that they exhibit a due proficiency in this department.

It must also appear from the reports of their Inspectors, that their School Accounts have been regularly and correctly kept, that their schools and school premises have been preserved with neatness and order, and that cleanliness in person and habits has been enforced on the children attending them.

None can be appointed as Assistant Teachers whose qualifications are not equal to those required of Probationers.

Satisfactory Certificates of character and conduct will be required of all candidates.

By Order,

MAURICE CROSS,
JAMES KELLY, } Secretaries.

EXAMINATION OF TEACHERS.

GENERAL REGULATIONS.

I. It is intended that a general examination of the teachers shall take place every fifth year. (The first general examination for male teachers having taken place in 1848, the second will be held in the current year 1853. The ordinary special examination for female teachers will take place this year as usual.)

II. That a special examination shall be held in each of the intervening years.

III. That at these special examinations there will be required to attend—

1st. All candidates for promotion.
2d. All probationers.
3d. Teachers who may have been absent from the examination to which they had been previously summoned.
4th. Those whose answering at such previous examination may have been unsatisfactory.
5th. Those whom the District Inspector may think proper for special reasons to summon.

IV. Trained teachers, except at their own request, and with the sanction of the District Inspector, will not be required to attend any examination that may be held during the three years subsequent to the date of their classification by the Professors, at the expiration of the course of training.

V. National teachers, 45 years of age and upwards, who have served under the Board for a period of not less than 15 years, or teachers who have attained 50 years of age, and served not less than 10 years, will not be required to attend any examination, provided they have been already examined and classed by the Professors, or a Board of Inspectors.

VI. As the Commissioners have decided that *teachers must remain two years in a lower class before they are eligible for promotion to a higher*, the candidates for examination, with a view to promotion, must, each year, be restricted to those who come under this condition. With this restriction, however, it is to be understood, that deserving teachers may, at the second and all subsequent examinations, as well as at the first, be promoted from any division of one class to any division of a higher (except untrained teachers, who cannot be placed in the first class), without requiring them to pass through intermediate divisions.

VII. Teachers who may have absented themselves, without satisfactory reason assigned, from the examinations of previous years, will be liable to be dismissed, should they not present themselves when again summoned.

All teachers also who may be *specially* summoned, and who shall be absent without a sufficient reason, will be liable to be fined or depressed.

VIII. The written part of the examination for male teachers, which will occupy one whole day, will be held by the District Inspector, in Easter week, at such central point in his district as he may think proper to fix upon.

IX. The period for the oral examination of the male teachers, and for the examination of the female teachers, will be afterwards appointed; these examinations to be conducted by a Head Inspector, aided by the Inspector of the district.

X. It is required that all those who may seek to become candidates for promotion within the limits already laid down, shall intimate to the District Inspector, before the 15th March, that such is their wish, and he will inform them whether they may present themselves for examination.

Note.—Every National Teacher will be furnished, on application to the District Inspector, with a Copy of the Programme of the Course of Study, in which is stated the minimum of proficiency required for each Class.

W. M'Creedy, Esq.

27th April 1854.

(No. 2.)

District, _____

MALE TEACHERS.

CERTIFICATE for TEACHERS already classified, who attended at written Examination as Candidates for Promotion.

I CERTIFY that the Teachers whose names are annexed have their Schools properly organized and well conducted;

That adequate exertions have been made by them to keep up a sufficient average attendance;

That their junior classes are carefully taught, and that a fair proportion of the pupils of the higher classes, besides being proficients in the ordinary branches of Reading, Spelling and Writing, are possessed of a respectable amount of knowledge in Grammar, Geography and Arithmetic;

And further, that their School Accounts have been regularly and correctly kept;

That their Schools and School-premises have been preserved with neatness and order;

And that cleanliness in person and habits has been enforced on the children attending them.

_____ District Inspector.

Date _____

N.B.—This return is to be forwarded to the Secretaries within a *fortnight* from the day on which the written exercises take place.

Name of Teacher.	School.	Present		At what Examination placed in		Class and Division to which he aspires.	State your Opinion of his Written Exercises, and whether you deem them such as to warrant his being recalled to the Oral Examination.
		Class.	Division.	Present Class.	Present Division.		

(No. 3.)

W. M'Creedy, Esq.

27th April 1854.

District,_____

FEMALE TEACHERS.

CERTIFICATE for TEACHERS already classified, who attended at written Examination as Candidates for Promotion.

I CERTIFY that the Teachers whose names are annexed have their Schools properly organized and well conducted;

That adequate exertions have been made by them to keep up a sufficient average attendance;

That their junior classes are carefully taught, and that a fair proportion of the pupils of the higher classes, besides being proficients in the ordinary branches of Reading, Spelling and Writing, are possessed of a respectable amount of knowledge in Grammar, Geography and Arithmetic;

That instruction in plain Needlework, including sewing knitting and cutting-out, is given to all girls capable of receiving it, and that they exhibit a due proficiency in this department;

And further, that their School Accounts have been regularly and correctly kept;

That their Schools and School-premises have been preserved with neatness and order;

And that cleanliness in person and habits has been enforced on the children attending them.

_____District Inspector.

Date_____

Name of Teacher.	School.	Present		At what Examination placed in		Class and Division to which she aspires.	OBSERVATIONS.
		Class.	Division.	Present Class.	Present Division.		

W. M'Creedy, Esq.

27th April 1854.

(No. 4.)

Sir, 185 .

The Commissioners of National Education having determined that a public examination shall be held in the schools during the middle term of each year, I am directed to inform you that it is my intention to hold such examination at school-house, on the day of .

I am further directed to request your presence, and that of any other parties in the neighbourhood, interested in the education of the pupils attending that school.

I remain, sir,
Your obedient servant,

Inspector of National Schools.

To

Manager of School.

(No. 5.)

Memoranda to be observed in the Written Examination.

Docket.—This is to be filled up carefully the first thing after the teachers have taken their seats, and is to be attached afterwards to their papers.

Written Exercises.—These to be given on *separate half sheets*, or single leaves; each half sheet or leaf to have written at top the name of the teacher, and that of his school; to be written on *one side only*. In the same leaf or page no more than one subject to be entered on, and each answer to be separated from the next following by a black line drawn right across from side to side of page. The subject of the questions to be written in large characters immediately under the teacher's name at top.

Margin.—A margin of one inch and a half to be marked off on left-hand side of each leaf, and nothing to be written therein except the numbers of the questions, and the words of the parsing exercise.

Style of Answers.—*Yes* or *no* is not to be taken for an answer, unless accompanied with some development or expansion of the thought; and in Algebra, Arithmetic and Mensuration, the whole work must be transferred to the paper, if previously wrought out on slate, and not the *result* or *answer merely*.

Printed Questions.—The first half-sheet or page of each paper to be given out for the morning's sitting, and the second after re-assembling; and while it is not necessary that all should be attempted, it is expected that some questions at least upon *each* subject will be answered. The first sitting may extend from 10 to 1½ o'clock, and the second from 2 or 2½ o'clock to 5 o'clock. The papers given out in the morning are to be taken up by the Inspector at 1½ o'clock, with the answers furnished thereto by the teachers, and are not to be *again given to them.*

Conduct of Teachers.—No books, prepared notes, or manuscripts of any kind to be allowed in the hands of the teachers; no prompting or conversation among them; nor any questions permitted, except those which may be addressed to the Inspector. As a *general rule*, no one to leave the room during the examination, except at intermission; but should any be obliged, the paper he may be engaged on is to be given up before going out, and is not afterwards to be restored, *or the subject of it again taken up.*

Paper C. is for candidates for third class, and for those who, already in it, seek its higher division; B. is for candidates for second class, and for those who, already in it, seek only its higher division; A. is for candidates for admission to first class, or promotion in it.

In noting the answers, the following marks, in *red ink*, to be used, for the sake of uniformity, viz.: "*satisfactory*," "*imperfect*," or "*unsatisfactory*," as the case may be, including under the last head answers either wholly wrong, or so defective, as not to admit of being ranked under the second.

Note.—These marks should be entered in the *margin*, immediately under the number of the question to which the answer refers. All bad spelling should be marked thus (1) in *red ink*, wherever observed throughout the exercises, and a list of the words thus misspelled given at the close of each teacher's papers, and all grammatical errors should be *underscored.*

(No. 6.)

W. M'Cready, Esq.

27th April 1854.

(No. 6.)

EXAMINATION of TEACHERS.

DOCKET to be filled by the TEACHER.

Name of School_____

Name of Teacher_____

Age_____

Whether trained or not_____

Date of Training_____

Present Rate of Salary from the Board_____

Date from which present Salary commenced_____

Present Class_____

Present Division_____

When placed in present Class?_____

In present Division?_____

By whom?_____

Date of your last *Oral* Examination_____

State where Examined_____

When appointed under the Board?_____

Do not write on, or soil, the other side of this Docket.

W. M'Creedy, Esq.

27th April 1854.

Written Exercises.

General Character of

- Paper
- Writing
- Spelling
- Composition

State of School as regards

- Method of Teaching
- Extent of Instruction
- Discipline
- Proficiency of Junior Classes
- Proficiency of Senior Classes
- Cleanliness

Answers to Questions in

	Satisfactory.	Imperfect.	Unsatisfactory or Wrong.
Grammar			
Geography			
History			
Money Matters			
Reasoning			
Lesson Books			
Arithmetic			
Algebra			
Geometry, Mensuration			
Natural Philosophy			
Book-keeping			
Totals			

Oral Examination.

Reading			
Parsing			
Grammar			
Etymology			
Spelling Book Superseded			
Outline Maps			
Geography			
History			
Money Matters			
Reasoning			
Lesson Books			
Arithmetic			
Algebra			
Geometry, Mensuration			
Natural Philosophy			
Book-keeping			
Agriculture			
Methods of Teaching, and School Accounts			

(No. 7.)

W. M'Creedy, Esq.

27th April 1854.

SCHOOL RETURNS.

The Teacher is requested to answer the following Queries as accurately as possible.

1. Name of School - - - - _____ County _____
2. Name of Teacher - - - - _____ Aged _____ Years.
3. If married, state Number in Family - _____
4. Were you educated at a National School? - - - - - - - - _____
5. Name the National School at which you have received the chief part of your education, and state the length of time you attended - - - - - - - _____
6. If ever employed as a paid Monitor in a National School, state so, and name the School - - - - - - - - _____
7. In what year trained? - - - _____
8. How many years and months have you been teaching? - - - - _____
9. How many years and months have you been teaching under the Board? - _____

1852.	Enter from the Report Book the Totals for each Month			Amount of School Fees received each Month.
	Of Number in Class. *	Of Number present. †	Of Number of School-days.	
July - - -				
August - - -				
September - -				
October - -				
November - -				
December - -				
TOTAL - - -				

1853.	Enter from the Report Book the Totals for each Month			Amount of School Fees received each Month.
	Of Number in Class. *	Of Number present. †	Of Number of School-days.	
January - -				
February - -				
March - - -				
April - - -				
May - - -		"		
June - - -				
TOTAL - - -				

* The Totals for this column will be obtained by adding the Totals of *Number in Class* for each school-day.

† The Totals for this column will be obtained by adding the Totals of *Number present* for each school-day. (This Total is that given in the Report Book, and which, divided by the Number of School-days, yields the average for the month.

W. M'Creedy, Esq.

27th April 1854.

10. Amount of School requisites purchased during the year ending with June 1853 - - - - - - - -

11. Yearly amount of local contributions (not school fees) - - - - -

12. To what did your whole income, *derived from the School*, amount, for the year ending with June 1853? - - - - Board's Salary, £. : Fees, £. Contributions, £. : Total, £.

13. State the annual value of dwelling-house, or land, if any attached to School, and held rent-free - - - - -

14. If possessed of any source of income* not derivable from your day-school, state its nature and emoluments - - -

15. Do you yourself pay any rent, and what, for the School? - - - -

16. If any others in same School paid by the Board, state their office and their respective salaries; state also the amount of their other emoluments, if any, derived from the School - - - - - -

17. What are the rates at which the children are admitted? - - - -

18. Of the number on the rolls in June 1853, how many were entered at each separate rate? - - - - - -

19. And how many were gratuitous? -

20. How many children were on the rolls at the end of June 1853? - - -

21. How many children were admitted to the School during the year ending with June 1853? - - - - - - - -

22. How many were struck off during the same period? - - - - -

☞ You will please bring this return with you on the day appointed for your oral examination.

* Such as Tuitions, Night-schools, Clerkships, &c.

(No. 8.)

W. M'Creedy, Esq.

27th April 1854.

RETURN to be made out by the DISTRICT INSPECTOR, and handed to the HEAD INSPECTOR before the Classification of the Teachers examined be determined.

District _____

County - - - - - - -

Roll No. - - - - - - -

School - - - - - - -

Teacher's Name - - - - - -

Class and Division - - - -

Under what head of General Regulations summoned - - - - - -

General observance of Rules of Board -

Method of teaching - - - -

Extent of Instruction imparted, or Branches taught - - - - -

State of School as regards—

Discipline and order - - -

Proficiency of Junior Classes -

Proficiency of Senior Classes -

Cleanliness—

Of School-room - - - -

Of School premises - - -

Of Children - - - -

State of School Accounts—

As to accuracy - - - -

As to neatness - - - -

Average for the year - - - -

Have the Reports for the last year been favourable or not? - - - - -

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 28° Aprilis 1854.

LORDS PRESENT:

Earl of Carnarvon.	Viscount Clancarty.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Viscount Hutchinson.	Lord Ardrossan.

THE LORD ARDROSSAN in the Chair.

JAMES HEALD, Esquire, is called in, and examined as follows:

3009. *Chairman.*] YOU were Member for Stockport in the last Parliament?
I was.

3010. You are not now in Parliament?
I am not.

3011. The Committee understand that you travelled through Ireland some short time ago, and that during your journey you made it your business to investigate the national schools to a great extent?
In the autumn of 1851 I paid a visit to Ireland for various purposes; among the rest, when I had an opportunity, I availed myself of it to visit national schools when I was in a locality in which they existed.

3012. Will you state to the Committee what your opinion is of the system generally?
In the first instance I wish to say, that my object in visiting the schools was, as the subject had been so frequently discussed in the House of Commons, and my attention had been particularly drawn to it, to ascertain by personal observation whether the impressions that I and others had received of its working and general character were correct or not. It was a duty that I felt I owed to myself, as far as I had the means of doing it, to endeavour to confirm my impression if it was a right one, or correct it if it was erroneous; I went there, therefore, I think, with a disposition not to prejudge the question, but to keep myself open to all the evidence that I could collect. Pursuing that object, I paid particular attention to what has from the first appeared to me to be considered of primary importance in the construction of the system, I may say the *beau ideal* of it, and that is, the combination of children of all classes to enjoy together the advantages of a united education. I came away much as I went. I think my impression was rather confirmed than diminished, that as far as that feature of the system was concerned, if it had not altogether failed, it had not, to the extent that its best friends had desired, been realized.

3013. The result of your inquiries has led you to the conclusion, that as a system of united education it has, to a great extent, failed?
Yes, throughout Ireland generally, with the exception of the North of Ireland. The province of Ulster I found was an exception to the other parts of Ireland which I visited. I found more of combined education in that province than I found elsewhere; in fact, I can scarcely say that I did find it to exist at all in any school that I visited in any other part of Ireland. I visited, more or less, for this purpose, schools existing in the counties of Galway, Roscommon, Cork, Antrim, Down, Dublin and Armagh.

J. Heald, Esq.

28th April 1854.

3014. You thought that in the North of Ireland the system had to a great extent succeeded, having regard to the different classes of the population?

In some of the schools in Belfast and its vicinity I found a mixed education to prevail to a considerable extent. In the town of Belfast, for instance, where the schools were under Protestant patronage, there was a very considerable attendance of Roman Catholic children as well as children of other Christian bodies. In some of those schools under Protestant patronage I found a fair proportion, according to the number of the population, of Roman Catholic children receiving education with children belonging to the Established Church, to the Presbyterian body, and other non-conformist bodies; but as regards the schools under Roman Catholic patronage, I found, I think with not an exception, that the children attending those schools were Roman Catholic children. I have with me some notes that I made at the time, but I believe those are the facts of the case pretty nearly.

3015. What opinion did you form with respect to the secular education given under the national system?

According to the peculiar character of the locality in which the schools were situated, my opinion somewhat varied; I found in the rural districts very imperfect specimens of what properly is comprised under the term "education;" while in the midst of some of the large populations I found cases which went to show that if circumstances were favourable to the carrying out of the system, and if their operation tended to making a school a separate school, then the secular education was very fair; and one or two instances in which I thought it was very good. I might allude particularly to the city of Cork for illustration; but in the rural districts, among the smaller schools, I cannot report favourably as to my impression of either the character or the amount of the secular education given.

3016. Comparing the secular education given in Ireland with the secular education given in England, what is your opinion of it?

My opinion is, that it is not equal to that given in this country, though in England there are exceptions to that general observation; I found in some instances the secular education given in Ireland quite equal to any I have met with in England; in one or two cases it was of a superior order.

3017. Earl of *Wicklow*.] Have you examined the working of the system in England with the same attention and with the same view with which you examined it in Ireland?

I have not; the circumstances do not appear to me to be parallel. I have not felt any inducement to do so. What I know of education in England is the result of being mixed up with it in various forms in connexion with different religious bodies, and as being a resident in England.

3018. Lord *Ardrossan*.] Have you turned your attention to the religious portion of the education given in the national schools in Ireland?

I have, where I had opportunity.

3019. What is your opinion of that?

I may say that generally my opportunities of forming an opinion were very limited and partial; when I was in a school under Roman Catholic patronage, a sense of delicacy would not allow me to remain if I found the hour had arrived for religious instruction; sometimes both in town and country I arrived at the school only a short time before three o'clock, when the school was in a state of transition preparing for it, and therefore I felt compelled to withdraw.

3020. You are now speaking, I presume, of the separate religious instruction?

Of the separate religious instruction.

3021. Can you give the Committee any information with regard to the combined religious instruction which is carried on?

I was never present in any school at the time when that was given.

3022. Did you investigate in any way in the schools which you visited how much of such combined religious education was given?

In one or two instances I did so by inquiry of the schoolmaster, or of persons without, who seemed to be tolerably well acquainted with it; but I found, generally speaking, that where the class of attendance was of the kind I have already alluded to, almost entirely of one religious denomination, it was principally confined to particular religious instruction, and I did not meet with any instances to the contrary.

3023. Did you visit any schools within the precincts of nunneries?
No, I did not; I might have done so in the city of Cork, where I have found, since I was there, a very large one existed; my attention was turned to it as an educational establishment, but not as a national school; I have since regretted that I lost the opportunity.

3024. Earl of *Wicklow.*] When you say that from a sense of delicacy you withdrew when the religious instruction was commenced, do you mean when the religious instruction to the Roman Catholics was commenced?
I confined my observation to the cases of schools which were under Roman Catholic patronage, where the scholars were all Roman Catholic children.

3025. It was solely in those cases where the scholars were all Roman Catholics?
Yes.

3026. I need not therefore ask you if you observed the children of a different religious persuasion retire also when you thought it necessary to do so?
There were none of that class.

3027. Have you ever had an opportunity of attending when the religious instruction to children of the Protestant persuasion was given in any school?
No, not in any national school.

3028. Earl of *Desart.*] In observing the different schools under the patronage of Protestants, Roman Catholics and Presbyterians, did you observe any marked difference in the mode of conveying to the children the combined religious instruction?
I never in any of the schools which were under Roman Catholic patronage witnessed the giving of combined religious instruction. With respect to those under Protestant patronage, which were principally in Belfast and the neighbourhood, I had an opportunity of doing so, but not of comparison.

3029. Is it your impression from what you have observed, that a Protestant parent could, with confidence, send his child to receive instruction in a school under Roman Catholic patronage, or, *vice versâ*, that a Roman Catholic could send his child to a school under Protestant patronage?
I am not able to answer the question to my own satisfaction.

3030. Viscount *Clancarty.*] You mentioned that your opinion was, that the secular instruction given in England was, upon the whole, better than that given in Ireland?
As a whole, I think it is.

3031. You were understood to state, that you had not made a general inspection of the schools in England. From what source have you derived your information with respect to the character of secular instruction in England?
From the fact that for the last 30 or 40 years I have visited schools in various parts of the kingdom, though not always with any specific object.

3032. You made an observation in reference to your visit to schools in the North of Ireland, that you had observed that, to a great extent, the mixed system prevailed in the schools under Protestant patronage, but not in schools under Roman Catholic patronage. Did you inquire into the reason of that, or can you state to the Committee any reason which occurred to your own mind as accounting for it?
My observations were principally directed to the peculiar circumstances of the population of Belfast, a large Protestant population being resident there; and I found in most parts of Ireland there is a far greater disposition on the part of Roman Catholic parents to send their children to Protestant schools, than there is on the part of Protestant parents to send their children to Roman Catholic schools.

3033. Do you conceive that to arise from a greater confidence being felt by the parents in the faithfulness with which the system would be administered, and in the general efficiency of the system under Protestant management?
As far as I have had an opportunity of judging, I have not found that the parents of Roman Catholic children have any very strong objection, if they are left to themselves, to send their children to Protestant schools, or to their receiving

J. Heald, Esq.
28th April 1854.

religious instruction in them. As far as my experience goes, rather the contrary is the fact; but in the working of the national system I have found that whereas, at certain periods during the last 20 years, there has been an attendance of Protestant children in the schools under Roman Catholic patronage, there is now a very considerable diminution in that attendance.

3034. Does it appear to you that there is any greater efficiency in the secular training to be obtained in the schools under Protestant patronage, than in those which are under Roman Catholic patronage?

As a rule I would give that as my impression; but I have already said that there are some very honourable exceptions on the other side.

3035. You said you regretted that you had not visited the nunnery school in Cork, because you were not aware that that school was under the national system of education. Do you know where the school is situated in the town of Cork?

I should know it if I were in Cork again. I do not know that I can describe the locality correctly.

3036. Was there no indication over the entrance to the school of its public character?

I passed it, but I did not notice any. If there had been anything to attract my attention to it as a national school, I certainly should have paid it a visit. I paid a visit to a national school, called Blackrock, which I think is in the same vicinity, if not immediately contiguous.

3037. Is that a school having 131 girls in it?

Yes; I believe it is.

3038. Did you hear of it when you were in Cork?

I heard that there was a school carried on there, though I did not hear of it as a national school. One of the greatest difficulties I had in visitation and inquiries, was the difficulty of finding out what was a national school. For example, with respect to a school to which I would give all honour, in the city of Cork, St. Patrick's school, when I directed the car driver to take me to the national school, pointing out the locality where I had had it described to me, he drove me to a school, the designation of which, as I found, engraved on the pediment was St. Patrick's. I said, "This cannot be the school I wish to visit." I could not conceive that I should find the principal school in Cork with such a designation, when I was seeking what was national. The driver said he knew of no other. He said, "It is a Roman Catholic school." I said, "I shall not take it on your *ipse dixit*. Do you know a gentleman I met on the steam packet last night, who keeps a large boarding-school in this locality?"—describing it to him as well as I could—"Drive me to him, and let me make inquiry of him what it means." He did so, and I fortunately found the gentleman. He told me that the car driver was right as to the fact, but he was not surprised at my astonishment at what he had said.

3039. Lord Bishop of *Ossory.*] It had not the inscription "National School" over it, in addition to St. Patrick's School?

To the best of my recollection it had not.

3040. Viscount *Clancarty.*] Was it a nunnery school, or a monastery school?

Neither; it is one of the schools which afforded me, as far as regards the character and the amount of secular instruction given in it, the most satisfaction. After I had ascertained that though designated St. Patrick's School, it was a national school, I entered it, and at a very fortunate time of the day. It was the forenoon. I found the master well disposed to receive my visit. I told him generally what my object was, without stating more than an ordinary visitor would have done, and that I should be glad to wait and have the advantage of witnessing the examination of some of the classes. It was a school which impressed me at the moment of entering it for its order and the character of its youth.

3041. Earl of *Carnarvon.*] Was that a model school?

It was not; it was an ordinary non-vested school. He proceeded to summon two classes, one after the other, and their progress in geography, for instance, was most gratifying; quite equal, I think, to any, under similar circumstances, which I should have met with in England. While we were engaged, a gentleman, evidently a clergyman, whom I found afterwards to be a Roman Catholic clergyman, entered the school, and, passing us, entered the desk and took part in the examination. I was pleased with the intelligence of the questions which he put, although

although I thought him a little unceremonious, and that led me to inquire who the gentleman was. After I had left the boys' school, I proceeded to find the girls' school, which was immediately over it. The site of the building being cut out of a projecting rock, and the entrance to the girls' school being on a higher elevation, as well as the way to it being at some distance from the entrance to the boys' school, in turning up to it I met the same gentleman, and we entered into a conversation. I told him he would probably have been surprised to have found me engaged with the master, and then I informed him of my object; and, presuming that he might be the patron, I stated that I wished to ascertain particularly whether a system founded on the principle of combined education had practically an existence in their schools, and if so, to what extent. I said I came to Ireland with the impression, that though it did exist, yet that it did not prevail to any great extent, and, as far as it did exist at all, it was declining; and I said my observations, since I came, had tended to confirm my impression, but I should like to ask him whether, in his opinion, my impressions were correct or not. He said, in substance, if not in so many words, "You are perfectly right in your view of the case; this school is an example of it; and that is the operation at the present day, and it will be more so."

3042. Viscount *Clancarty.*] Do you recollect his name?
I have reason to believe his name was Browne.

3043. You found that the children were well taught there, did you?
Yes; but there was not a Protestant child in the school.

3044. What were the ages of the children generally?
From recollection, I should think they ranged from 16 down to five.

3045. In fact, it was a fair sample of what a school should be?
Yes; for the purpose of secular education.

3046. Earl of *Wicklow.*] There did not appear to be any considerable proportion of Protestant children in the school?
I believe there was not one.

3047. Was the examination conducted by the patron, Mr. Browne, of a religious character?
No; he fell in with the course of the geographical lesson which the master had entered upon, and pursued it.

3048. Earl of *Desart.*] Have any schools ever come under your own observation in the Roman Catholic districts of Ireland, which are under private management, where the Scriptures are read in their integrity, and a considerable attendance of Roman Catholics takes place, in spite of the opposition of the priests?
I think I visited two or three schools so circumstanced.

3049. Do not you think it is a fair inference from that circumstance, that when objections are made to some of the combined religious books, such as have been made lately, those objections may generally be supposed to arise not from the parents but from the priests?
I believe, as I have said before, from what I have met with in Ireland, as well as from information derived from other sources, that if no influence unfavourable to the attendance of the children when the Scripture instruction is given were exerted, the parents would not themselves raise any obstacle.

3050. Does not that lead you to feel that we are playing into the hands of the priests, by giving them the power to exclude all such books by the opposition of a single parent?
Certainly; I have a strong conviction of that kind.

3051. Lord *Ardrossan.*] Have you found very strong objections entertained by the priests generally to the secular portion of the national system?
Not to the secular portion.

3052. But you have to the combined religious portion of the instruction?
To the combined religious portion of the instruction.

3053. Is it your opinion, that if the priests should continue their opposition to all combined religious instruction, it could not long exist in Ireland?

J. Heald, Esq.

28th April 1854.

I think it would drive us to the other alternative, that of pursuing by a separate system the objects of general education.

3054. Did you hear any objections raised by Roman Catholics to the religious portion of the reading books?
I did not.

3055. On no occasion?
On no occasion.

3056. You did not see any reason to expect that attacks would be made upon those portions of the books?
I do not know that I ever had an opportunity of conversation with any one, except the gentleman whom I have named at Cork, upon those points.

3057. I presume you are of opinion, that if any change were made in that respect it would be a very great loss to the system?
I am.

3058. Lord Bishop of *Ossory*.] Did you find in other parts of Ireland, as well as in Belfast, any united education in schools under Protestant patronage?
I did, in one or two schools in the neighbourhood of Armagh; and in a few other places, also, I observed it. I think they were exceptions.

3059. Was it the fact in other parts of Ireland, as in Belfast, that no instance fell under your observation of united education under a Roman Catholic patron?
Yes; unless the presence of one or two Protestant children could justify such an appellation.

3060. Had you any opportunity of learning whether, in those schools under Protestant patrons in Belfast in which there was united education, the Bible was read?
Yes; I think I met with one or more cases in the neighbourhood of Belfast in which the Bible was read and used under Protestant patronage.

3061. Do you recollect what the denomination of those Protestants was?
Presbyterians.

3062. You do not know with certainty to what extent it was read?
No.

3063. Are you connected with the Wesleyan body?
I am a member of that body.

3064. Had you any communication with the members of that body in Ireland, in reference to the subject of national education?
To a very limited degree indeed; in fact, I cannot say that I had any during the visit to Ireland to which I am now referring.

3065. Did you find that they had any decided views or feelings upon the subject of the national system of education in Ireland?
I do know that they feel it to be a hardship upon them that, with their conscientious views, they cannot avail themselves of it.

3066. In fact, they do not avail themselves of it?
They do not avail themselves of it.

3067. Have they any special objection, except the well-known objection which separates a large number of the clergy of the Established Church from the national system?
I cannot conceive that they could have any other, because in England we have none.

3068. What is the relation of the Wesleyan body in England to the State, with reference to education; are they subject to the same hardship in England as in Ireland?
No; we have clauses in our trust-deeds of schools receiving Parliamentary assistance which secure to us the enjoyment of our conscientious views, and yet a participation in the public grant for the purpose of education.

3069. What is the nature of that reservation?

As far as I recollect it, the principle of it is to secure the introduction and use of the Scriptures in each of the schools.

3070. The Wesleyan body stipulated for that, in connecting themselves with the State in the matter of education?

Yes.

3071. Schools of that kind in England are received into connexion with the State, and have all the advantages of other schools as to inspection and participation in the funds granted for the purpose of education?

Yes, they have.

3072. Earl of *Desart.*] You mentioned as an alternative the possibility of adopting a separate system of education in Ireland; do you think that the adoption of such a system would be beneficial, or the contrary?

I think that the pressure of circumstances will inevitably lead to it.

3073. Do you think such a system can be safely and judiciously adopted?

I cannot see why it should not, in the course of time. Everything must have a beginning.

3074. The adoption of such a system would inevitably place the Roman Catholic peasantry under the entire control of the priests, as far as regards education. Do you think it would be wise in the State to give to that body, who have not proved by their late acts any extreme affection for England, the entire control of the education of the people, which would be the case if the separate system were to fall entirely into their hands?

That is so large and delicate a question, that if I might be excused, I should not like to deliver an answer to it off-hand. It seems to me the present difficulties in a good measure arise out of the system we have to deal with.

3075. Do not you think such a system would have a tendency rather to confirm the hostile feeling which at present exists between the different religious persuasions in Ireland?

I cannot say that I think so, because the evidence that we have before us, at least the evidence which has been brought before me, is to this effect, that many of those schools in Roman Catholic localities are so operating as to tend to a perfectly separate system; they are separate schools in reality at the present day. I found nearly all the schools I visited under Roman Catholic patronage, in Roman Catholic counties, to be in that state now.

3076. Do not you think that it would have this effect, that the Roman Catholic priests would forbid parents sending their children to any schools except those which were under their management; and that the children would be precluded from attending those schools to which they now go, where there is no objection, where a more enlightened and liberal system of education is pursued?

It possibly would have that effect, but I do not see that that would increase the difficulty, because the practice exists at present to a great extent. I am not quite sure whether something in advance of the present system in its action, by harmonizing it with the feeling of the Protestant portion of the community, and substituting for the present feeling of dissatisfaction the feeling that they were fairly used, would not rather tend, throughout the various localities of Ireland, to soften the asperity of denominational and party feeling.

3077. Do not you think, if some rule were adopted which would not put the power into the hands of the Roman Catholic clergy to forbid any book, by getting any parent, over whom they might have an influence, to object to that book, it would give considerable confidence to the Protestants?

If it was known that the Roman Catholic clergy had not that power to exercise, or could be restrained in the use of it, I have no doubt it would give confidence.

3078. Supposing we could give confidence, both to the Roman Catholics and the Protestants, do not you think a system of united education would be the most desirable system of education that could be pursued, with a view of promoting harmony between the two persuasions in Ireland?

I have not considered the subject sufficiently with regard to Ireland to answer the question very definitely. I do not see any plan by which it could be effected, or of restraining, with a view to all the circumstances of the case, the power and influence of the Roman Catholic priesthood.

J. Heald, Esq.
28th April 1854.

3079. Are you aware that, particularly in a non-vested school, the patron may adopt any system of education he chooses, provided he does not render it compulsory?
I am.

3080. Lord Bishop of *Ossory*.] Do you think that there could be no modification of the existing system suggested, which would meet the conscientious scruples of the Established Church and of the body with which you are connected, except one which would transfer the whole command of the education of the Roman Catholic population into the hands of the Roman Catholic priests?
I am very unwilling to think that that must be the only alternative.

3081. Supposing such a modification as this were adopted: that the same system of secular education was required to be carried on in all the schools in Ireland which were connected with the State; that the progress of the children were to be ascertained by Inspectors, employed as they are at present by the National Board; and, further, that a portion at least of the emoluments of the masters depended upon the Reports of the Inspectors, as to the *bonâ fide* progress of the children under this system of secular education. Suppose that were made the condition of connexion with the National Board, and the reception of the advantages it has to bestow; and suppose then that all patrons were left to carry out religious education according to their own views of what it ought to be; do not you think that such a change as that, while it would meet the conscientious scruples of those who now object to the national system, would secure a full command over the Roman Catholic schools as well as the Protestant schools with respect to secular education?
I have looked at that view of the case before, and without committing myself to the opinion that it would really meet the conscientious scruples of all parties, I am decidedly of opinion that it would be a very great improvement upon the system as it now exists.

3082. With respect to its effects upon religious education, I suppose you are aware, that what religious education shall be given in a national school at present, or whether any shall be given, depends entirely upon the will of the patron?
Yes.

3083. Therefore no change would take place with regard to the religious education given in the schools as the result of such a modification of the system as I have supposed?
No. With respect to secular education, I do not myself see any insuperable difficulty in having that carried through systematically, and made the foundation of all education in Ireland. I think the present working of the national system, to some extent, may be regarded as throwing light upon it; and I think it is quite right for the Government of the country to require, wherever it appropriates money for the purpose of promoting secular education, that it should have an inspection over the schools and a controlling power, so that the country may have security that the object shall be obtained for which those grants are made. I do not see more difficulty in carrying that through with respect to one Christian denomination than another; nor why the Roman Catholic body should object to it more than any other. But then the difficulty is, so to combine with that, as to meet the conscientious scruples of all parties—the religious element. We have now the different bodies pursuing their own mode; now some in a more and some in a less concealed manner; and I do not see, that if the force of circumstances should lead on to separate schools, the religious difficulty would be increased thereby.

3084. What is the mode of meeting the religious difficulty in England?
As far as my acquaintance with schools goes, we have, practically, little difficulty arising from the presence of Roman Catholic children; and where there is not that difficulty, or any other of a similar nature, each denomination pursues its own course, the inspection not interfering with the religious instruction.

3085. Are you aware, that in the national schools there are Dissenters occasionally to be found?
I am.

3086. And Jews and Roman Catholics, though in a decreasing number, as they have, of course, schools of their own?
Yes.

3087. The mode of meeting the religious difficulty in England is to assist all, and leave them to conduct their religious education according to their own views?
Yes.

3088. Earl of *Wicklow.*] Having stated that you think it would be a great improvement in the national system of education that such a modification as has been proposed by the Right Reverend Prelate should be introduced, in what manner do you find that the existing system differs from that which has been described?
As far as the existing system leads to separate schools; and I find that where the schools are under Roman Catholic patronage, Roman Catholic children alone attending, the system fails, as far as the combined element is concerned.

3089. You have had a certain system described to you by the Right Reverend Prelate, and you have been asked if you would not consider that a great improvement upon the national system; in what manner does that improved system, as so suggested, differ from the system which you found actually existing?
I will explain to your Lordship under what view of the question I gave the answer. An improvement would take place, in my opinion, in this way: I take an existing national school in Ireland under Roman Catholic patronage, and I find that where that is efficiently conducted, it may also be largely attended to-day; and that while it is carried on under the idea of a combined system, the attendance is exclusively Roman Catholic. There is an opportunity given for religious instruction, either in a combined or in a separate form, or both, without much interference, because there is no one particularly to object, nor any obstacle in the way of it, except the regulations of the Board itself. Supposing the separate principle was carried out in the various schools of the different bodies in Ireland, the same opportunity for giving religious instruction would still exist; the difficulties arising from jealousy and other causes might probably cease, and, if the school were under Protestant patronage, there would be free scope given for the introduction of the Scriptures at suitable hours, or for anything of that kind.

3090. Supposing the school to be what the national system contemplates it to be, a school for united instruction, where there are children of all religious persuasions in attendance, do you think it would be an improvement in that system that, while the children are so educated, the patron should have the right of giving in that school any religious instruction which he thought proper?
My opinion would depend upon the character of the attendance.

3091. When you answered the question of the Right Reverend Prelate, that you thought it would be a great improvement in the system that the patron should have the right of giving what religious instruction he pleased, did you contemplate that he should have that right during the time of combined instruction in the school?
Not supposing the present regulation affecting combined instruction were to continue unaltered.

3092. Are you sufficiently acquainted with the rules of the present national system to know that the patron has that right at present, during the time of separate religious instruction?
I know that he has.

3093. Will you have the goodness to tell the Committee in what manner, if that be the case, the plan suggested by the Right Reverend Prelate would be an improvement in the system, as it now exists?
In practice, now, I find that it scarcely works at all, according to the opportunities I have had of investigating it. I cannot say more than that, because I have found it in actual operation in scarcely any instance.

3094. Have you not ascertained what the rules laid down by the Board of National Education are?
I have.

J. Heald, Esq.

28th April 1854.

3095. Do you approve of those rules as so laid down, if carried out in practice?

I do not wish to express any approval or disapproval of the system *per se.*

3096. Lord Bishop of *Ossory.*] What is the rule of the National Board which in practice excludes from connexion with the national system the schools of the Wesleyans, and a large number of the parochial schools of the country?

I am not desirous of stating in a specific form any objection that the Wesleyans, as a body, entertain. I can say generally, that I do not think the Wesleyans, as a body, would be satisfied even in the form of combined religious instruction to have any restriction put upon them as to the use of the Scriptures.

3097. Would not the abolition of all restrictions upon religious instruction do away with the objection of the Wesleyans?

Yes. I have had little or no communication with the Wesleyans of Ireland; I may say, literally none; that was not my object in visiting Ireland. I wished rather to look at the national system in its operation.

3098. Earl of *Wicklow.*] Did you, when in Ireland, find that, supposing a Wesleyan was the patron of a national school, he had not the opportunity of giving in that school as much religious instruction during the hours of separate religious instruction as he might think proper?

The case never came before me; I never had any intercourse with Wesleyans under those circumstances.

3099. Supposing a member of the Church of England to be the patron of a school, did not you find that that individual could give as much religious instruction during the hours or the days of separate religious instruction as he might think proper, and of whatever description he might think proper?

I cannot say that I ever met with a case which exactly answered to that description.

3100. Supposing the case of a nobleman or gentleman belonging to the Church of England being the patron of a national school, of which there are very many, do not you think that that individual might give, through the clergyman of the parish, if he chose to act with him, as much separate religious instruction as he thought proper?

Perhaps as much separate religious instruction as he might have the opportunity of giving.

3101. Supposing a Wesleyan gentleman had a school under his patronage, might not he exercise the same power?

If similarly circumstanced to the same extent, he might.

3102. Upon what ground is it therefore that you believe that the Wesleyans in Ireland decidedly object to the system as being incompatible with their views?

The Wesleyans do object to being subject to any system under national control which would interfere with their mixing the religious element with secular instruction. We have no case of the kind in Ireland; but that is what operates in England.

3103. Viscount *Clancarty.*] In the case of a patron of a school, who is desirous that the pupils for whom he provides education should be brought up with religious habits and feelings, would not the effect of the instruction conveyed with that view be greatly injured by a rule, licensing children at their own discretion to leave the school when the religious element was introduced?

I cannot but think that the natural if not the necessary consequence must be to injure the religious element.

3104. To lessen its authority?

Yes.

3105. Do you think it would necessarily follow, because a system of scriptural instruction was adopted in any school which was binding on all the pupils attending it, that the Roman Catholic population must be excluded; do you think the children of Roman Catholic parents would necessarily absent themselves, because it was known to be part of the system that the Scriptures should be read?

I do not think it would necessarily exclude them, or tend in any large proportion of

of cases to their exclusion if they were left to the free and unfettered exercise of their own judgment and feeling.

3106. You have visited Ireland, and have had an opportunity of observing the action of scriptural schools as well as the national schools; are you aware that there are Roman Catholics attending schools where the Scriptures are known to be read?

I am.

3107. Would you not infer from that, that even with the ecclesiastical power which is at present exercised over them, the disposition of the Roman Catholics would sometimes lead them to a united system of education founded upon the basis of the Scriptures?

That is my opinion.

3108. Earl of *Wicklow.*] In the answers you have already given with respect to religious instruction, do you confine the expression "religious instruction" solely to the reading of the Scriptures?

I do not recollect at this moment that I have given an answer which had that peculiar limit.

3109. In considering the subject of united instruction, comprising religious instruction, do you not conceive that a great deal more religious instruction would naturally be comprised in the term than simply the reading of the New or the Old Testament?

Certainly. With regard to the last question proposed to me, the case of Belfast strikes me as one very illustrative of the question itself; I found in Belfast, in the midst of a large Protestant population, and a very considerable Roman Catholic population, that at a school, and one of the largest in Belfast, under Roman Catholic patronage, the attendance of children was entirely confined to Roman Catholics; but in the Presbyterian schools, under Protestant patronage, there was a very fair proportion of Roman Catholic children in attendance, showing that where there is a sufficient influence to guard and protect them, and to secure to them liberty of action, there is no latent hostile feeling in the minds of the Roman Catholic peasantry against attendance at schools where religious instruction is given in a combined form.

3110. Viscount *Clancarty.*] In those schools was there any religious instruction given to the children of Roman Catholics by Protestants?

In one or two cases there was, and I was told that there had been no objection raised against it.

3111. Earl of *Wicklow.*] To what extent was that religious instruction given?

I did not ascertain.

3112. You did not ascertain whether it was confined to reading the Scriptures?

It was not solely confined to reading the Scriptures.

3113. Earl of *Desart.*] If it be true, in fact, that the reading of the Scriptures in their integrity would not necessarily exclude the Roman Catholics, would the Wesleyans be content with the permission to read the whole Scriptures in their integrity, as a part in united education, without adding any further comments of their own on religious subjects?

I do not think they would; it is not the mere reading of the Scriptures that we contend for. I hold that you cannot give a secular education, excluding the religious element almost entirely from it, unless you reduce it to a mere system of learning the alphabet or spelling. It appears to me, that the religious element is, or ought to be, like the atmosphere we breathe, it must of necessity be introduced. If, for instance, a teacher was restricted in the course of any lesson on history or geography, naturally leading the minds of the pupils to the Holy Land, from raising a set of pertinent questions in order to instruct the children in the great facts of Scripture history, the Wesleyans could not take money, subject to such restrictions, and I could not justify it in the case of any other Protestant body.

3114. Viscount *Clancarty.*] Allowing such latitude to the patrons as that they should give the religious instruction which they conscientiously believe they

ought to give to the pupils, you do not consider that that would necessarily separate one denomination from another in the school-room?

I do not think it would necessarily lead to a universal separation; but according to the peculiar circumstances of different localities, I think it would very likely tend to a separate school system; perhaps not more so, however, than is the case now.

3115. Do you conceive that it would add to the separation which already exists from your observation of the present state of things in Ireland?

Not materially, I think.

3116. Do you conceive it would add to the ecclesiastical power of the Roman Catholic priests over the population?

My opinion is, that it would not.

3117. Do you conceive it would create or promote those hostile feelings on the part of the Roman Catholics towards the Protestants, which were suggested to you by the noble Lord opposite?

I think my last answers in part meet that question. If it did not necessarily lead in every instance to separation, it would appear that its operation would not be unfavourable to combination, but consistent with it.

3118. Do not you conceive there would be this further advantage likewise, that a principle of emulation might grow up between the schools which were conducted under the patrons of different denominations?

It might to some extent have that effect.

3119. Viscount *Hutchinson.*] When you were in Ireland had you any opportunity of conversing with the poor themselves, as to their estimate of the value of education?

I had not.

3120. Do you think that the existing disinclination to admit the Holy Scriptures into the course of combined instruction proceeds from the parents of the children or from the Roman Catholic priests?

From the latter.

3121. If, therefore, the influence of the Roman Catholic priests could be obviated, you think the difficulties which now surround the question of the education of the poor in Ireland would be entirely, or almost entirely, removed?

I think if it was not exercised, but the mind and feeling of the peasantry were free to act according to their own impulses, it would be so.

3122. You are aware that the principle of the national system, according to its published rules, is to defer to the authority of the parents of the children?

Yes.

3123. And the principle of the system is that no child shall be compelled to receive any religious instruction, or to read any religious book to which the parent objects?

Yes.

3124. In point of fact, you think that, generally speaking, the Roman Catholic parents do not object to the Holy Scriptures being read by their children?

I do not think the parents would be the principal objectors.

3125. So that the objection really comes not from the parents, but from the Roman Catholic priests?

In my opinion it is an influence of that kind which is brought to bear.

3126. Lord Bishop of *Ossory.*] Did you visit any of the Church Education schools when you were in Ireland?

A few.

3127. Were you enabled to form any opinion as to the extent to which united education was carried on in them?

I visited a sufficient number to satisfy me that there is far more of combined education in the Irish Church schools than in the national schools in those localities where I principally visited the national schools.

3128. Viscount *Hutchinson.*] Did you visit the schools at Armagh?
I did.

3129. Did you visit the Church Education schools at Armagh?
I did not.

3130. You visited the national schools?
Yes.

3131. Did you visit that which is under the patronage of the Roman Catholic Primate there?
Yes.

3132. What was the nature of the attendance at that school as regards the denomination of the children?
It is a vested school; there were upwards of 400 children upon the rolls; all the males, I believe, were Roman Catholics; in the case of the females there were two or three exceptions.

3133. At Armagh did you also visit the national school which is under Presbyterian patronage?
I did not. I visited a school at Ballinahone in the neighbourhood of Armagh, under Presbyterian patronage, and there I found a mixed school with about equal proportions of Roman Catholics and Protestants.

3134. Who was the patron of it?
A lady, I believe. My minute is that it was a mixed school, and that the attendance of children was nearly equal among the three parties, Established Church, Roman Catholics and Presbyterians. In the same neighbourhood, also, there is the school of Killooney; that is a school very much of the same kind; it is under Protestant patronage, the Honourable Mr. or Mrs. Caulfield. There you have about the same proportion of attendance.

3135. Earl of *Carnarvon.*] You said that you thought generally the amount of secular knowledge conveyed in the rural schools had attained a very low standard only?
In some of them. Indeed most of those I visited left that impression on my mind.

3136. With regard to the general management of the schools, in a moral point of view, the behaviour and appearance and conduct of the children, and the superintendence exercised over them, what would you say was the condition of those schools?
I thought the schools had a very disorderly appearance in most instances, and where I found that, I generally found other things agreeing therewith. It struck me from inquiries which I made and my own observation, that in many cases the remuneration of the masters was so small and limited, without much local contribution to assist the funds of the schools, that they could not be expected to secure competent men. Where I found a competent master, as is usually the case, I generally found a good school, and all the signs of it.

3137. As a class they were inferior?
We should call them so in England, and in fact, as compared with many other schools in Ireland, they were inferior.

3138. Viscount *Hutchinson.*] Comparing them with schools under the Church Education Society, what should you say?
I did not make a sufficient examination to justify me in giving an opinion upon that point.

3139. Comparing the masters in the schools managed by the Wesleyan body in England with the masters in those schools, which should you say had the better class of masters?
I should say decidedly ours were superior, because we do not send out any but trained masters.

3140. Earl of *Wicklow.*] Had you an opportunity in Ireland of seeing any schools belonging exclusively to the Wesleyan body?
No.

J. Heald, Esq.

28th April 1854.

3141. Earl of *Carnarvon.*] Did you ever put any questions yourself in examination?

I did in some instances. At Cork I joined, through the schoolmaster, in the course of examination, and perhaps in one or two other cases.

3142. Lord Bishop of *Ossory.*] Had you any opportunity of observing or ascertaining in any other way what was the amount of interest taken by the patrons of the schools, particularly in those rural districts in which you say the schools were very deficient in point of management?

My impression was, that there was a great want of interest on their part. In all my visitation of the schools in Ireland, I only met two patrons; one was in the case of Cork, on the one side of it, a Roman Catholic priest; and the other was in the vicinity of Cork, on the other side, a Roman Catholic layman; those are the only cases in which I saw any parties from without appearing to take an interes in the schools.

3143. Viscount *Hutchinson.*] Did you make any inquiry in the rural schools to ascertain whether the Roman Catholic priests attended at the schools to which they were themselves patrons?

I made inquiry in one or two instances, but I think any representation to their prejudice, from the very limited extent of my inquiry, I should hardly be justified in making.

3144. Viscount *Clancarty.*] You are aware that the system has been in operation for 23 years?

Yes.

3145. Considering the amount of money which has been expended upon it, and the pains which have been taken by successive Governments to secure its efficient working, do you conceive that the state of the population is such as to warrant the belief that it has been successful. Do the peasantry of the country present such an appearance in point of education as would lead you to consider it to be in a satisfactory condition?

I think I can scarcely give a direct reply to the question, on this ground: I was a comparative stranger in Ireland; it was 30 years since I had been there before; I had not then taken the same interest in the subject of education I have taken since that period; this system had risen up during that period; I could not, therefore, compare what it has done for Ireland with the state of Ireland previous to its introduction. On the other hand, I have the impression that the system is not only capable of producing great advantage, but has produced it; whether as much as we have reason to expect, I do not venture to give an opinion upon.

3146. Lord *Beaumont.*] You are decidedly of opinion that it has produced a very great social benefit?

I do not entertain a strong opinion, for the reason that I have not had an opportunity of contrasting the present state of Ireland with any prior state of Ireland.

3147. Viscount *Hutchinson.*] Do you consider that it is one of the greatest blessings that was ever conferred upon Ireland?

By no means; not the greatest blessing.

3148. Viscount *Clancarty.*] Should you consider it a satisfactory result of this system of education, that the census of 1851 should present this proportion of persons who are capable of reading and writing, namely, 39 per cent. of the males in the province of Munster?

I was not aware that that was the per-centage of that class of persons; it is quite as large as I should have expected without the information. On the other hand, I am not prepared to say that I think it satisfactory.

3149. Earl of *Wicklow.*] Do you believe, from your knowledge of England, that the per-centage of the male population able to read and write, as described by the last question, is greater in England than in that province of Ireland?

If I were to venture an opinion, it would be merely a speculative one, because I am not in possession of sufficiently correct data to justify me in doing more; I should say it was larger.

3150. Viscount *Clancarty.*] The return of these Commissioners is, that there are

are 49 per cent. of men who can neither read nor write, and 62 per cent. of women who can neither read nor write; you consider that that would not be a satisfactory result?

The per-centage of the female population who can neither read nor write, or only read imperfectly and not write at all, is a very lamentable feature, in my opinion, of the present state of Ireland. I have been surprised to find that the national school system has not made greater advances in educating that class of the population. I paid—and it was the most affecting sight I saw in Ireland—a visit to the Ballinasloe workhouse: out of four or five hundred inmates, there were 200 or more young women, with many of whom I conversed, either in classes of 10 or 12, or individually, and I could only find five who could read. I questioned them about it, and I only found one person who had the candour to admit that she had had an opportunity of going to school and getting some measure of education, but she did not choose to avail herself of it. I think such a sight as that could hardly have been found anywhere else. They were from the age of 16 to 23 or 24. I called the mothers of the women, such as were in the workhouse; I found the young women could not tell their own age; I asked the mothers of the women, and they could not tell the age of their own children; so that I am not surprised that the per-centage of the female population who can read and write is as low as 23.

3151. Taking this tour in Ireland as you did for the purpose of ascertaining in some degree the working of the national system, when you found such ignorance prevail among these young women, did you ask any of them from what parishes they came, so as to ascertain whether national schools had presented them with an opportunity of instruction?

In some instances I put the question perhaps in more instances than I obtained an answer; in some of those in which I put the question I did obtain an answer. The opportunities referred to I understood to point to the fact that there were schools of that kind within their reach if they chose to avail themselves of them.

3152. Earl of *Desart.*] I understand that your general opinion is in favour of a system of united education, provided religious instruction were excluded from the combined education?

I did not give any answer to that effect.

3153. Did not you imply that the Wesleyan body would not accept any system of education unless they could teach religion according to their own views of that religion, and consequently they would not accept any united education, of which you generally approve, where religious education was not excluded from it?

The Wesleyans I should presume, as in this country, would be favourable to the means of separate religious instruction, if they chose to avail themselves of it in conducting the school, and not opposed to combined religious instruction. They are quite opposed to the separation of religious instruction from what is secular.

3154. Virtually they cannot combine the two, unless the whole population of Ireland were Wesleyans; you cannot get the Roman Catholic population to join with Wesleyans in receiving the doctrines of the Wesleyan Church?

Certainly not.

3155. Do you think it would be acceptable to the Wesleyans to have a system of national education, in which the religious education of each sect was entirely separate, and not combined with the general education which they might all receive together?

I have already ventured to say that I do not wish to commit myself to any opinion on the part of the Wesleyans of Ireland; I have no authority to do it, and I have had little or no communication with them upon this subject; I may say it has been so small that it almost amounts to none at all. I can only say, that being aware that they entertain the same views, and hold the same principles as the Wesleyans of this country, anything short of what we enjoy and can carry out in our system here would not be satisfactory to the Wesleyans of Ireland.

3156. Lord Bishop of *Ossory.*] That is a system perfectly unrestricted as to religious education?

Yes.

3157. Earl of *Desart.*] You think that no modification of the system of national

J. Heald, Esq.

28th April 1854.

education could be adopted which would induce the Wesleyans to co-operate with it?

I have not said that, and I do not know that I am prepared to say it.

3158. You have not adopted any suggestion which has been proposed to you as one with which you think the Wesleyans would co-operate, have you?

I ventured to say, that supposing the operation of the system be as we suppose it to be, and as I entertain the opinion it is to be, confined to separate schools or separate bodies in their separate schools, those separate schools having to deal with one class of children principally, or with classes of children who can combine, in order to receive religious instruction, a great difficulty would be removed out of the way of the Wesleyans.

3159. Might not schools of that kind be formed which might receive separate religious instruction, and combine together for the purpose of united secular instruction?

That is still testing me with reference to the mind of the Wesleyans of Ireland, as to which I have frequently said I should not feel myself justified in expressing their opinions.

3160. Lord Bishop of *Ossory.*] Would the Wesleyans in England be contented with a system, such as has been just described, in which the children of different denominations assembled in the school for secular instruction, and separated in order to receive religious instruction?

I believe not.

3161. Earl of *Wicklow.*] It is your opinion, that if in England any considerable proportion of Wesleyans were mixed together in any locality with Roman Catholics, it would be impossible that they could have a united system of instruction?

Unless the Roman Catholic, knowing the system, and willing to attend the schools, chose to avail themselves of it.

3162. So that unless the Roman Catholic population are willing to consent to that which they are supposed in Ireland to resist, it would be impossible for them in England to have a united education with Wesleyans?

If they chose to withdraw in order to avail themselves of a system of separate religious instruction more in unison with their views and principles than the school presented, they would be at liberty to withdraw, and they would have notice that the time was come for doing so.

3163. That withdrawing would at once denote that the united education did not suit them, would not it?

As far as the religious portion of it was concerned.

3164. *Chairman.*] Is there any other observation which you wish to make to the Committee?

I have not anything further to say, except this: I wish to guard myself in general by saying, that my visit to Ireland was not exclusively confined, perhaps I may say it was not principally directed, to the visitation of national schools. I was led to feel and to manifest some little interest in the progress of education generally in Ireland, particularly while I was in Parliament; and the subject of the national school system having so often come before the House of Commons, and there being such various and conflicting statements presented to the House, as an Englishman wishing to ascertain the real facts of the case, I often felt very much perplexed. That was one reason which determined me to go to Ireland at that time; and, therefore, the various schools of which I have given some information, and which I visited, were not selected by me for any particular features they might present. It arose out of my movements to different parts of the country, embracing other objects. Whenever I came into a locality where those schools were, I availed myself, however short the visit might be, of the opportunity of visiting them.

The Witness is directed to withdraw.

WILLIAM

WILLIAM M'CREEDY, Esquire, is called in, and further examined as follows:

W. M'Creedy, Esq.

28th April 1854.

3165. Lord *Ardrossan.*] DO you think that the system of inspection, as carried on in the national schools, is sufficiently efficient?

I do not think it is.

3166. In what way do you think it is not sufficient?

The schools are too many in number, the area of the districts is too large, and consequently the time that the Inspectors can spend in the schools is too limited to enable them fully to judge of the proficiency of the children, in the several branches of instruction imparted in the schools.

3167. How many schools are under your own inspection as Head Inspector?

I am in charge of eight districts at present; I suppose in each of them there are upwards of 100 schools; there may be 110 in each; the number, however, may, proximately, be easily ascertained. We have about 5,000 schools, and only 44 local Inspectors, which would give an average of more than 113 to each.

3168. You consider that you have not a sufficient number of Inspectors to carry out the system properly?

I do.

3169. Do you think if the inspection were more complete, the system would be more satisfactorily carried out?

I have no doubt of it at all; and that is the opinion of the friends of the Board who are most conversant with its working, and who are most desirous to see it efficient.

3170. Do you think that many errors have crept in in consequence of the want of proper inspection?

I cannot speak as to the actual amount of errors from any personal knowledge of the facts of each and every case, but I have no doubt that such have arisen, and are arising every day.

3171. What number of schools do you think ought to be allotted to one Inspector?

That would depend upon the number of times it might be thought desirable the schools should be inspected in the year. Formerly, when the Board first sent me out as an Inspector, we were required to report upon the schools *four* times in the year, or once in each *quarter*; but owing to the increase in the number of schools, the number of times required was reduced to *three times* in a year, or *once* in every *four months*, and that is the rule now; but owing to a still further increase of schools, the Inspectors I should say, generally speaking, do not report more than twice a year upon the schools.

3172. Lord *Beaumont.*] When you were Inspector, did you find that you had sufficient time and opportunity to ascertain the exact state of the schools, so as to be able to give a satisfactory report upon them?

At the time that I was first appointed, as well as I can recollect, I had only charge of 70 schools, and I was able then to report upon those 70 schools, with the exception of one or two, four times in the year. While I remained in the Ballymena district, which I did for several years after, and where the number of schools had greatly increased, I was still able to report upon them three times a year.

3173. Will you state to the Committee what course you adopted when you began to inspect the schools; when you arrived at a school to inspect it, what steps did you take for the purpose?

Generally the first thing I did on entering a school was to see that the time-table was up; that is the table setting forth the order of business as regards the subjects taught, and particularly the time set apart for religious instruction; I then looked to the class rolls, to see whether they were properly kept by the teachers, and compared them with the registers and report books; the object of comparing them being to test their accuracy, and to see that the teachers were not exaggerating the number in attendance, or in any way falsifying the accounts. After taking these statistics of the school, I proceeded to call upon the teacher to summon his

W. M'Creedy, Esq.

28th April 1854.

his classes before me, generally commencing with the first, or lowest class, and then proceeding onwards with the second, third and fourth. I made it a rule to begin with the youngest class, as I have always regarded it as a criterion of a good teacher that his younger children should be well taught; the elder children can attend to themselves in some degree; but if the younger ones are not attended to by the teacher, inasmuch as they can do nothing of themselves, their attendance upon the school can profit them nothing.

3174. Did you examine the children yourself?

Generally speaking, I did; now, as Head Inspector, I always do; but in order to ascertain whether the teacher was capable of performing his business, and to see how he did it, I called upon him to examine one or more of the classes.

3175. In what did he examine them?

In the ordinary Lesson Books of the Board, and often in the Scripture Lessons; for when I first went out in 1838, the Scripture Lessons were generally used in the schools, particularly where the schools had Roman Catholic patrons, who at that time, and for years after, often expressed their desire for their use, and who many times, when they thought me unobservant, called my attention to the fact that these books were read by the pupils in their schools. In Presbyterian and Protestant schools the Scripture Extracts were not so generally read, chiefly, I suppose, because in them the *entire* Scriptures were open for use.

3176. Did you examine them in geography?

When it was taught, and in grammar also, and in arithmetic of course; and if there was any geometry, or any of what are called extra branches, I examined them in those also, if I had time; but I generally limited myself to the ordinary and essential branches.

3177. What do you call the ordinary and essential branches?

The three primary and universal arts of reading, writing, and arithmetic.

3178. Did you find many or few schools where they had got beyond those three primitive steps in the path of knowledge?

At first very few; I should say that now in almost all the schools there is a profession at least of teaching the additional branches of geography and grammar, and in many schools both branches are well taught.

3179. You think there has been considerable progress in the national schools since you commenced?

I do think so; very considerable.

3180. Earl of *Wicklow.*] Have not you latterly given a very low estimate of the state of the schools in your reports?

Yes, I have; but to understand that, it must be remembered with what I am comparing them: I have a very high standard myself of what a school *ought to be*; and it is with that standard I compare them. A thing, a polity or system of law, a government, or any institution whatever, it matters not what, may have made great progress, and may yet be an immense distance from its full and perfect development. A child of 14 months may be said to have made much progress in its growth, and yet it is far from the bulk and stature of the mature man! How much more justly must this apply to the institutions of society which grow on through ages!

3181. It is not so much with regard to the condition of the schools at an earlier period as with regard to the estimate you have yourself of what a school ought to be?

Quite so.

3182. Lord *Beaumont.*] Have you often found that the masters themselves were deficient or inefficient?

Most certainly so.

3183. Earl of *Carnarvon.*] As a class, what should you say of the masters in the rural schools?

We have four classes of teachers; in fact, if we include the *divisions* of the several classes, there are more. The first class is divided into three sections or divisions—the first of the first, the second of the first, and the third of the first. There are two divisions of the second class, and two divisions of the third class, and

one

one lowest class, which is called the Probationary, and which comprehends one-fifth of the whole of our teachers; and that class is very poor; the salary awarded to them by the Board is not more than 11*l.* a year; and I should say, that as the probationers generally are found in the lowest class of schools, and the worst remunerated, their income from the Board, and from all other sources besides, would not be more than 15*l.*: *their* qualifications of course are not high.

3184. Lord *Ardrossan.*] Do not you think, considering the amount of salary they receive, their qualifications are as high as could be well expected?
Decidedly I do.

3185. You consider that their salaries are not sufficient?
Certainly not sufficient; I think it would bespeak a lamentable state of things for the country if we could get well qualified men for 15*l.* a year. God forbid that my country should have descended so low as that!

3186. Earl of *Desart.*] Do not you think it is one of the special duties of the Inspectors to see that all the rules of the Board are strictly observed?
Unquestionably.

3187. What power have the Inspectors to inquire into the general system of management and the observance of those regulations?
They have merely power, as officers of the Board, to put such questions as they think proper to the teachers and others, in order to elicit the facts.

3188. Do not the Board rely very much upon the observations of parties in the respective localities with regard to the state of the schools?
If communicated to the Board they always take notice of them, even if anonymous.

3189. Do not they regard them, to a certain extent, as a check on the inefficiency of the inspection; they rely on them, to a certain extent, do they not, to make up for the deficiency of the inspection?
I scarcely understand the question. If it is meant that the Board rely, in any official sense, upon that source of information, as a check upon the abuses committed in the schools, it is not so; but information may reach the Board from local parties who feel interested in education, or who feel interested in a particular school, and upon such information reaching the Board, it is acted upon, even, as I have said, if it is anonymous.

3190. Is it part of your duty to inquire, for instance, into the introduction of improper books; do you think you have a right to make an investigation into cases of that kind?
Undoubtedly we have instructions to that effect; and we always do so when we have reason to suspect that improper books are introduced, or right books even, at an improper time.

3191. Do you think that, having to examine into all those things, and into any circumstances which may excite suspicion in your mind, it is possible, with the present number of Inspectors, that you can find time to investigate abuses, if they do occur, so as to provide a sufficient safeguard against them?
No; I do not think the present staff of Inspectors is sufficient to carry out the inspection as efficiently as it ought to be carried out.

3192. Do not you think, if there were a more efficient system of inspection and a larger staff, it would inspire the public at large with greater confidence in the observance of the regulations on which they must rely in sending their children to the schools?
Yes; and such is the desire of all parties in authority connected with the system, that the staff of Inspectors should be increased and the inspection made more efficient by every possible means.

3193. Have you any suggestion to offer to the Committee as to the best means of securing a more efficient inspection, whether by an increase of the number, or by procuring a better class of officers?
The number must be increased, I should think, very considerably, so that no man should be charged with more than from 85 to 100 schools *at most*; and, in order to induce men of ability, and men of scholarship, persons of respectable position and good antecedents, to enter the office and to remain in it, I would submit that, besides increasing the number of Inspectors, and thereby lessening

W. M'Creedy, Esq.

28th April 1854.

the areas of their districts, and so making their duties less onerous as respects the physical labour to be incurred by them, that they should be classified, making three divisions of them—Sub-Inspectors, and Second and First Class Inspectors, raising their salaries according to that gradation.

3194. Do not you think an efficient inspection of that kind would very much raise the character of the schools in any district?
I am confident it would.

3195. Do you think the salaries of the Local Inspectors are at present sufficient to ensure the services of a respectable and efficient class of men?
I should say they are not sufficient to retain men of ability in the service. There is no sufficient hope of rise held out to them. On the same principle that I would classify the teachers, I would classify the Inspectors also, so as to stimulate them to the performance of their duty by the hope of promotion and reward. With a very little added to the amount to be divided among the body of Inspectors, by graduating the scale of salaries, you would secure a much more efficient service; and such procedure, I need not say, is in perfect accordance with a principle familiar to all economists, and which has been admirably illustrated by Dr. Paley and Mr. Senior.

3196. You would animate them by the hope of promotion?
Yes.

3197. Lord *Ardrossan.*] You have, to a certain extent, now a graduated scale of salaries, inasmuch as you have Sub-Inspectors, District Inspectors, and Head Inspectors?
Yes, to that extent we have; but I would further divide the District Inspectors themselves into two divisions; and in awarding promotion, it should be given in consideration of the two elements of length of service and efficiency of service.

3198. Lord Bishop of *Ossory.*] If you would still leave 100 schools to each Inspector, you would make but a very small addition to the present staff of Inspectors?
It would require that there should be 60 Inspectors at least; for I spoke of 85 or 100 schools, at most, as the greatest number that any Inspector should be charged with. There are now 44 Inspectors; but as I anticipate, according to my calculation, that in a short time the number of schools will rise to 6,000, the inspectoral body must be increased to 60 or 70, in order to secure adequate inspection.

3199. Viscount *Clancarty.*] You have had considerable experience yourself as an Inspector; have you observed that there is anything like emulation exhibited between one national school and another, where they are at all in proximity?
I should say there is.

3200. How does it manifest itself?
By the proficiency of the pupils.

3201. Would not you conceive that the principle of emulation might be further increased if the inspection were extended to other schools, which are not at present in connexion with the Board; if the Inspectors of the Board had it given them in charge to inspect other schools which might consent to be inspected, and to report upon the whole, would not that increase the amount of emulation, and its beneficial results?
That would of course depend upon the character of the schools which might be added. If they were of a superior kind, their introduction within the circle of the Board's schools might produce a wholesome rivalry on the part of the old schools.

3202. Lord Bishop of *Ossory.*] Generally speaking, it may be presumed, that as the number of national schools was increased, whatever advantages may be expected from that principle of emulation would increase too?
That might be the case. Other effects might result also. All would depend upon the character of the schools added. I look upon it that in *some localities* we have too many schools.

3203. Will you explain what you mean by there being too many schools; do you mean too many schools under the National Board?
No.

No. In *some localities*, as I have said, there are too many schools; the effect of which is, that each and all of them are miserably small in point of attendance, the contributions to the teachers are miserably poor, and, in fact, they are starving one another out, for instead of obtaining the proper receipts from the children for the instruction given, they are rivalling one another to get hold of them to teach them for nothing, that their daily average of pupils may not fall so low as to disqualify them for the continuance of the Board's grant.

3204. Are you now alluding to schools under the National Board?

Chiefly. Of course the evil is increased when, besides the rivalry between our own schools, there is added the rivalry which must exist between them and other schools.

3205. Do you consider that there are too many schools in some localities, even restricting your observation to the schools connected with the National Board?

It is an undoubted fact; nobody who is connected with the system, and knows its working, at all doubts it.

3206. Lord *Beaumont.*] On the other hand, do you ever find that there are too many children in one school for the proper teaching of those children by a limited number of teachers?

That arises in large towns, as in Dublin, where the schools are too large, and the staff of teachers quite insufficient.

3207. Is that the case in any other of the large towns, to your knowledge?

I should say it occurs in all the large towns. I look upon a great school as a great evil; but the competition of poor schools, with each but a small scattering of children, not amounting to more than 15 or 20 perhaps, is a great evil too.

3208. What number do you think is about the ordinary number that a teacher is capable of taking charge of?

I should say not more than 60; and where there are 60 in attendance, the teacher should be entitled to an assistant.

3209. A teacher with an assistant could take charge of a school with not more than 60 children?

Yes, not more; at least with advantage.

3210. Lord Bishop of *Ossory.*] Did not you say, that it was undoubted by all connected with the national system, that in some localities there is a multiplication of national schools to the prejudice of education?

To the prejudice of the schools themselves, and of the teachers above all.

3211. You say that that is a fact undoubted by all connected with the national system?

Yes.

3212. If that be undoubted by the Board, why do they permit this multiplication of schools?

At the time the schools were annexed there may have been evidence given to them by the local applicants of a greater attendance than has actually been realized; that is a thing which frequently occurs. Besides, the schools, and the country also, have passed through some years of distress; emigration and other causes have operated to thin the schools, as they have thinned the population; and the Commissioners, though sensible of what I have stated, are exercising their leniency in waiting till better times return; and then, should they see that schools of the kind and in the position alluded to do not revive with the country, of course they will thin them out. They have passed a rule that there must be a certain daily average attendance to entitle a school to aid; it formerly was fixed at 30 before the years of the famine, but during those years, and in consideration of the distress through which the country was passing, they put the rule in abeyance, to this extent, that they did not act upon it with strictness; and up to the present time they have not been strict in the enforcement of the rule, in striking off a school whose daily average attendance is not equal to 30, which yet, I hope it will be borne in mind, represents some 60 on the rolls.

3213. Do the Board put that rule in execution at all?

They formerly did so.

W. M'Creedy, Esq.

28th April 1854.

3214. In your Report for 1849, out of 144 female schools whose teachers you examined, there were 51 which had an average attendance under 30, and in 270 male schools 74 were in the same condition?

If I state so in my Report, it is true.

3215. Has any step been taken in reference to any of those schools, to your knowledge, in accordance with the existing rule of the Board?

Not to my knowledge; but the course of the Board is this: that upon a Local Inspector or Head Inspector reporting upon a school where the daily average attendance seems to fall below 30, such Report is noted by the clerk, and referred to the secretary, and by him a noting is made to the effect, that the patron of the school shall be written to and informed, that if the attendance is not increased by a certain time, the question will be brought before the Board, whether the school shall be struck off or not. Of course a great deal of leniency and a great deal of consideration must be exercised by the Commissioners in carrying out such a rule as that, lest the parties should be offended. And I may mention another point: it sometimes happens that a school is lessened in its attendance by local opposition, proceeding from certain views and jealousies; and this is felt to be a case where the Board should exercise their discretion in postponing the consideration of whether such a school should be struck off the list or not. I know some schools under Protestant management at this moment which are in that predicament; and besides that, I may add, that it has been pressed upon the Board, that should certain schools which have just now been referred to by the Committee seek aid from the Board, the Commissioners should reduce their demand with regard to the average attendance necessary to entitle a school to support, and, instead of insisting upon 30, be satisfied with 25 or 20.

3216. Viscount *Clancarty.*] What is the nature of the opposition which you allude to as affecting those national schools?

Local jealousies among the clergy of different persuasions.

3217. Lord Bishop of *Ossory.*] In what way do such local jealousies operate to diminish the attendance upon the national schools?

The clergy of the different denominations do not always co-operate together cordially, and they sometimes oppose each other with regard to the conduct of their respective schools; the consequence of which is, that where a school is attended by a mixed population, and the clergy of one particular faith take umbrage at its mode of management, the children of their flocks are withdrawn from it, by which means of course the average is lowered.

3218. Has that often taken place in consequence of the opposition of the Protestant clergy to the national schools in their locality? After a school has gone on as a united school, and with a proper average attendance, has the opposition of the Protestant clergy, taking umbrage at the conduct of it in any number of instances which have come to your knowledge, reduced the attendance upon the school, so as to make it fall below the average?

I do not remember any instance which has occurred within my own knowledge.

3219. Viscount *Hutchinson.*] Do you recollect any instance of the opposite kind, in which the Roman Catholic clergy have induced children to be withdrawn from the schools?

Yes; there have been one or two cases in which I have been called on to inquire into the circumstances.

3220. Wherever such cases of withdrawal have taken place, I suppose either you, as Head Inspector, or the Local Inspector of the district, have been directed to make particular inquiries to ascertain whether the school had been carried on strictly in accordance with the Board's rules or not?

Yes.

3221. Or whether the Roman Catholic clergyman in question had any reason to complain of the management of the school?

Yes; we are always, on such cases arising, called on to make inquiries.

3222. Have you ever found that, in making such inquiries, the objections or the scruples of the Roman Catholic clergyman were well founded?

That is for them to consider; I could not take upon me to determine what should constitute with them a well-founded objection or legitimate scruple.

3223. Have

3223. Have you found them to be well-founded as regards the particular complaint which might have been made; have you ever found that the rules of the Board have not been honestly and fairly carried out by the patron of an opposite faith?

To answer that question fairly would require a good deal of time. There are some rules of the Board which admit of some latitude in interpretation; and about them, and regarding their legitimate scope and meaning, there are often very great difficulties; there is a rule, for instance, with regard to religious instruction, as to the parties who shall be present at it, and the circumstances which render their attendance regular and proper, or the opposite; and the wording of that rule sometimes gives occasion to misunderstandings, and it is very difficult to say when it is observed, and when it is not observed; I refer to the rule with regard to the presence of the children at religious instruction, to which their parents object.

3224. Lord *Ardrossan.*] Have you often found difficulty in interpreting the rules of the Board?

With regard to that rule, there is considerable difficulty in saying when it is observed, and when it is not; it is a rule about which there has arisen a good deal of discusssion; it formerly stood thus: "The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided each school be open to the children of all communions; that due regard be had to parental right and authority; that accordingly no child be compelled to receive or be present at any religious instruction to which his parents or guardians object; and that the time for giving it be so fixed that no child shall be thereby, in fact, excluded directly or indirectly from the other advantages which the school affords." I may say that this rule has been changed; I have taken it, as I have no other later here, from the Report of 1844. In the Report for 1852 it will be seen that it stands in a different form; instead of being "No child shall be compelled to receive or be present at," which was thought to be open to ambiguity, inasmuch as it might be construed to mean that "*No child should be compelled to receive such instruction, or shall be present at such instruction*" as the parent objects to or does not approve of; and then, if this latter were adopted as the proper construction, it was contended by Protestant clergymen that there was thereby thrown upon the patron of the school or the teacher the obligation—an obligation against which, it was said, their conscience might rebel—of putting out the children at the time of religious instruction, provided the parents objected, and even though the children were willing to remain.

3225. Earl of *Desart.*] Was it understood to mean that it was obligatory upon the patron to put out the children?

That rule was said to be liable to be construed in the way I have stated; and it was then contended by some, that if such was the construction to be put upon it, an obligation was thereby thrown upon the teacher or patron to put out the children.

3226. What was the practical construction; was it left practically to the teacher to put them out, or was it left to the parental authority to enforce itself?

My opinion is, that for a long period it was understood that the obligation lay upon the patron and upon the teacher of the school to put out the children.

3227. How does the practice at present stand?

On an application for aid from, I believe, the Rev. Mr. Stopford, Archdeacon of Meath, coming before the Board, the rule in question, about whose meaning the Archdeacon and some others seemed to have difficulties, was explained by the Commissioners in a minute drawn up by them on the 18th of November 1847, wherein it is stated that the true interpretation of the rule is, "That no child be compelled to receive, or to be present at, any religious instruction to which his parents or guardians object;" and by this construction it is contended, that if the patron or teacher refrain to compel the child to be present at the instruction, it is not the duty of either to put him out, and the obligation lies upon the parent, if he objects to the instruction given, to come himself and take the child away, or by some other means to secure the child's absence from the forbidden instruction.

3228. Earl of *Wicklow.*] Would not the child going out by himself, and saying that it was by the authority of his parent, be considered sufficient?

Yes; there never was any question of that; the difficulty was in case the child

W. M'Creedy, Esq.

28th April 1854.

should *not* himself withdraw. But the Board have also added, that while the construction to be put upon the rule is, that the teacher or the patron is not obliged to put out the child, still they would consider the spirit of the rules of the Board violated if any influence, direct or indirect, were exercised over the child, to induce it to remain during the time of religious instruction; and this brings me to the point as to which I was speaking, for it is here exactly there is a difficulty in saying when the rule is violated, and when it is not. We have to consider what is meant by indirect influence and direct influence. A Roman Catholic clergyman may, perhaps, say, that the presence of the child there at all, after the expiration of the hour for the impartation of ordinary instruction, is proof sufficient to him that there has been some undue influence, direct or indirect, exercised on the child to cause him to remain.

3229. Viscount *Clancarty.*] Has any school been discontinued in consequence of a report to that effect from the Inspector?

I cannot say that such a case has ever happened. I was only engaged in two cases where the question arose; one of them was with regard to a school under the Rev. Henry O'Brien, in the county of Leitrim. I think the school was called Carrawallen; the Roman Catholic clergyman of the parish preferred eight or nine charges against Mr. O'Brien in reference to his mode of managing the school, and I was sent down to inquire into those charges, and report upon them. I did so, and my report was laid before the Board: the school was not struck off, but the Roman Catholic clergyman was an applicant for another school at a short distance, and whether aid was granted to it or not, I cannot say.

3230. Was the attendance so much reduced by the proceedings of the Roman Catholic priest as to bring the number under what was considered the proper attendance for maintaining a national school?

Greatly under.

3231. Nevertheless, the school was continued upon your report?

The school was continued upon my report. The only other like case I recollect at present, was that of a school called Dooen, in the county of Donegal, under the Rev. Dr. Kingsmill; that was reported upon by me on the 23d of June 1851; what the Board did with the school afterwards I do not know, but I have an impression that it was not at that time struck off.

3232. Viscount *Hutchinson.*] What was the nature of your report; did you consider that the charges were proved or not proved?

To a great extent they were not proved. In the case of Mr. O'Brien's school, I reported upon it on the 13th of December 1850.

3233. Lord Bishop of *Ossory.*] Was it a mixed school at that time?

I am not sure whether I inquired into that fact, but I should say it was not. The Roman Catholic priest was the successor of the celebrated Father Thomas Maguire, and a young man; his name I cannot at this moment recall with certainty, but I think it was Murray.

3234. If it was not a mixed school, what had the priest to do with it, as to any complaint of the non-observance of the rules?

I have stated that he made nine or ten several charges against Mr. O'Brien's mode of managing the school.

3235. How was he concerned if there were no Roman Catholics?

He was concerned as being the pastor of many of the children.

3236. Then Roman Catholics did attend it?

Yes, prior to my inspection it had been largely attended by Roman Catholics.

3237. There was another school in the same parish under the same patronage, called Drumshandy; were you called on to visit that?

No, I was not; I was sent down specially about this case. There had been two schools at Carrawallen, I think; but owing to this opposition the two schools were merged in one, there not being sufficient attendance to keep up the two.

3238. Earl of *Wicklow.*] Do you believe that this modification or this explanation of the meaning of that ambiguous rule, with reference to the attendance of the children, has met with universal satisfaction?

It has very generally satisfied the Protestants, and it was, I may say, at their instance

instance that it was so explained, but I do not think that it is perfectly satisfactory to some Roman Catholics. If they were consulted, I believe they would recur to the old interpretation put by some upon the rule, and that is, that the children whose parents do not personally approve of their being present, shall not be allowed to remain during the time of religious instruction.

3239. Have you reason to believe that any considerable number of Roman Catholic children have been withdrawn from the national schools in consequence of that explanation of the rule to which you have referred?

Not from the national schools altogether; but I believe that there is a disposition on the part of some of the Roman Catholic clergy, and has been for some time, to withdraw the children from schools which are not under Roman Catholic management, and to induce them to attend those exclusively which are solely under such management.

3240. You think that that has been in consequence of the interpretation now affixed by the Board upon that particular rule?

It may not be owing to that. It may be owing to that among other things. It is, however, a very legitimate conclusion to form, seeing that they have expressed dissatisfaction with it, as not giving them sufficient security against their children being tampered with.

3241. Viscount *Clancarty.*] When you speak of Roman Catholics having an opinion with respect to the interpretation of that rule, do you mean the Roman Catholic peasantry or the Roman Catholic priesthood?

I refer to the authorities of the Roman Catholic Church, and not to the people at all.

3242. You do not conceive that it had any direct influence upon the minds of the parents?

No, I do not think it had.

3243. The feeling of the Roman Catholic priest is considered, therefore, as an index of what ought to be the feeling of the Roman Catholic body?

Not of what *ought* to be, at least by me; that is, I would not take the opinion of a Roman Catholic clergyman as the alone guide of my conduct, or as freeing me in any degree from the duty of ascertaining fully the views and wishes of the people.

3244. As a matter of fact, is it so taken?

It is generally so taken in the country, because generally it is the fact.

3245. Has the opposition which has been given by Roman Catholic priests to schools under Protestant patronage, in any instance, been the means of causing the school to be discontinued?

I know of no such case which would come within the terms and conditions which are specified in the question; but in stating the fact I refer to, that there is a disposition on the part of many of the Roman Catholic clergy to withdraw the Roman Catholic children from schools under any but their own management, I refer to that which is very well known. Dr. Cullen, the Roman Catholic Archbishop of Dublin, has always announced such as his view, in all pastorals and letters issued by him touching on the question, since he first came over to Ireland. In the first instructions which he issued, after taking charge of the Roman Catholic see of Armagh, he desired that his clergy should see that the children of their flock did not attend any schools which were under Protestant clergymen and Protestant teachers, but that they should have them in their own schools if possible. To national schools conducted by Roman Catholic teachers and under the sanction of Roman Catholic patrons, he expressed himself as not having much objection; but to others, especially those under Protestant clergymen or Protestant landlords, suspected of a spirit of proselytism, he had an insuperable objection; and, I should say, in this latter case, not unnaturally. I believe, but I am not sure of this, that Archbishop Cullen has not expressed himself so hostile to schools under Presbyterian managers.

3246. Where the clergy are successful in carrying out the views of the Roman Catholic hierarchy in withdrawing the children from the schools under Protestant patronage, so far as to reduce the number below the required average of 30, has that in any instance operated to the discontinuance of the school?

W. M'Creedy, Esq.

28th April 1854.

I have said, that I do not know of any case; that is to say, no case of that kind has fallen under my own immediate knowledge, or within the sphere of my duties.

3247. Viscount *Hutchinson.*] In addition to the inspection of the Local Inspectors which you have described, which you say, practically, amounts to about two visits in the year to each school; the Head Inspectors also inspect some of the schools, do they not?

They inspect merely as a check upon the Local Inspectors. They proceed, generally speaking, upon the principle of samples; they take a few schools here, and a few there; and if they find the duty of the Inspectors has been well performed in those schools, they assume that it has been well performed in all the rest.

3248. In your report in the year 1852, you state that you inspected 100 schools, 15 of which, from various causes, were closed, so that the number actually and really inspected was 85. Upon what principle did you select those schools; were they schools which had been brought under your notice by the previous reports of the Local Inspectors, or was there any principle upon which you selected those schools for inspection?

There was a peculiarity attaching to the inspection of that year. I had reason to suppose that the Inspector of that district was not performing his duty properly, and I therefore took a larger number of schools in his district than I was in the habit of taking in any one particular district; and the result of my inspection of those schools was, that he was dismissed from the service of the Board. As I had conjectured, he was not performing his duty; and I suspected from the first such was the case.

3249. No animadversions upon the conduct of that Inspector appear in your report?

No; for when I wrote that report, his case was under the consideration of the Board.

3250. Did you make a separate report as to the conduct of that Inspector?

Certainly; a very voluminous report; two or three reports, in fact.

3251. You have stated that the number of districts in your charge is eight?

Eight at present.

3252. There are under your superintendence between 800 and 900 schools?

Yes.

3253. Are there six Head Inspectors?

Yes. At the time I wrote that report I had 11 districts in my charge; since then two Head Inspectors have been added to our number, and I have now only eight districts in charge. The inspection of the schools is a very small part of our business; we are besides charged with the examination and classification of the teachers, male and female, the superintendence of the model schools, their annual examination, and everything relating to their management, as the examination and selection of their pupil teachers and paid monitors; and in addition to all this, we have special duties to perform arising out of special inquiries, and at the end of each year to prepare some three or four general reports for the Board's annual return for Parliament.

3254. The model schools which are in your district are in your special charge?

The model schools in each of the Head Inspector's districts are under his charge.

3255. Though they are also looked after to a certain extent by the Local Inspector, probably?

They are most carefully and particularly looked after by the Local Inspector, who is bound to examine and report upon them once a week.

3256. Earl of *Wicklow.*] What model schools have you had under your superintendence?

I have had two model schools.

3257. Which are they?

The Ballymena and the Coleraine district model schools. I organized both of them,

them, and superintended their opening. I appointed or recommended the appointment of their teachers.

3258. Have those model schools met generally with the approbation of the community in those districts in which they are placed?

Yes; I should say that they have.

3259. Have you experienced any difficulties in their management?

With regard to the Ballymena district model school I have, from the Roman Catholic clergyman resident there.

3260. Lord Bishop of *Ossory.*] What has been the nature of the difficulties?

He has objected to some of the books which were used, and to the course of study prescribed for the pupil teachers who are resident in the house.

3261. Viscount *Hutchinson.*] To what books has he objected?

I may mention that Mr. Lynch, the Roman Catholic clergyman of that neighbourhood, was a very cordial supporter of the model school at its opening, and for some time after; and even at the annual examination which was held, after the school had been 12 months in operation, he seconded certain resolutions which were proposed by the Presbyterian clergyman of the parish, the Rev. Dr. Dobbin—resolutions which were complimentary not only to the Board, and to the entire system administered by it, but to the several officers connected with the institution itself. These resolutions will be found in my first report upon the Ballymena model school. I shall take the liberty, with the permission of the Committee, of reading them as there given: "The following resolutions were moved by the Rev. Henry Jackson Dobbin, D. D., and seconded by the Rev. J. Lynch, P. P., and were passed by acclamation: First. Having enjoyed the privilege of witnessing the examination of the pupils of the Ballymena national district model schools at the close of the first year's operations, we feel ourselves called on to express the unmingled satisfaction which we have felt. The orderly deportment, the happy cheerful looks, and the extreme cleanliness of the children, as well as the remarkable accuracy and extent of the information displayed by them, furnish most gratifying evidence of the excellence of the system pursued in the establishment, and of the great ability, the unwearied perseverance, and the discriminating kindness of the several teachers. Secondly. That we have had great delight in finding that the admirable plans of the Board to elevate and improve the education of this country by the establishment of district model schools have been so heartily embraced by the people of this neighbourhood, as evidenced by the large and increasing attendance of pupils, and the crowded assemblage of the friends of education at these examinations. Thirdly. That we cannot allow the opportunity to pass without acknowledging the great obligation under which we are placed to William M'Creedy, Esq., Head Inspector, and W. A. Hunter, Esq., District Inspector, for the admirable tact, the unwearied application, and the great talent displayed by them in all the arrangements connected with this establishment, and in the most satisfactory examinations we have now witnessed." Those were the resolutions, and Mr. Lynch in bringing them forward, or in seconding them, made a short speech to this effect: That he had "very great pleasure in seconding the resolutions just read by Dr. Dobbin. He had attended the examinations from the commencement; and had witnessed with the utmost satisfaction the astonishing readiness and accuracy with which the pupils had universally answered in their several classes, from the highest to the lowest. The order too of the pupils was in fact perfect; promoted, as he thought, very much by the well-selected pieces of poetry, sung at entrance and departure of the different schools, the sentiments of which, he fondly hoped, would be reduced to practice in the after-lives of the pupils. And this hope suggested at once the idea of the great benefits to be derived to society by these institutions. The children of this year will be the boys of the succeeding, and the men of one soon to follow. How important then that they should all remember with fondness the happy days when they *sang together of their obligations to their Creator, and of little children agreeing with one another*—the basis of success in every enterprise of religion or industry." (The pieces which Mr. Lynch refers to here, as having been sung by little children, inculcating those wholesome religious and moral lessons, are those contained in our Book of Sacred Poetry.) "Of the great difficulty and delicacy of organizing and administering these *most important institutions*, any one who reflects on them at all must feel thoroughly convinced. Mr. M'Creedy, however, has

W. M'Creedy, Esq.

28th April 1854.

has had great experience, and has studied the human character profoundly, and in his humble opinion, this province had reason to rejoice greatly that the model schools of this district were to be conducted to a healthy and vigorous maturity by such experience and such wisdom. In conclusion, he had no doubt Mr. Given" (that is the resident teacher) "would deliver up to society, as time moved on, generations of pupils from the Ballymena model schools, endowed with those qualities of head and heart, which all looked for with confidence and the deepest interest. He begged again to second the resolutions read, and to express to his young friends the very great delight with which he had attended their splendid examinations."

3262. Earl of *Wicklow.*] Is he the priest still of that parish?

He is. I should mention that some time before that, I believe on Tuesday the 12th of February 1850, Mr. Lynch, for the first time, made objection to some of the exercises engaged in by the pupils, among other things, to a little song which he found them one day collected singing together; and upon that occasion, after having made objection to this particular song, he also made objection to Dr. Whately's little book, entitled, "Lessons on the Truth of Christianity."

3263. Lord Bishop of *Ossory.*] What was the date of the speech and the resolutions you have read?

The resolutions were passed and the speech made on the 25th of May 1850. If you will allow me, I shall read the poem; it is entitled, "The English Child," and is found in "Hullah's Manual."

3264. Earl of *Wicklow.*] It is not in the Book of Sacred Poetry?

No; it is in the Manual, which is given to all our teachers who are qualified to teach singing. This song he first objected to, as I have already said, on the 12th of February 1850, when he came into the lecture-room, while the junior classes were singing it, and in a very excited manner questioned the head teacher and Presbyterian pupil teachers, and the pupils also, on some of the disputed points of religion between Roman Catholics and Protestants. The Board's attention was called to this by a Report from me of 16th of February 1850, and now in the office. Mr. Lynch, on the same occasion, attacked the Lessons on the Truth of Christianity, which were not being taught at the time, but which he had heard were taught to the pupils at the hour set apart for teaching the Scripture Lessons and the Sacred Poetry. The little poem is as follows:

"I thank the goodness and the grace
That on my birth have smiled,
And made me, in these Christian days,
A happy English child.

I was not born as thousands are,
Where God was never known,
And taught to pray a useless prayer
To blocks of wood and stone.

My God, I thank thee, who hast plann'd
A better lot for me;
And placed me in this happy land,
Where I may hear of thee."

His objection to that was, as I gathered from his observations, that it might be misconstrued by Protestant children to apply to the Roman Catholics, and that they were the parties alluded to as bowing down to blocks of wood and stone. I need hardly observe, that the little piece has no such meaning, and that its simple object is to contrast the state of the Christian child with that of the Heathen child, born in a land where God is unknown, and where his worship has never been revealed. He afterwards, in the Visitors' Book of the school, upon July the 4th, entered the following observation with regard to another book sanctioned by the Board, though not published by them, and which was prescribed for the reading of the pupil teachers and paid monitors in the establishment: "I believe," he says, "I must adopt this mode, at last, of expressing my surprise at the bad taste, not to say the extreme injustice of selecting descriptions of characters from such writers as Gibbon, Hume, and Robertson, for a mixed school professing neutrality. I allude particularly to 'Sullivan's Literary Class Book'" (that is Dr. Sullivan, who was yesterday under examination here, who is one of our

our professors of education). "I also condemn entirely the song of 'The English Child,' as false, in suggestion at least." Mr. Lynch afterwards, and up to the present time, has pursued the same course. He afterwards objected to certain other parts of the Board's books; for, on July the 30th, 1851, he recorded the following minute in the Visitors' Book: "I am sorry to find that what I considered a fundamental principle of the Board is set aside in this school—I mean the right of forbidding objectionable books. Mr. Given tells me that the books I objected to are still used for the instruction of the children, although the matter was talked over with the Inspector." I conjecture that the books he alluded to in this note are the Literary Class Book and the Lessons on the Truth of Christianity, though the reading of the latter at that time was confined to the Protestant children. In October 1851, there is the following entry in the same Visitors' Book by Mr. Lynch: "It would be tedious," he says, "to specify many objectionable passages from the *several books*. I must note, however, a false insinuation in the Girls' Reading Book, page , respecting the belief of Catholics in the saving power of consecrated ground—an imposition upon Protestant credulity, as well as a calumny on the Catholic faith."

3265. That entry has been made subsequent to his approbation of the school?
Yes.

3266. How long after?
Above 16 months after.

3267. Had any of those books been introduced into the school which were not in use at the time when he made that speech?
None, except the Literary Class Book; and I am not sure whether that was introduced at the beginning or not, but I rather think not; it was introduced, however, soon after.

3268. Lord Bishop of *Ossory.*] This last objection is to all the books of general education?
It would seem so, but particularly to the Supplement to the Fourth Book. The passage which I understood him, from communication with the teacher, to refer to, is the following; and here I would take leave to observe, that I think it highly important that your Lordship should see what is the nature of the objections which have been brought or may be brought against the books, in order that when you come to consider the matter, you may do so with a full knowledge of all the circumstances of the case, its delicacies and difficulties, and that you may thereby be the better able to devise some plan by which, while the integrity of the religious and Christian element pervading our books shall be preserved, the well-founded objections of any large portion of the community shall be met and fairly disposed of. The passage in question is taken from a work of Dr. Whately's, the Archbishop of Dublin. It follows two or three selections from popular authors upon ordinary superstitions of the people about death-watches, the devil's footsteps, fairy rings, and such things (*see* Supplement to Fourth Book, page 41). After some general reflections on popular superstitions, the passage proceeds in these words: "Common sense will teach any one who will but listen to it, *when* and *where* and *how* evil spirits are most actively employed; they are not occupied about the corpses of bad men; with them Satan's work is already done; it is not with the carcase of the dead sinner, but with the mind of the living one that they are engaged; nor can a man be secure from being made their prey by committing his mouldering clay to consecrated ground after his death, but by having during his lifetime a consecrated soul, a clean heart, and a right spirit within him; not by sheltering his lifeless body after its time of trial has passed within a place of worship which he respects as the temple of God, but by offering himself a living sacrifice, holy, acceptable to God, and making his body while alive a living stone in the temple of the Holy Ghost." This was the passage I understood Mr. Lynch to object to, and his objection, like his former, to the little hymn of "The English Child," was *not* that he found fault with any of the sentiments expressed, but that it implied, or seemed to imply, a reflection upon the faith of Roman Catholics, that it was their belief that by a man's body being committed to consecrated ground his soul was saved.

3269. Did he say that in writing or in conversation?
In conversation; he had said that it was an imposition upon Protestant credulity

W. M'Creedy, Esq.

28th April 1854.

and a calumny upon the Catholic faith; and when asked to explain the entry, he did not find any fault with the direct teaching of the passage, as indeed it is impossible he could, for it contains nothing which is not in harmony with the doctrinal lessons of his own Church; but he contended that it might be taken by some to imply an imputation of such superstitious credulity on the part of the Roman Catholics. I need hardly say that no such meaning can be deduced from the passage, or that to fasten a meaning on a passage which it plainly will not bear, and which is wholly foreign to its import, and on that ground to condemn it, is not a very legitimate mode of criticism. There is a great deal more of this case remaining; and as it is not improbable the Reverend Mr. Lynch will seek to present himself before your Lordships, I should like the Committee to be in possession of the facts of the case as they came before me. In obeying the summons of your Lordships, my wish would be, as it is likewise my duty, to tell the truth and the whole truth, so that the Committee may be put in the possession of the whole facts bearing on the object of their inquiry; and to show them to what extent the national system has succeeded and found acceptance with the people, and to what extent, and on what grounds, and by whom, of whatever Church they may be, its working has been objected to.

3270. Had this change of opinion on the part of Mr. Lynch any effect upon the model school?

I should say not. After Mr. Lynch had made objection to the Literary Class Book by Dr. Sullivan, on the ground, as I have stated, that it contained extracts from Hume and Robertson and Gibbon, and knowing that this book formed part of the course of instruction prescribed by the Board for pupil teachers, he applied to me personally to appoint two young lads to the office of pupil teacher. The names of those young lads were Reid and M'Neill; and there was a third also for whom he interested himself, of the name of M'Grattan, all three being Roman Catholics. Upon his recommendation, after having examined the boys and found them qualified, I appointed them, or at least recommended their appointment to the Board.

3271. Was that previous or subsequent to the speech you have read?

It was two years after it.

3272. Viscount *Hutchinson.*] I observe by the report that they were appointed on the 1st of May 1852; they were retained for three months, and then all resigned?

That is what I am going to call your Lordships' attention to. On Tuesday, the 13th of July 1852, I was informed by Mr. Given, the head master of the model school, that M'Grattan and Reid had presented themselves to him and refused to read the Literary Class Book, though they had been in the habit of reading it from the time of their entrance in May; and on the following day, Wednesday, the 14th of July, I had an interview with the two lads, and explained to them the nature of their offence, and the view the Board were likely to take of it. On the Saturday previous to this, the 10th, the subject for an Essay had been given out by Mr. Given in his usual course, a sort of school theme for the boys to write on to train them in the practice of composition. The boys attended the chapel on the following Sunday, that is to say, M'Grattan and Reid only; M'Neill, being unwell, was unable to go; and on the 16th of July they handed in their Essays to Mr. Given, the resident teacher, in which was introduced a discussion of a polemical kind, the introduction of which it was known to the boys was forbidden by the rules of the school.

3273. Lord Bishop of *Ossory.*] Did the theme given out at all naturally lead to that?

I should say not.

3274. Viscount *Hutchinson.*] Do you remember what the theme was?

Yes, I have the theme here, and the Essay which was written by the boys themselves.

3275. What was the subject of the theme?

The two Essays were almost identical to a word; I have one of them before me. The theme was, "The moral and religious influence by which the tendency to falsehood, dishonesty and idleness may be most effectually counteracted." In discussing this theme they took occasion to introduce the doctrine of Confession, and the

the practice of the Confessional, with reflections on the prejudices of the "Sectaries." When the Essays were given in, Mr. Given, the resident teacher, who recognized in the wording of them a violation of the rule on the part of the boys, wrote to me, stating the nature of the Essays given in. On perusing his note, I immediately conjectured that the boys had not, of their own motion, or at their own mere prompting, written the Essays, and I came up from the country to Ballymena to inquire into the case. I then for the first time saw the two Essays, and from the comparison, I came to the conclusion that they were the production of the same dictation, a conclusion which I had afterwards verified in an interview with M'Grattan, one of the pupil teachers, who acknowledged that on his visit to Mr. Lynch at the chapel-house on the previous Sunday, the latter dictated the Essay to him and Reid, and directed them to write it as dictated, in answer to the theme prescribed by the master. I reported upon that case in a letter of the 18th of July 1852, and stated that Mr. Lynch had ordered them at the same time not to read the Literary Class Book on pain of his displeasure. I have stated that M'Neill was absent from chapel on the Sunday referred to, owing to sickness, and that M'Grattan and Reid alone attended, and that they were then forbidden to read the Literary Class Book; but on the following Sunday M'Neill was at chapel, when he also was forbidden to read the Literary Class Book, of which, on his return, he informed Mr. Given, and told him he must obey. I reported M'Neill's refusal in a letter of the 22d of July, and added in it what I had learnt from M'Grattan of Mr. Lynch's dictating the Essay to him and Reid. On Saturday, the 24th of July, I received a letter from Reid, one of the pupil teachers, giving in his resignation, and he left the establishment on Monday the 26th. I reported Reid's resignation on the 25th of July; in a note to that letter I added something which I now believe to have been a mistake with regard to the destination of Reid. On Thursday the 29th I had an interview with young M'Grattan and M'Neill, the two Roman Catholic pupil teachers who remained in the establishment. I should have explained that in answer to my letter of the 18th of July to the Board, calling for their instructions, the Commissioners informed me that the boys could not remain in the establishment unless they read the book, and on the receipt of this I called them together, M'Grattan and M'Neill, for Reid by this time had left, and read the contents of the letter to them; I then left them to turn over in their minds what I had told them, and, one of them having asked my permission to do so, to consult their friends likewise; and I returned to them in the evening. When I returned, they handed in two notes expressing their readiness to comply with the Board's wishes, telling me that such was the wish of their parents, to whom they had written before my interview with them; and they had told the same thing previously to Mr. Given. I forwarded those two notes to the office on the 3d or 5th of August, I am not sure which, but on Sunday evening, the 1st of August, M'Grattan and M'Neill, on their return from chapel, intimated to Mr. Given that they could no longer stay, and must leave on Monday before nine o'clock in the morning, as Mr. Lynch would not permit them to remain and read the Class Book. I was informed of this by Mr. Given, and requested to come to the model school to see if I could prevent their going away. Before I arrived, however, which was on Monday afternoon, M'Grattan had gone; M'Neill was still remaining, but very reluctant to remain. However, he was induced to remain that night, but the next morning he went off also, Mr. Lynch having sent his curate, the Reverend Mr. Coslett, to tell him that he must go home at once. After those three boys had gone off, on the ground that Mr. Lynch, whom they chose to obey, would not permit them to read the Literary Class Book, and the Board would not have them there unless they did so, their places were not filled up for a considerable time; but at length I got a young lad of the name of Doran, a Roman Catholic, appointed on the 1st of February 1853. This lad remained in the establishment up to the beginning of May, when he also was told by Mr. Lynch that he could not remain in the place if he were asked to read this Literary Class Book, and accordingly he left shortly after. I should say I had selected Doran from the neighbourhood of Lisburn, and in making the selection, I told him of the circumstances attending the retirement of the three previous Roman Catholic pupil teachers. I mentioned the book which Mr. Lynch had objected to, and with which the lad said he was acquainted, and I told him that he should consult his friends and determine whether he was prepared to read that book or not, for that unless he was prepared to read it, and had the approval of his friends in doing so, he was not to present himself at the model school at all,

W. M'Creedy, Esq.

28th April 1854.

W. M'Creedy, Esq.

28th April 1854.

inasmuch as he could not be there without reading it. The lad did present himself, and I understood that he went there prepared to read it, and in fact he had read it up to the beginning of May, having entered on the 1st of February. As I said yesterday, my connexion with the model school ceased about this time, and it was then handed over to Mr. Edward Butler, one of my colleagues; but Mr. Lynch's opposition has continued, I have been informed by those connected with the institution, and he has now prohibited the reading of the Sacred Poetry and the Scripture Lessons to both the Roman Catholic pupil teachers and paid monitors who are attached to that establishment, as well as prohibited their use by the ordinary day Roman Catholic pupils who attend the school.

3276. Have the Board acquiesced in that opposition on his part, and authorized the non-reading of the Literary Class Book?
No.

3277. Or any of those books which were required by the Board, and objected to by him?
No; not in so far as the pupil teachers and paid monitors are concerned.

3278. The school is still going on as before?
Yes, with the exception of this, that the Roman Catholic children, that is, the mere day scholars, whose parents have made objection to the reading of the Sacred Poetry and the Scripture Lessons, are now, according to the rules of the Board, exempted from doing so.

3279. Viscount *Clancarty*.] Does anybody read them in that school?
Presbyterians, and Protestants of the Established Church read them.

3280. No Roman Catholics?
No Roman Catholics now.

3281. Earl of *Wicklow*.] Do you recollect the opposition made by the Presbyterians to the Board?
I do; I am a Presbyterian myself, and I was in the district at the time the opposition was rife.

3282. Can you state the grounds upon which that opposition proceeded?
The grounds on which the Presbyterian opposition proceeded, as I understood, were these:—First. That the Board's rules seemed to require that application for aid should be made in concurrence and in conjunction with the members of other denominations. That seemed to be required by the form of queries which was sent out to applicants, and such requirement was objected to by Dr. Cooke and some other Presbyterian clergymen very strongly. Their second objection was that the use of the Holy Scriptures seemed prohibited during the ordinary school hours. The third objection was that the Board demanded control over the use of the school-rooms after the completion of the ordinary school business, in which all the children were required to participate. They objected to that on this ground, that they could not consent to the use of the school-room for the teaching of religious doctrine to which they were opposed, and contended that, as regarded the impartation of religious instruction, the use of the school-room should be wholly under their own control, and that while they should have the right of using it for giving such religious instruction as was in conformity with their own sentiments, they should not be called upon to give it up to the use of those in whose religious sentiments they did not concur.

3283. They subsequently withdrew that opposition, did they not?
No, not to that condition.

3284. Did not they withdraw their opposition to the system subsequently to the objections you speak of?
After those parts of the system to which they objected were modified, as they thought, and as I believe, though I should add that as regarded one at least of the points objected to, and that the most important, I mean the apparent restriction originally placed on giving religious instruction, the Board had years before given such an explanation as removed all reasonable ground of opposition. Their fourth objection was the obligation which seemed implied in the rules of the Board, and about which we have been speaking, of not allowing any child but those whose parents *desired it*, or did not object to remain during the times of religious instruction. The Presbyterians joined about the month of January 1840, and upon all

all those points the rules of the Board were either explained to their satisfaction, or those parts of them to which they objected were, as they thought, withdrawn. There is now no form of queries sent down to the applicants, and consequently there is no obligation upon applicants to apply to any other parties of different denominations to concur with them in making application to the Board; and the use of the Holy Scriptures I need not say is permitted, as indeed it was from a very early period, within the time of ordinary instruction, that is, within the hours of from ten o'clock to three, and they may be taught either from ten to eleven, or from two to three, or from half-past one to three, or at any other time before or after, or both before and after the ordinary combined instruction, provided only that a sufficient time is given to this last.

3285. Viscount *Hutchinson.*] Are you to be understood to state that when a Presbyterian applies for aid to a school, no form of queries is sent to him?

No form of queries is now sent to any one.

3286. I find in the published reports of the Board a form of queries sent to the applicants for schools?

Not for aid in the *first instance*, either for a building grant or for salary and books; there are queries sent when further aid is asked for schools already in connexion.

3287. Lord Bishop of *Ossory.*] No direct form of queries is sent to the applicant; but he is subject to being asked the queries through the Inspector?

The queries are sent to the Inspector.

3288. Earl of *Wicklow.*] Those modifications of which you speak have induced the Presbyterian body to co-operate, as we know they have co-operated with the national system?

Yes.

3289. Have you any knowledge or experience of the course of instruction in the schools in Great Britain?

Not by actual inspection of the schools; but from the perusal of reports which I have from time to time seen published by authority, I have an intimate knowledge of it.

3290. Knowledge acquired in that way does not enable you to form any comparison between the working of the system in England and that in Ireland, does it?

As to the proficiency attained by the scholars, their ages, and the nature of their attendance in the two countries, I should say it does.

3291. Lord *Beaumont.*] What is the result?

That is a point which I should wish to say a word or two on, because it has been chiefly dwelt on as against the schools of the Board, that they are inferior even in the ordinary combined instruction, that is, the moral and literary instruction, to others in other countries.

3292. Earl of *Wicklow.*] Is it your opinion that they are inferior, from the knowledge which you possess?

My opinion is that they are not inferior, except in point of emolument.

3293. Do you suppose that the average age of the children attending the schools in Ireland is the same as in Great Britain?

Yes, equal at least; and that is another point upon which our schools have been very much condemned, that our children are so young.

3294. Is the time of instruction in the schools less or greater in Ireland than in England?

I should say it is greater in Ireland than in England, according to the reports of Her Majesty's Inspectors.

3295. Have you any reason to know whether the attendance of the children is more fluctuating in Ireland than in England?

I should say that it is not more fluctuating in Ireland than it is in England.

3296. Of course you are applying your answer to the working of schools under the national system, and to no others?

Of course to schools under the national system alone.

W. M'Creedy, Esq.

28th April 1854.

3297. Do you think the proficiency in the ordinary branches of education is as great in the schools in Ireland as in England?

Looking at the reports of Her Majesty's Inspectors, I should say, except in one or two points, it is as great. If your Lordships will permit me, I shall give you the results I have arrived at upon that subject: in Dr. Woodford's General Report in 1852 and 1853 on schools in connexion with the Established Church of Scotland, there is given such an account of their state of instruction as with very little modification, in my opinion, in any unfavourable sense, might be given of Irish national schools. Again, the Rev. Mr. Blandford, another of Her Majesty's Inspectors, also, in his report for 1850, gives a view of the instruction in his district not at all more flattering than that which might be given of Irish national schools. (*See* Note, No. 1, p. 463.)

3298. Viscount *Hutchinson.*] What description of schools was Mr. Blandford inspecting?

He inspects those which are placed under the Committee of Council.

3299. Are they schools of the National Society?

In his case, I believe, they are schools of the National Society; but the British and Foreign Society schools, and all others which receive grants, are inspected by one or other of Her Majesty's Inspectors, and are included in the two general summaries of the ages and proficiency of the pupils, which I shall hand in. In the notes attached to that gentleman's reports, as also in those appended to Mr. Mitchell's for the same period, 1852, details are given of the state of schools in regard to the instruction imparted, very much like what the Irish Inspector meets with; certainly in no degree more favourable. In the body of Mr. Mitchell's Report for 1852, a "scheme of proficiency" for the schools of his district is given, which, if we exclude from it instruction in the Holy Scriptures, the Church Catechism and English History, might be taken as a fair representation of what is *actually realized* in large numbers of the Irish schools.

3300. Why do you exclude English History?

Because we have no such book, and of course we are not entitled to inquire into the teaching of the Catechism.

3301. Do not you teach history in any of the national schools?

We have no book on English History. I throw those subjects out, because they are not common to the comparison. With respect to the scheme alluded to, Mr. Mitchell, in proposing it, only expresses a belief that it "will *ere long* be not only *aimed at*, but attained in *several* schools;" adding, moreover, that "it is not to be expected that the highest of these qualifications will be *often* attained." (*See* Note, No. 2, p. 464.) The same gentleman, in his Report for 1850–51, gives such a picture of the low state of instruction in the schools of his district, as could not, I believe, be given with justice of any large section of the Irish national schools. (*See* Note, No. 3, p. 465.) Mr. Moseley, again, in his Report for 1850–51, gives a still more striking picture of the backward state of instruction in even the *better sort* of English schools, a picture, I honestly believe, that could hardly be paralleled by anything that could be met with in Ireland, except in the very lowest grade of schools, and under teachers of the very lowest qualifications. (*See* Note, No. 4, p. 465.) I will also take the liberty of handing in, as a further proof of this view, an extract from Mr. Watkins' Report of 1850–51. (*See* Note, No. 5, p. 466.) In additional confirmation, still what I believe to be the truth, that low and backward as I believe our national schools to be, compared with what they ought to be, they are not worse than the primary schools to be found elsewhere, I beg to hand in returns of the ages and proficiency of the pupils in the schools of Great Britain, inspected by Her Majesty's Inspectors in the year 1852. (*See* Notes, Nos. 6 and 7, p. 466–7.) And in doing so, I request attention to the following important facts, which, in order to institute the comparison fairly, must be borne distinctly in mind. First. That the sums paid from local sources alone to 2,499 out of the 2,809 schools included in these returns, in the way of salary merely, is for each above 80 *l.* per annum. What a contrast to the resources of the Irish schools! Secondly. That nearly one-half of the schools referred to are under certificated teachers; that is to say, the very highest teachers to be found in schools under inspection. Thirdly. That they have among them such a number of pupil teachers as would on an average, if equally distributed, give two pupil teachers to each school included in these returns. Fourthly. That the English Inspectors—and this is a very

a very important point—invariably give notice of their intended visits, and, therefore, never see the schools inspected by them, except in their very best trim, and with their best pupils present; a circumstance, be it remembered, which must tell greatly on the average proficiency of the pupils, as it is only of those *present* the return is taken. In Ireland, the Head Inspectors never give information of their visits, but try on the contrary to come upon the schools by surprise.

W. M'Creedy, Esq.

28th April 1854.

3302. Lord Bishop of *Ossory.*] Have you any means of judging how far you succeed in that?

I think we succeed to a very great extent; I will not say that of the Local Inspectors. Fifthly. It must be remembered that the returns of the several stages of proficiency attained by the pupils, included in one of the tables which I shall hand in, and which is copied from Her Majesty's Inspectors' Reports, are made out by the teachers themselves, to whom the requisite forms are sent beforehand by the Inspector, and by whom they are expected to be made up, before even the latter commences his examination. As to the mode of filling up these latter forms, Mr. Mitchell gives certain instructions in his Report of 1852, and which I shall put in. (*See* Note, No. 7, p. 467.) If, then, bearing all these things in mind, we come to the examination of the comparative efficiency, as tested by the kind and amount of instruction given in them, of British as contrasted with Irish schools, what shall we say if it turn out that the latter, though labouring under every disadvantage which can arise from poverty of means, can yet sustain the comparison, without appearing, except in one or two things—that is, writing from dictation and writing on paper, and, perhaps, geography—at all markedly inferior, while in some most important points they prove fairly equal, if not superior? Yet such I believe to be the fact.

NOTES.

Note, No. 1.

EXTRACT from Report of Rev. Mr. Blandford, on Schools inspected by him in Counties of Lincoln, Nottingham, Leicester and Derby, in the Year 1850.—(*See* Minutes of Council for that Year, page 468.)

I cannot speak favourably of the way in which arithmetic is taught, or of the progress that the children make in it; the lower classes are generally very deficient, although the reverse will appear to be the case, unless great pains are taken to hinder them from copying. There is no subject in which an erroneous opinion is more likely to be formed in the examination of a school than on arithmetic, from the peculiar facilities which the children have of secretly assisting each other. I have almost always found it necessary to remain with a class during the whole time they are working their sums. An examiner may delude himself into the belief that he can prevent the children from copying by giving them different sums, and having done so, he may safely leave them and proceed with the examination of another class in a different part of the room; but no sooner is his eye turned away from the young arithmeticians, than a few of the more expert work the sums correctly, and pass the answers to their less skilful neighbours, with a rapidity and secrecy which renders it difficult to detect them. It is not improbable that the teacher will be found hovering about the class, and forthwith those telegraphic means of communication, the inquiring look, the slightly elevated slate on the one hand, the cheerful nod or angry frown on the other, will be established between teacher and children, the object of which is only too apparent.

Many of the elder boys are frequently returned by the master as learning mensuration; and when this has been the case, an opportunity has been afforded them of exhibiting their progress in the subject; but, in the majority of cases, the knowledge acquired was very superficial, and not likely to be of much use to them hereafter, in consequence of their ignorance of the common principles of geometry, notwithstanding the beautifully ruled triangles and accurately formed circles which are triumphantly exhibited in their books by the master, as direct proofs to the contrary.

The writing on slates is generally good, that in the copybooks moderate. The teacher seldom watches the children whilst they are writing, in order to correct the way in which they hold the pen; and still less frequently are the copybooks criticised, and the errors in spelling and faults in the formation of letters pointed out.

Geography is generally taught in the upper classes of these schools, and some improvements have been introduced in the methods of teaching it. Occasional attempts are made to combine mere instruction in topography with information relative to the physical geography, the exports and imports, the manners and customs of a country: that geography thus taught becomes doubly interesting and useful is obvious.

W. M'Creedy, Esq.

28th April 1854.

That instruction in composition forms an inconsiderable item in the ordinary routine of school work is evident, from the small number of children who are returned as writing abstracts on their slates, and the still smaller number who are doing the same on paper.

NOTE, No. 2.

EXTRACT from Mr. MITCHELL'S REPORT of 1852, being a Scheme of Proficiency drawn up by him for the Schools of his District.—(*See* Minutes of Council, p. 625.)

* Corresponding to Irish Board's 5th Class.

SCALE of PROFICIENCY for the * First Class.

To work sums in the first four rules, simple and compound, simple and compound proportion, simple and compound interest, and vulgar and decimal fractions.
To have a general knowledge of the four quarters of the globe, and to draw maps of each and of any country from memory.
To parse the more difficult sentences.
To have a general knowledge of the Fifth Book (Irish).
To give the meaning of the more difficult words in the Fifth Book (Irish).
To make neat drawings of objects.

† Corresponding to Irish Board's 4th Class.

SCALE of PROFICIENCY for the † Second Class.

To work sums in the first four rules, simple and compound, simple and compound proportion, reduction, practice.
To have a general knowledge of the geography of Europe, the British Empire, and Palestine, and to draw maps of these from memory.
To parse sentences of ordinary difficulty.
To have a general knowledge of the Fourth Book (Irish).

‡ Irish Board's Senior 3d Class.

SCALE of PROFICIENCY for the ‡ Third Class.

To work sums in the first four rules, simple and compound, reduction, and simple proportion.
To know the geography of the British Islands and Palestine, and to draw a map of each from memory.
To parse simple sentences.
To have a general knowledge of the Third Book (Irish).
To write out the tables and weights and measures from memory.
To write from dictation.

§ Irish Board's Junior 3d Class.

SCALE of PROFICIENCY for the § Fourth Class.

To work sums in the first four rules, simple and compound, and reduction.
To know the geography of England and Palestine, and to draw a map of each.
To point out the parts of speech in a simple sentence.
To have a general knowledge of the Third Book (Irish), to p. 139.
To write out the pence and shilling tables from memory.
To write from dictation.

‖ Irish Board's Senior 2d Class.

SCALE of PROFICIENCY for the ‖ Fifth Class.

To work sums in the first four simple rules.
To know the geography of England.
To have a general knowledge of the Second Book (Irish).
To write out the multiplication and division tables correctly.
To write simple sentences from dictation.

¶ Irish Board's Junior 2d Class.

SCALE of PROFICIENCY for the ¶ Sixth Class.

To work sums in addition, subtraction, and multiplication.
To write their tables.
To have a general knowledge of the Second Book (Irish), to p. 74.
To write simple sentences from dictation.

** Irish Board's 1st Class.

SCALE of PROFICIENCY for the ** Seventh and Eighth Classes.

To work sums in addition and subtraction.
To read the First and Second Primers.
To write neatly from copies.

NOTE,

W. M'Creedy, Esq.

28th April 1854.

NOTE, No. 3.

EXTRACT from Mr. MITCHELL'S REPORT of 1850–51, on SCHOOLS inspected in CAMBRIDGE, ESSEX, HUNTINGDON, NORFOLK and SUFFOLK.—(Minutes of Council, p. 389.)

IN the schools at present established, no difference in the subjects taught is attempted, nor in the method of teaching, so as to conform the education of the people to their future life. All, with more or less success, learn the same things, and are taught in the same manner, the branches *seldom extending* beyond simple reading and writing, ciphering, sometimes as far as proportion, but mostly confined to the four simple and compound rules; a *little smattering* of geography, grammar, and History of England, with here and there the very elements of vocal music; to which, however, must be added, a general knowledge of Bible history, and the Catechism, with certainly an increased understanding of its meaning.

There are many schools in the district working, I really believe, up to the full extent that children of the class and age, considering all their circumstances, can be taught, and in which advanced intellectual instruction is combined with excellent moral tone; from whose teaching, therefore, there is every reason to expect that, with God's blessing, good Christians and faithful citizens will result.

There are others, whose mental character is commendable more than the moral; in which greater attention seems to be paid to the instruction than the education. Such schools are very few, and in them it generally happens that the intellectual acquirements are the portion of only a small number of favoured scholars, even to the injury of the instruction of the mass; that the knowledge is more showy than solid, and consists chiefly in arithmetic and good writing, much prized by the parents, and not unfrequently the great features of an ill-organized school. Institutions of this class are too often positive evils.

There is a third class of schools, found in villages mostly, and chiefly under females, in which, though the instruction be moderate, the tone is very good, and from which the Inspector returns with a conviction that, if the children be not very clever or highly intellectual, yet that they will grow up honest, cheerful, dutiful, obedient citizens of the State, as well as good Christians, and be fitted to fulfil, with faithfulness and truth, the simple duties that a country life requires, who perhaps may perform the labours of the station to which God has appointed them, even better than those more intellectually, and certainly better than those only intellectually taught.

A fourth class of school is that from which no conceivable advantage seems to be obtained; in which the master is ignorant and slovenly, the school-room dirty and ill found, the children ill disciplined, unwashed, uncombed, with clothes unbrushed and ill put on, slouching in person, uncleanly in habits, ungainly in figure, debased in character, and degraded in circumstances. Such institutions manifest little superintendence or care, and cause great anxieties as to their ultimate tendency. * * * * *

The number of schools with inefficient, and even with totally incompetent, instructors in this district is very great.

NOTE, No. 4.

EXTRACT from Mr. MOSELEY'S REPORT of 1850–51, on Schools inspected in WILTSHIRE and BERKSHIRE.—(Minutes of Council, 1850–51, p. 148.)

SOME idea of the character of such schools, says he, speaking of those of the agricultural districts, and of the kind of education they are giving to the labouring population, may be formed from the following particulars, which I recorded carefully in regard to a school which I inspected with reference to an application for the appointment of pupil teachers. It was a school of *considerable reputation* in the neighbourhood, being attended by the children of farmers as well as labourers. A judicious selection of books bore testimony to some knowledge of the subject of education on the part of its promoters; and it may be considered, I think, at least an average specimen of the class of schools in agricultural districts *next below that* in which we are accustomed to appoint pupil-teachers. The salary of the master and his wife (who taught sewing) was (40*l.* + 10*l.*) 50*l.*; there were 82 children, four of whom were above 13 years old, four others above 12, and nine above 11, being more than a usual proportion of big children. They had some knowledge of Scripture, and could repeat the Catechism; but of the FIRST class,* composed of 11 children, four only could write the Belief on their slates correctly; as to the spelling, only two had *any knowledge, however slight*, of geography, *and seven did not know the name of the country in which they live*. When told, and asked, who governs our country, they were unable to tell, and appeared to attach no definite idea to the inquiry. Six children only out of 82 could read with tolerable ease and correctness in books of general information, and seven others only could read in the Scriptures. One boy was learning the compound rules in arithmetic, four were in division, and 26 in addition, but *not one in the first class* † could write in figures the number ten thousand and ten, and not one could multiply correctly 3*l.* 6*s.* 8*d.* by 6.

* Irish Board's 4th or 5th Class.

† Irish Board's 4th or 5th Class.

The children of the *second* ‡ and every lower class were ignorant of the *simplest* facts in Scripture history; none of them could read correctly a *simple sentence*, or write in figures the number four hundred and seventy-eight, or *tell the product of* 4 *by* 9.

‡ Irish Board's 3d Class.

W. M'Creedy, Esq.
28th April 1854.

The school which I have described is taught by a master, but the number of schools taught by masters is, in agricultural districts, comparatively small. The majority form a class of schools below these, taught by mistresses, of whom a few only have been educated, the majority being what are called dames. About three-fourths of the schools in Wilts appear, by the National Society's returns, to be taught by mistresses, and two-thirds in Berks.

NOTE, No. 5.

EXTRACT from Mr. WATKINS' REPORT of 1850–51, on Schools in YORKSHIRE, DURHAM, and NORTHUMBERLAND.—(Minutes of Council, 1850–51, p. 264.)

AFTER giving a list of 260 schools inspected, he classifies them as follows:

Good	24	about 9¼ per cent.
Very fair	82	„ 31½ „
Fair	82	„ 31½ „
Moderate	40	„ 15½ „
Very moderate or bad	32	„ 12¼ „
	260	

Or the more concise statement may be made thus,—that of the Church schools in my district, which are receiving annual grants from your Lordships' Committee, about 40 per cent. are in a satisfactory or very promising state; whilst of the remainder—nearly 60 per cent.—no more can be said than that they are in some striking points deficient, either at a low standard of attainment, or imperfect in discipline, or unhealthy in tone, in some cases neglected by their nominal managers, in others injured by the unworthy jealousies and narrow prejudices of those who have the control over them.

NOTE, No. 6.

RESULTS, as to Ages of Children on Books of Schools, of INSPECTION of SCHOOLS in GREAT BRITAIN, for Year ended 31 October 1852.

INSPECTORS' NAMES.	PER-CENTAGE OF CHILDREN AGED							
	Seven Years, and under.	Eight.	Nine.	Ten.	Eleven.	Twelve.	Thirteen.	Fourteen, and over.
Page 351. Mr. Moseley	43·7	12·1	12·1	9·9	8·5	6·3	4·1	2·9
„ 372. Mr. Cook	26·5	16·7	17·4	14·5	11·2	7·7	3·7	1·9
„ 453. Mr. Bellairs	33·0	15·3	14·3	12·7	10·0	6·7	4·3	3·4
„ 499. Mr. Watkins	35·7	13·5	12·9	12·3	10·4	8·1	4·2	2·6
„ 583. Mr. Quiling	33·5	18·4	13·5	11·6	8·7	6·8	4·1	3·1
„ 650. Mr. Mitchell	24·7	14·1	16·1	14·0	11·4	8·7	6·1	4·6
„ 683. Mr. Blandford	35·4	16·3	13·8	11·6	9·5	6·5	4·0	2·7
„ 715. Mr. Brookfield	31·9	14·3	14·6	13·6	10·9	7·5	4·3	2·6
„ 776. Mr. Kennedy	30·8	14·7	15·5	13·5	10·7	7·8	4·4	2·3
„ 818. Mr. Norris	37·8	14·5	14·3	11·9	9·9	7·2	1·0	3·0
„ 876. Mr. Stewart	28·7	14·2	14·2	13·0	11·1	8·8	5·3	4·5
„ 920. Mr. H. L. Jones	28·6	14·0	13·9	12·8	10·5	9·0	5·3	5·7
„ 946. Mr. Fletcher	27·4	21·6	12·7	12·1	10·0	7·9	4·4	3·5
„ 976. Mr. Morell	33·0	11·8	12·8	12·4	11·8	9·4	5·0	3·4
„ 1021. Mr. Arnold	32·2	14·6	13·8	12·3	10·1	7·7	4·8	4·2
„ 1069. Mr. Marshall	36·9	12·2	13·1	11·9	9·2	7·0	4·7	4·6
„ 1117. Mr. Woodford	28·9	12·9	13·0	12·6	10·4	8·4	6·0	7·5
„ 1177. Mr. Cumming	26·7	13·0	12·9	12·7	10·6	9·2	6·5	8·1
Mean Per-centage	32·0	14·7	13·9	12·5	10·3	7·8	4·6	3·9

TOTAL Number of Schools, 2,809; of Pupils, 373,159.

NOTE,

NOTE, No. 7.

RESULTS, as to Proficiency of Pupils, of INSPECTION of SCHOOLS in GREAT BRITAIN, for Year ended 31 October 1852.

NAME OF INSPECTOR.	PER-CENTAGE OF CHILDREN LEARNING											
			Arithmetic as far as				To Write			To Read		
	Grammar.	Geography.	Fractions and Decimals.	Proportion and Practice.	Compound Rules and Reduction.	Simple Rules.	From Dictation.	On Paper.	On Slates.	Books of General Information.	Easy Narrative.	Letters and Monosyllables.
Page 351. Mr. Moseley -	27·9	37·1	3·3	6·4	14·0	60·7	33·8	45·7	36·0	24·5	31·0	30·0
„ 372. Mr. Cook - -	26·3	38·7	3·6	6·6	16·2	69·3	37·2	43·3	50·5	28·9	29·4	33·1
„ 453. Mr. Bellairs -	25·7	35·6	2·3	4·1	9·5	67·6	38·5	38·1	45·2	20·8	31·0	45·2
„ 499. Mr. Watkins -	27·4	41·1	3·0	4·1	10·9	43·8	34·4	44·7	44·6	27·7	32·9	34·2
„ 583. Mr. Quiling -	28·1	40·2	4·2	6·8	13·7	64·9	36·3	40·3	53·2	31·7	29·6	32·3
„ 650. Mr. Mitchell -	25·4	34·9	3·0	5·4	8·8	39·6	22·6	39·0	21·8	24·3	27·2	38·5
„ 683. Mr. Blandford -	33·9	50·6	3·3	4·3	11·9	59·8	44·5	55·5	40·3	13·1	43·9	32·7
„ 715. Mr. Brookfield -	29·6	40·0	3·7	6·5	18·0	64·2	37·0	45·3	47·4	30·8	35·4	36·1
„ 776. Mr. Kennedy -	34·0	39·0	3·5	6·6	12·5	73·4	39·0	58·4	48·0	35·2	39·1	40·1
„ 818. Mr. Norris -	18·0	25·3	2·9	8·9	11·1	50·9	32·0	43·0	38·2	27·9	31·1	35·4
„ 876. Mr. Stewart -	23·8	39·1	4·5	8·3	15·5	47·6	35·8	47·3	33·2	27·6	31·5	37·2
„ 920. Mr. H. L. Jones	34·3	46·3	5·0	8·5	15·6	70·8	43·7	47·7	47·7	27·6	29·7	27·6
„ 946. Mr. Fletcher -	60·3	58·5	5·6	9·8	10·1	61·2	47·9	67·0	49·2	56·0	32·6	32·0
„ 976. Mr. Morell -	46·6	64·5	5·4	9·1	16·0	52·6	40·3	62·9	37·7	46·8	34·2	31·0
„ 1021. Mr. Arnold -	52·7	69·2	5·3	9·7	19·7	61·7	50·6	66·7	46·8	50·4	37·1	32·6
„ 1069. Mr. Marshall -	45·3	58·4	2·1	4·7	10·3	69·1	22·0	32·1	46·3	32·7	29·9	44·8
„ 1117. Mr. Woodford -	35·5	40·9	7·2	7·0	9·9	28·0	14·8	56·7	10·2	51·4	30·5	17·6
„ 1177. Mr. Cumming -	39·5	45·0	6·1	7·4	8·7	31·1	19·3	56·7	7·3	52·1	27·0	21·8
Mean Per-centage - -	34·1	44·7	4·1	6·9	12·9	56·4	35·0	49·0	39·0	33·9	32·4	33·4

TOTAL Number of Schools - - - - - - - 2,809

„ Number of Certificated Teachers - - - - 1,356

„ Number of Pupil Teachers - - - - - 5,767

In the case of 2,499 of the above Schools, the Annual Amount paid in Salaries from local sources alone, is (Report of Council for 1852–53, page 84), on an average for each School, above £. 84.

W. M'Creedy, Esq.

28th April 1854.

As to the mode of filling up the returns on which the preceding Summary of the proficiency of the pupils is founded, Mr. Mitchell gives the following directions, among others, in his Report of 1852:—

"Children learning to read." No child is to be counted, except he can point out and tell the names of the letters in a book.

Children able to read easily either the National Society's Second Book, or the Sequel to the Second Book of the Irish Board, are to be placed under the head "Reading easy Narratives."

If they read the Third Book of either, or the Scriptures generally, with tolerable ease and accuracy, they should be counted as reading "Books of general information."

If a child writes his name, and in a copy book from slips, he is to be set down as "Writing on paper."

If he can write on a slate, with fair facility and accuracy, passages dictated to him from the Third Book, he is to be counted as "Writing from dictation;" he will also be included under "Writing on paper," supposing he does so.

"Geography," "Grammar," and "History," mean more than mere elemental knowledge of these subjects.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 4° *Maii* 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Oxford.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Fingall.
Earl of Harrowby.	Lord Monteagle of Brandon.
Viscount Clancarty.	

THE LORD PRESIDENT in the Chair.

WILLIAM M'CREEDY, Esquire, is called in, and further examined as follows:

3303. *Chairman.*] HAVE you considered the general question of national education in Ireland?

Yes, I have paid considerable attention to it.

3304. Have you considered any of the different schemes which have been put forward most publicly?

Yes, I have considered most of them, I think.

3305. Can you explain the nature of any of them?

If your Lordships allow me, I shall explain the different schemes I myself have seen placed before the public, at least the most important of them. One scheme which has been put forward very prominently, is the proposal that there should be a Bible class in each school placed in connexion with the Board, and that instruction should be given in the Scriptures in every school to those children whose parents desired it, or did not object. Some who have favoured this scheme would allow that the Douay version should be read by Roman Catholic children in schools under Roman Catholic management, while others again would insist that the Protestant or authorized version of the Scriptures should alone be read. I need hardly say that this is a scheme which would not meet with the approval of the great majority of the Irish people, at least not of their spiritual teachers.

3306. Earl of *Harrowby.*] By "their teachers," you mean their ecclesiastical superiors?

Their ecclesiastical superiors.

3307. Lord Bishop of *Ossory.*] Would not such a Bible class be, in the great majority of the Roman Catholic schools, a mere nullity, having a name in the system, but no real practical existence?

That is the view I would take.

3308. Earl of *Wicklow.*] Are you aware that that was the rule of the Kildare-place Society, that there should be a Bible class in every school?

I am.

W. M'Creedy, Esq.

4th May 1854.

3309. Lord Bishop of *Ossory.*] That the Bible should be read by all in the school?

Yes; the principle was carried further on the Kildare-place plan, because that Society made the reading of the Scriptures obligatory upon the children of all denominations who had attained to a suitable degree of proficiency in the general instruction.

3310. Earl of *Wicklow.*] Did it not work in the country, generally, tolerably well for a considerable time? Have you sufficient experience of the state of education in Ireland to enable you to say whether for a considerable period of time the Kildare-place Society did not work beneficially for the country as a united scheme of education?

I have had no personal experience; my official life does not reach so far back as to enable me to speak of that; but from the perusal of historical documents in relation to that system, I should say that for some years it did succeed, but that eventually it failed. It failed, I mean, to the extent to which it incurred the successful opposition of the Roman Catholic clergy; a fact which has been acknowledged by the Earl of Derby, in the letter wherein he lays down the principles and delineates the constitution of the present scheme.

3311. Are you enabled from your recollection to say whether or not the commencement of the failure of the Kildare-place Society was contemporaneous with the appearance in Parliament of an acquiescence in the objections on the part of the Roman Catholic clergy?

It is very probable that the opposition of the Roman Catholic clergy became more general in consequence of such apparent acquiescence in Parliament; it was very natural it should be so, but I could not go farther than that in the way of more definite statement.

3312 Have you any recollection of the period when the Kildare-place Society was supported by the priesthood and opposed by the clergy of the Church of England?

By a comparatively small section of the clergy of the Church of England, I believe, it was opposed on the ground that the Bible was not a proper school-book without the accompaniment of suitable commentaries, and the teaching of the Catechism and other formularies of the Established Church. I believe that some of the prelates of the Protestant Church, both in England and Ireland, held that view.

3313. So that, in fact, the opposition to the Kildare-place Society was made subsequently by a totally different class from those who were opposed to it at its commencement?

I understand the question to imply, and to that I assent, that it was at first opposed by the Protestant clergy, or more correctly, a small portion of them, and then, subsequently, by the Roman Catholic priesthood generally.

3314. And without any alteration in the system?

I cannot express a positive opinion upon that point; it may have been so. I do not think, however, it was ever, as I have already said, opposed from the Protestant side by any but a small section of the clergy of the Established Church.

3315. Earl of *Harrowby.*] I understand that the scheme of which you have been speaking is one by which there should be a Bible class in every school, but no compulsory attendance upon it?

Just so; that provision for the existence of the class should be compulsory, but that the attendance of the pupils upon it should be optional.

3316. But that there should be a Bible class conducted in every school?

A Bible class instituted in every school.

3317. Earl of *Carnarvon.*] Is it proposed that this class should be instructed during the hours of combined education, or that it should form a supplemental part of the school instruction?

Not during the hours of combined instruction, but after the completion of the combined instruction, and as a class supplemental to the ordinary classes.

3318. Viscount *Clancarty.*] Is that a plan which you have merely heard of, or is it one which you yourself recommend?

It

It is a plan which was proposed some years ago by the clergy of the dioceses of Derry and Raphoe, and approved of by others of the Protestant clergy.

3319. Do you recommend it yourself?

Certainly not; because I think it would be futile. There was a time, perhaps, when such a thing would have been adopted, that is to say, leaving to the Roman Catholics the use of their Douay version. Something of that sort was thrown out, I think, by Archbishop Murray at one time, at least it is so stated by the Right honourable Anthony Blake in his evidence before a Select Committee of the House of Commons in 1835. He is asked the question, "Have you found from the Catholic clergy any opposition to the diffusion of the Bible?" He says in reply, "The Roman Catholic members of the Board were willing that the Scriptures, Protestant and Roman Catholic, should be supplied by the Board to the different schools; the Protestant authorized version for the Protestant children, and the Roman Catholic authorized version for the Roman Catholic children, but to be used only at the periods of religious instruction. The Protestant Ecclesiastical Commissioners did not think that they could, with propriety, be parties to circulating the Roman Catholic version of the Scriptures, and therefore it is that the Scriptures are not at all supplied by the Board. Dr. Murray, the Roman Catholic Archbishop, was perfectly willing that they should be supplied in the way I have mentioned."

3320. Earl of *Harrowby*.] That is to say, that they should be supplied to the schools, but not that they should be necessarily employed?

Of course not, that being left to the local patrons, I presume; and subject, I suppose it was meant, to the approval of the parents.

3321. *Chairman*.] Is there any other scheme which has attracted public attention?

Another scheme of education which has been put forward by some, though not by any considerable number, is this, that, with the view of making the national system work better, the religious books, or our *quasi* religious books, should be altogether cast out, and the religious or Scripture Lessons in our ordinary Lesson Books withdrawn; in short, that the system should be practically made secular, in the strictest, narrowest sense of the term; and that the teachers, as such, should have nothing to do with religious instruction, which by this system would be left entirely to the clergy. This scheme has been thrown out by some individual writers in the public press, and by others holding peculiar speculative views on the question of national education. I do not think it has the adhesion of any very large party in Ireland, or in other parts of the United Kingdom.

3322. Earl of *Harrowby*.] Who is it supposed would be reconciled by it to the system?

I think very few would be reconciled, except those individual writers in the press to whom I refer, and their supporters, who, I should think, form but a very limited class of the people.

3323. *Chairman*.] Have you any reason for believing that any of the Commissioners entertain that opinion?

I have no reason to think that any of the Commissioners would be favourable to such a scheme. I think that their view is the original view of the Board, that there should be a combined instruction, comprehending moral and literary teaching, with as much religious and Christian teaching as the different sections of the Christian Church can agree upon.

3324. Lord *Beaumont*.] You do not think that that scheme has been put out by any particular set or section of men?

No, I think only by individual writers through the public press, and by some few others, and advocated even by them, not for its own merits, abstractedly considered, but because they look upon it as the only practical solution of the present complications and difficulties in which the whole question of Irish education is involved.

3325. Lord Bishop of *Ossory*.] Is there any particular division or denomination of the press that has put it forward?

It has been put forward by men of all denominations in the press. I myself have a very decided opinion of the importance of moral and religious instruction as an element in the ordinary teaching of the school.

W. M'Creedy, Esq.

4th May 1854.

3326. *Chairman.*] In that plan is there any proposition made with regard to the religious opinions of the teachers who are to teach in the purely secular schools?

Of course, it would be quite incompatible with such a plan to make any proposition of the kind; and that circumstance, together with the total absence which would necessarily follow of every religious element in their training, is, I think, a very great objection to the scheme.

3327. Earl of *Harrowby.*] What is the difficulty which those writers think would be overcome by that suggestion?

The difficulty which is now felt in bringing about an accordance upon religious points between the different Churches, or the representatives of those Churches.

3328. Then it would come to this, that every school would be admissible to the receipt of assistance from the State which offered a certain quality and amount of secular instruction, and that no other instruction should be given within its walls?

That the State should not concern itself with, or express any solicitude about, any other; that it should not make any positive requirement whatever regarding religious instruction, but that it should be left to the local clergy either to give such instruction in addition to the ordinary instruction or not, as they thought proper.

3329. It is not proposed that it should be a condition that religious instruction should be excluded?

No.

3330. But only that the State should not insist upon it?

That the State should not insist upon it, nor express any solicitude about it.

3331. Lord *Beaumont.*] Would not that system enable patrons of any particular religious denomination to establish a purely sectarian school by means of separating entirely the secular from the religious portion of the teaching, and putting the secular portion solely in connexion with the Board?

It would depend upon the disposition of the patron; if he were a religious man, it would enable him to do so; but it would enable an irreligious man, or I should rather say a non-religious man, to exclude religious instruction altogether.

3332. Under the present system may not a person whom you call an irreligious man establish a school with purely secular teaching, without any other religious teaching than that which is to be found in your common class-books?

Certainly such might happen in non-vested schools; but I look upon those class-books as being essentially religious and Christian in sentiment, though incompletely so; and I fervently hope they may always retain that character; which in my opinion not only at first gained acceptance for the system with the British public, but which is still its great recommendation in their eyes.

3333. Therefore in order to enable such schools to be established, which may be called merely secular schools, you think it advantageous that the present class-books, which are of a mixed nature, and which contain a certain amount of moral and Christian teaching, combined with scientific information, should be continued. My opinion is, that the religious and Christian element pervading our Lesson Books should be retained, as without it they would become in my view almost valueless, at least for the purposes of *education* in the proper sense of the term; but the opinion of those who put forward this scheme in opposition is that this element should be thrown out, and that our books should be made purely secular, without any teaching of a religious kind.

3334. Do the parties who make that proposal make it with the view of enabling persons of strong sectarian feeling to establish schools according to their own principles in connexion with the State?

It is proposed with the view of conciliating all parties, and relieving the question of public instruction of its present difficulties.

3335. Earl of *Harrowby.*] Is it with the view of getting rid of the element of religious

religious education, or with the view of enabling parties to affix their own amount and quality of religious teaching to the secular system?

It is proposed to cast out the religious element merely as a means to an end.

3336. What is the end proposed to be attained?

The end is the conciliation of all parties upon the common ground of mere secular instruction.

3337. Not with the view of enabling different parties to administer their own views of religion in combination with the secular instruction assisted by the State?

No; I should say that is not the primary object of the scheme.

3338. Lord *Beaumont.*] Would not that be the effect?

It would accidentally accompany it, but I do not think it is in the contemplation of those who propose it, at least, not as their first end, or chief aim.

3339. In what way would it conciliate all parties, who are all apparently anxious to promote their own religious views, as it would give the power of eliminating the religious element altogether?

I do not believe it would conciliate all parties; but those who propose it, propose it in the belief that it would do so.

3340. Do they propose it in the belief that it would conciliate all parties by getting rid of the religious element altogether out of the education, or by enabling each party to administer their own religious views?

I am speaking of the combined instruction, which would be obligatory upon all the children attending the schools.

3341. In what way do the writers you speak of suppose that it would conciliate all parties?

By throwing out the element upon which alone, as they think, any difficulty arises.

3342. With regard to the amount of religious instruction now left in the system, is there any amount now left that offends any party?

I should say there is.

3343. What is there now left which offends any party?

The Scripture Lessons, for instance, the Sacred Poetry, and those lessons of a religious or scriptural kind, which are scattered throughout our ordinary reading books, have been objected to by some parties.

3344. The two books you first mentioned, the Scripture Lessons and the Sacred Poetry, are not enforced in the schools, are they?

They are not obligatory.

3345. Therefore there can be no real objection to the system on their account by such parties?

Not so far as those books are concerned, at least there ought not, though some would desire to see them excluded from the Board List.

3346. Then the only objection which remains is to the amount of religious instruction conveyed in your common Reading Books?

Just so; with some, such objection would remain, even though the other books alluded to were got rid of.

3347. Is there any considerable party in Ireland who object to the amount of religious instruction conveyed in those Reading Books?

Certainly, I should say a considerable party.

3348. Where do you find them?

I think there is a large portion of the Roman Catholics who object to the religious instruction contained in the ordinary class books.

3349. In what way has that been evidenced?

It is evidenced by their writings. I have here a pamphlet by a Roman Catholic priest at Birmingham, Mr. Formby, who visited our schools so late as October 1853; and he has published his views upon the whole scheme of education characterizing it as "rationalistic," not with reference to its secular teaching, but with reference entirely to its religious lessons, which he condemns solely on the ground that they do not give a *complete Catholic teaching.* This view is, at least

W. M'Creedy, Esq.

4th May 1854.

least that is the inference I draw from his pamphlet, that either religious instruction should not be given at all, or that it should be given in its entirety. He says himself, that every arrangement made, and every lesson given in the school, should be pervaded by a Catholic spirit.

3350. Lord *Beaumont.*] Does not his pamphlet say, that even geography and the elements of astronomy, and everything else, should be taught in a Catholic spirit?

That is what I have said.

3351. Earl of *Harrowby.*] Will you point out the passage?

This is the pamphlet; its title is "State Rationalism in Education: an Examination into the actual working and results of the System of the Board of Commissioners of National Education in Ireland."

3352. Lord Bishop of *Ossory.*] Were not the letters published originally in the "Tablet?"

They were. I will hand in the pamphlet; but as a specimen, and merely to show the spirit in which Mr. Formby criticises our books (and this bears upon the point which your Lordship has just asked about), I shall read a short passage: "Catholics, however," he says, "find themselves placed in a special difficulty with regard to the adoption and circulation of this rationalist coinage" (he is referring exclusively to the religious lessons) "which Catholic conscience can never suffer to pass by neglected and unnoticed. In the way of formal, positive, and specific denial of the truth, it will not be likely to transgress. Its nature is, as much as possible, to *lack the positive element which is necessary* to *constitute a specific and pointed denial.* But it may commit a very grave sin against Catholic truth, nevertheless, in the way of indirect inference and of direct suppression." You will see there, as is brought out by him more clearly still in other passages, that he treats the suppression or omission of Catholic teaching as a fault quite as grave as the positive denial of such teaching, or nearly so. "An instance in point," he continues, "demands attention as a sample of a numerous class. It occurs in Book 3d, Lesson 21st;" (and here I may observe, this is a lesson in which one would least of all expect that an objection should lurk); the lesson is, "The grapes, or the temptation resisted." "A brother and sister are on the point of stealing some grapes" (this is the little story) "for their mother, who is sick. However, the boy recollects himself that the act of stealing is forbidden, and reminds his sister; the little sister begins to cry, and to say, 'Oh, Willy, will God ever forgive me for having been so naughty?' 'Yes, my dear,' observes the lady, the owner of the grapes, who appears at the exact time; 'God always forgives you when you are truly sorry for your fault.'" This is the religious teaching of our little story. Let us see what Mr. Formby thinks of that:—"Now, in similar circumstances," he says, "no Catholic child could possibly have ever raised the doubt about being forgiven, but would have said at once, 'Oh, Willy, we have been very naughty, and very near committing a sin; we must see that we go and make a good confession;' and had the lady been a Catholic, she would have said, 'Yes, my dear child, go and make a good confession of your fault, and if you are truly sorry for it, God will forgive you.' The offence, then, here is," (he means the offence committed by our teaching) "the suppression and keeping out of view the divine institution of a Sacrament for the forgiveness of sin."

3353. *Chairman.*] That is the opinion of a Roman Catholic priest in Birmingham; have you any reason to believe that that opinion is generally held by the priesthood in Ireland?

I should say that opinion is not sympathised with generally by the ordinary rural Roman Catholic priesthood; but it is sympathised with by a section of the Roman Catholic priesthood.

3354. Earl of *Harrowby.*] In what way has the feeling which you say exists, of an unwillingness to allow the amount of religious teaching which is to be found in the school-books to continue there, shown itself in Ireland?

It has shown itself in several ways, by decrees of synods, and by denunciations of our books through the public press, and through pamphlets of a somewhat like character to that which I have quoted, but which, I should say, is the most extreme in its views of any I have seen. That was published in the "*Tablet,*"

W. M'Creedy, Esq.

4th May 1854.

"*Tablet*," which is a Roman Catholic paper, not, I believe, having any great following among the people, but certainly conducted with great ability, and which appears to speak with authority upon such matters as this. The letters which form the pamphlet were first published in the "*Tablet*;" but, as I said, I do not believe that those very extreme views are sympathised in generally by the rural Roman Catholic clergy, the parish priests of Ireland.

3355. Earl of *Wicklow.*] Do you believe they are sympathised in by the most distinguished members of the Roman Catholic hierarchy in Ireland?

I should say they are. Dr. Cullen, the Roman Catholic archbishop of Dublin, goes to very nearly the same extent, but whether he would go to the whole extent of such views I do not know; but he certainly has always contended that the best scheme of education is that in which the whole atmosphere of the school, as he expresses it himself, and all the lessons given in it, should be pervaded by a Roman Catholic spirit; and both he and his brother prelates seem to think it would be far safer that the office of teaching in mixed schools should be confined solely to secular learning, than that the *common* elements even of religion should be sparingly taught, and deprecate, as unsafe, that Roman Catholics should be taught by Protestants anything relating to history, religion or morals. I should observe, that something like this, but from an entirely opposite stand-point, is the view taken by many Protestant clergymen. They do not recognize our system as the best that could be adopted, or even perhaps the second best, not even the friends of the Board, but they look upon it as *the best under present circumstances.* And there are Roman Catholic clergymen, many, I should hope, who, taking Mr. Formby's view in the abstract, or viewed in connexion with other conditions and relations of society than ours, would regard it as the best, but who would yet reject it for practical advocacy, as not suited to the present times and to present circumstances.

3356. *Chairman.*] Have any of the proposers of this secular scheme included in their proposals any plan for training schools?

No, they have not; nor do I well see how they could propose any such plan. I cannot understand how teachers can be trained without the element of religious instruction, to some extent, entering into their training.

3357. Earl of *Harrowby.*] It is this feeling that you have stated as existing on the part of the Roman Catholic body, which the proposal of the secular system of which you have spoken would be intended to meet and to provide for?

Just so, as I understand it.

3358. Is there any other class of objectors that it would meet besides that?

No; nor would it at all square with the views of that class, for at bottom what they want is not a *secular* teaching (witness their condemnation of the Irish collegiate system), but a thoroughly Roman Catholic teaching, just as their most extreme opponent would have a thoroughly Protestant. I should add, that perhaps the Irish writers who have proposed this scheme have been greatly influenced by the example of the secular educationists of England.

3359. *Chairman.*] What are the schemes that have been put forward in Ireland?

There is a third scheme which has been put forward, and which is, that separate grants should be made to the more numerous religious bodies, in proportion to their wants and their numbers, those grants to be administered by the representatives of the respective bodies, each of which should have its own administrative staff, its own Inspectors, and its own model or training schools. This is the system which, as your Lordships will see, the Rev. Mr. Formby would prefer, and some Protestant clergymen likewise.

3360. Lord *Fingall.*] Can you state under what auspices these various schemes have been put forward?

They have been put forward in pamphlets which have been from time to time published.

3361. Anonymously?

By clergymen of the Church of Ireland, and by clergymen of the Roman Catholic Church.

W. M'Creedy, Esq.

4th May 1854.

3362. *Chairman.*] It is a proposal to adopt the system which obtains in England under the Committee of Council?

Not exactly; because in England there is a central administration. But there is another scheme, more nearly resembling that of the Committee of Council, and by which the central administration would be preserved with little or no modification, as now, its Commissioners, secretaries, and official staff of clerks; its Inspectors, professors, and normal school teachers; but all schools should be admitted to participation in the grant, simply on entering into an understanding that a certain amount of ordinary instruction should be open to all, but that no inquiry should be made by the Board in the case of any school applying for aid, as to the arrangements for religious instruction, whether as to the times when or the means how imparted, the parties giving it or those receiving it, and no interference exercised by the Board or its officers with the internal economy of the schools, further than to ascertain the nature of the ordinary instruction given, and to report upon it.

3363. Earl of *Harrowby.*] What is the difference between the two schemes you have spoken of?

In one scheme, the first I mentioned, it would be really separate grants administered by the representatives of the respective religious bodies.

3364. With no other interference on the part of the State than inspection?

And that the inspection should be appointed, managed, and conducted by those respective religious bodies themselves.

3365. Lord *Beaumont.*] With no other interference on the part of the State except granting the money?

Yes. In the other scheme the central administration would be preserved as it is now, but the schools would be admitted to aid upon other conditions. The primary and only condition, as I mentioned, would be, that some kind and degree of ordinary instruction would be open to all, but that the local parties should be allowed to enforce their own religious instruction, or otherwise to deal with it as they chose; the Government making no inquiry as to the nature of such instruction, or when given, how given, or to whom, or by whom given.

3366. Earl of *Harrowby.*] The condition of receiving Government aid would be a certain amount of secular education to be ascertained by inspection?

Yes; in the latter scheme.

3367. In the first case there would be no condition whatever; in the second there would be this condition, that a certain amount of secular education should be supplied, to be ascertained by inspection?

By the inspection of a central body.

3368. *Chairman.*] Then, by the first plan, would not the Government grant money without any security whatever that it was not entirely wasted?

I should say that all State supervision would be deprecated by those who favour the scheme, for I find that Mr. Formby condemns as an evil the intrusion of any Governmental inspection whatever into the schools; he says it is an intrusion on their privacy, and evidently regards it as an undesirable interference with their management.

3369. Viscount *Clancarty.*] Do you think it would be a proper application of public funds to place their administration in irresponsible hands in that manner?

Certainly not, in my view.

3370. *Chairman.*] What would be your objection to the second plan, if you entertain any objection to it?

There has been proposed a modification of the scheme; and before I answer your Lordship's question, I would beg to specify its nature, inasmuch as my objections apply to both forms. By the modification referred to, it is proposed that while the Government, or the Board acting for the Government, shall have power to prescribe the course of ordinary moral and literary instruction to be given in the schools, and the amount of time daily or weekly to be devoted to it, to fix the books by means of which it should be given, and to see, through their Inspectors, that such instruction as is prescribed is in reality given, all further interference with the interior management of the school should be renounced;

renounced; and that no inquiry should be made or requirement exacted as to the rules for religious instruction, but that the local patrons should be at liberty, if they pleased, to require that the recipients of the literary and moral instruction should attend the religious instruction also, or be excluded from the school.

3371. Earl of *Harrowby.*] Then that scheme does not differ very materially from the last, does it?

I think it does in some respects; there is a greater concession to the Government as to the power that they should have in fixing the ordinary course of instruction, its kind and amount, and the time devoted to it; that was the plan, at least as I understood it, put forward by a section of the Protestant public.

3372. Will you state your view of those objections?

I think the objections to both those latter mentioned plans are very strong. As to the plan for separate grants simply, I think it is scarcely necessary to discuss it at all, inasmuch as it is altogether unlikely that any such scheme would be entertained by any large party in the State; but as to the other plans, inasmuch as they have been largely taken up, I would just refer to a few of the objections which, in my mind, lie against them. The first two objections which I think insuperable are these: that they both ignore the right of the parent to obtain from the State, as a subject of that State, such instruction for his child as he approves of, and to refuse on its behalf that of which he disapproves; thus treating the independent labourers who support their children and themselves by the sweat of their brow or in the heat of their brain, worse than the dependent inmates of a pauper workhouse, for your Lordships are aware that the latter are secured the right that no instruction of a religious nature shall be given to their children, to which they object.

3373. You conceive that a kind of moral compulsion, under those circumstances, would be applied to the parents of the children in cases where only one school existed in the locality, and that school was incumbered with certain conditions of compulsory attendance on the religious instruction there given?

Certainly, whether one school or many; as I stated, it ignores the right of the parent to determine the nature of the instruction of that kind to be given to his child, or to have any voice in the matter.

3374. Lord Bishop of *Ossory.*] You mean religious instruction?

Religious and ordinary, both.

3375. What right has the parent at present to direct the amount of secular instruction, or the nature of it, that his child should receive?

He has this right, that the Board do not insist upon the use of any of their books, and he may have instruction for his child in such branches as he pleases.

3376. Earl of *Harrowby.*] Is that left with the parent or the patron?

The selection of the books is left to the patron.

3377. How does that secure the right of the parent?

The right of the parent is secured, because it is through his representatives that he has assented to the scheme of ordinary instruction. It is a scheme, moreover, which, as regards the ordinary branches, is perfectly assented to by the parents. We have had no objection ever made by the parents to the scheme of instruction, contained in our ordinary Lesson Books. No doubt, difficulty or scruple has ever been made, on conscientious or religious grounds, to them by any parents whatever, that I have ever heard of.

3378. Lord *Beaumont.*] But in a place where there is only one school, is not the parent of a child in this position, that his child must either be deprived of all education, or it must accept the peculiar secular education prescribed by the patron of that school?

Yes; but the secular education provided in the school is one that is approved of by the country, and by the parents universally.

3379. Lord Bishop of *Ossory.*] If the present system were changed by public authority to one of those schemes of which you have spoken, would not there, in that case, be the same approbation of the new system?

W. M'Creedy, Esq.

4th May 1854.

I could not assume anything of the sort; and I would regard it as a very hazardous and unwarrantable thing to jump to such a conclusion regarding any untried scheme whatever; but, granting for a moment that the objection so far fails with reference to the ordinary instruction; regarding which, however, it is to be remembered *conscience* has never yet been pleaded by any parent, it still holds good with regard to the religious instruction, concerning which alone scruples have arisen.

3380. Lord *Monteagle* of Brandon.] Practically speaking, you have known no objection to the secular instruction?

Never, on the part of the parents.

3381. Therefore the practical question is as to the bearing of the objection which you have described upon the religious instruction?

Yes.

3382. And you adhere to your statement, that as far as the religious instruction is concerned, under the system which you have described, the condition of the child would be worse than the condition of a child in the workhouse?

Yes; the parent's right would be ignored in the one case, while it is recognized by Act of Parliament in the other.

3383. Lord Bishop of *Ossory*.] But the extent of the right of the parent at present, I presume, with regard to religious education, is to withhold his child from a school in which religious education, of which he disapproves, is given?

No, it goes much further than that; he can *demand*, under the present system, to have his child instructed in those ordinary branches of moral and literary instruction which are contained in our ordinary Lesson Books; and he has also the right of withdrawing his child from any religious instruction given afterwards.

3384. We are speaking now of his right with respect to religious instruction; does not it amount to this, that he can withhold his child from attendance upon a school in which religious instruction is given of which he disapproves?

More than that; he can *withhold* his child from the religious instruction, and he can at the same time *insist* upon the attendance of the child at the ordinary literary instruction given in the school; but by both the schemes that I have brought before your Lordships, that right would be ignored.

3385. Then the hardship which you apprehend would be put upon the parent would be this, that if either of these schemes were adopted, it would be put upon the parent at times to choose for his child between the loss of secular education, and taking secular education together with religious education, of which he disapproved?

Just so; it would be placing the parent in that dilemma—a dilemma in which, I contend, no system of national education, worthy of the name, should place him.

3386. You are aware that the national system in England does place him in that dilemma?

I am quite aware of that; but * I hope it will not always be so, and we have evidence enough to show that the disposition of the public mind is setting in towards a change; and it is a well-known fact, that in the parochial schools of Scotland the right of the parents was always acknowledged in this matter, and that, from time immemorial, no Roman Catholic child has been required to read the Protestant Scriptures in opposition to the parents' expressed wishes; and surely the Protestants

* 1. In Lord John Russell's Bill on Education, brought in in the first Session of 1853, it was provided, "That the parents or guardians of any child may cause such child to be withdrawn from any matter of instruction to which such person shall, on religious grounds, object."

2. A like provision is contained in the recent Education Bill for Scotland, which sets forth (sec. 27) that "Every School Committee shall appoint certain stated hours for ordinary religious instruction by the master, at which children shall not be bound to attend, if their parents or guardians object."

3. In the Bill to establish Free Schools in England and Wales, introduced by Mr. Fox, I need hardly say the parent's liberty as to the religious instruction of his child is left untrammelled.

4. And in the Manchester and Salford Bill, while the reading of the Bible by all seems provided for, no child is required to read or learn any "distinctive religious creed, catechism, or formulary" to which his parents object.

All this I think shows very clearly a tendency, to say no more, on the part of the British public to recognize the right of the parent in the matter of the religious instruction of his child.

testants of Ireland should not be less liberal than their Presbyterian brethren of Scotland.

W. M'Creedy, Esq.

4th May 1854.

3387. Let us take the case of Roman Catholics; suppose a Roman Catholic parent to be anxious under either of these new systems, supposing them to prevail, to obtain secular education for his child at a school under a Protestant patron, but to be desirous also that he should be protected from the religious education given by the Protestant patron, or under his direction; the result would be, that if the Protestant patron insisted upon his right, the Roman Catholic parent would be placed under the necessity of withholding his child from the school?

The school would be shut upon him, and that for which the State paid, and towards the payment of which he, like other subjects of the State, had contributed his mite, would be refused to him and to his child.

3388. Do not you think, however, that practically that objection has been reduced very nearly to nothing, by the multiplication of schools under Roman Catholic patrons, to which he could go under such circumstances?

It is reduced to this, practically, that he would have a choice of another school in most localities, in many not. But, both practically and theoretically, he would not have a choice of the courses of instruction pursued in any school; but if he took the one, he must, perforce, take the other. That is what I understand the scheme to be; and it is of this restriction of the parent's right I complain.

3389. You mean, that a Roman Catholic child would be placed under a disadvantageous restriction by being obliged to go to a Roman Catholic school, and to take the religious instruction given there?

I think it would be a very great hardship that the Legislature should by a formal act so trammel the liberties of the parents of any Church, I care not what.

3390. That they should be obliged to go to receive the instruction given by the ministers of their own Church in any school?

I think they should have the option of adopting it or rejecting it.

3391. Viscount *Clancarty.*] Do you object to religious education forming an essential part of the education given?

* Quite the contrary; I place very little value, viewed in relation to the only legitimate object of any scheme whatever of national education, the moral improvement of the people, on purely secular instruction. I would not go so far as some have gone, Mr. Symons, for instance, an English Inspector, in his little work on "School Economy," and say that it rather promotes than prevents crime; but I am quite sure that alone it is not adequate to prevent crime. In my

* In a sitting of that section of the French Academy devoted to moral and political science, held in November 1849, and at which some of the first men of France were present, the question of the moral influence of primary instruction was amply discussed. In that debate M. Victor Cousin, formerly Minister of Public Instruction, and a man recognized as at the head of European thought, expressed himself thus:

"As to the relation between morality and instruction, it is the same as between liberty and morality. Liberty is an instrument for good or evil; and instruction, in like manner, is only a power the more added to the others the individual may possess. Supposing evil desires and a perverse disposition in the individual, liberty and instruction but multiply the opportunities of crime; and so all other things remaining equal, the increase of instruction may not at all lead to the increase of morality. It is necessary then to turn *instruction* into *education*, or we do nothing. It is not instruction which moralizes, it is education, which is a very different thing, and above all, religious education."

M. Charles Dunoyer, the first of living economists, followed, saying, "Instruction is an instrument which produces good or bad results, according to the use one makes of it. Without doubt instruction is not indifferent to morality; this is perfectly true, particularly for him who reads *good books*, who draws from them wholesome moral ideas, and who labours to bring his conduct into harmony with those ideas. But it is only too possible, as we know too well, to be at once very well improved and very immoral."

After him, M. Charles De Remusat, a distinguished philosopher and statesman, took part in the discussion, and said, "That instruction is a moral power only, in the sense that it is not a physical force. But like every other human power, it is a power for evil, as well as for good. It raises him who possesses it; it secures him, it may be, against brutifying debasements; it makes him a moral being of a superior order; but it does not make him a more virtuous being. To secure practical morality, the exercise of the moral virtues, we must look elsewhere for guarantees and support." Other distinguished men followed, expressing themselves to the same effect. (*See* "Journal des Economistes" for December 1849.)

W. M'Creedy, Esq.

4th May 1854.

my mind intellectual power is not a whit more moral than physical, and that, generally speaking, a man is not made more moral by being made more knowing, any more than by being made more strong. What I contend for however is, that highly as I value it, the parent should have the option, on behalf of his child, of taking religious instruction or declining it. Another objection to both those forms of this scheme is, that the practical result would be, that the laity of all denominations, but particularly the Roman Catholics, would be subjected to the clergy; and this (which is the important thing to be observed), not by their own act or acquiescence (a thing which nobody can help), but by a *formal act of the Legislature.*

3392. Do you apprehend that the adoption of either of those schemes to which you have referred, would involve the exclusion of the Roman Catholic laity as patrons, in connexion with the central institution?

Theoretically it would not; but your Lordships are all aware that almost all the schools under Roman Catholic management are under Roman Catholic clergymen; so that, *practically*, the effect would be to place the Roman Catholic laity completely under the control of the Roman Catholic clergy; and in like manner, but to a less extent, the laity of the two other principal religious communities of Ireland would be subjected in this matter to their clergy.

3393. Earl of *Harrowby.*] Are they not so now in this matter?

Not theoretically.

3394. Though not theoretically, are they not practically?

If they choose to acquiesce. But I am putting it from a lay Protestant point of view.

3395. Do you mean that, according to this scheme, assistance from the State would be refused to the Roman Catholic layman in the establishment of a school, unless he acted through the recognized Roman Catholic clergy?

Not at all.

3396. Then, how is it that the theory would have the result which you have stated?

The theory is, that the patron of the school should have the liberty of enforcing, as a condition of the reception of the ordinary instruction, the taking together with it the religious instruction. The practical result would be that, inasmuch as the schools which are under Roman Catholic management are almost all under the Roman Catholic clergy; the Roman Catholic laity would be subjected almost universally to the Roman Catholic clergy, and this not by their own passive acquiescence—a thing of which I, as a Protestant, have no right to complain—but by an act of the State, of which, both as a Protestant and a man, I should have every reason to complain; and in the same way, but as I have said, to a less extent, the laity of my own Church would be subjected to the Presbyterian clergy, to whom, highly as I esteem them, I should never willingly concede such a position; and in like manner in the Established Church of Ireland, the clergy, who are in a great majority of cases the patrons of the schools, would have all the power in their hands. I merely state my objection as a Christian man and a citizen of the State, standing up for the privileges of my fellows, the Christian laity of all communions; and on their behalf and for myself I protest against such a transfer of our common rights.

3397. Lord *Beaumont.*] Would it not also enable the clergy to impose upon the child not only religious instruction, but certain fixed religious practices?

Certainly; such would be the effect, and with some, the contemplated effect.

3398. For instance, might they not make it a condition of the attendance of any child at a school, that the child should go to confession every indulgence or every month?

Unquestionably.

3399. Or that the child should become a member of some sodality or other religious body?

Yes, I should say so.

3400. Lord Bishop of *Ossory.*] You consider that the effect of that change would be to take away the protection, which at present exists, to the Roman Catholic children in Ireland as against the religious control of their priests?

It

It would be depriving the parents of what I believe by the right of nature belongs to them, and belongs to them as subjects of the State, the right to direct the education of their children in religious matters.

3401. Viscount *Clancarty.*] A right which, you say, they do not practically enjoy?

They do enjoy it, but practically they may not exercise it, and may put it in abeyance if they choose; that is not my concern, nor the concern of the Legislature; but I should regard myself as very much in fault were I to become a party to any plan which would deprive them of the right itself.

3402. Lord *Monteagle* of Brandon.] When you speak of meeting the religious authority of the priest in any way, do you refer to any desire or intention of meeting the religious authority of the priest in ecclesiastical matters out of the school, or does your objection apply only to the authority of the priest exercised through the school, and to his making the school the means of exercising religious authority?

I think it has been wrongly assumed that I would oppose, as it is said, the authority of the priest; that is not my position at all; I merely contend for the rights of parents, for the rights of the laity; and, while I would make no opposition to the just rights of the priesthood, I would make no concession to the clergy of any Church, whether Presbyterian, Protestant, or Roman Catholic, which would practically have the effect of infringing upon, or in any way curtailing the just rights of the laity.

3403. Viscount *Clancarty.*] Do you not consider that, generally speaking, the clergy are the proper superintendents of the education of the youth of the country?

I think they are very properly; and long may they be so.

3404. Do you not think that the practical effect of the national system is to disconnect them from that superintendence?

I should think not. The practical truth is on the contrary; that they are closely associated with it.

3405. Is that the case in the Established Church?

Not with regard to those that stand out from all connexion with the system—(how could it?)—but with regard to those who have joined, it is the case both on the side of the Roman Catholics, and on the side of the Presbyterians, and the Protestants of the Church of England.

3406. Are you of opinion that the national system of education at present constituted supports your view that the clergy are the proper superintendents of the education?

It lays down no rule with regard to that point, but the practical result in carrying out the system is, that it is so. That is the tendency, owing to the circumstances in which it is placed, and amidst which it is working. I have another general objection to that scheme in both its forms; I think the practical result, the logical consequence of the scheme in either form would be (for there is a logic in things as well as a logic of the reason) that the inspection would be changed, and that its advocates, after claiming the privileges already alluded to, would claim the appointment of the Inspectors; that the Roman Catholics would demand that their schools should be superintended alone, and exclusively by Roman Catholic Inspectors; and that the Protestants would claim, of course, that their schools should be inspected solely by their Inspectors. It would lead likewise, I apprehend, and for a like natural reason, to a division in the training department. Another objection which occurs to my mind is, that all hopes of raising the social status of the teachers, and of elevating them as a body into something like the dignity of a profession, must be foregone if either of these two systems be adopted, or any form of them.

3407. Earl of *Harrowby.*] Do you mean because the teachers would be in two classes instead of being in one united body?

No; but their position would be so subordinate, so reduced, as to be on a level merely with that of a vestry attendant, a sacristan, a pew opener, or a parish clerk, or precentor or something of that sort, that it would be idle to talk, as almost

W. M'Creedy, Esq.

4th May 1854.

almost all educationists do now, of raising them into anything approaching to a parity with the already recognized professions.

3408. You mean that they would be merely instruments and subordinates of the respective clergy?

Yes. It would be quite ridiculous to suppose that a body of men placed in the position I have described could rise to anything like a professional standing. I know there are men who think that the office of teaching is merely an appendage to the Church, and that the teachers should be the servants of the clergy, or rather, their fellow workers, though in a subordinate capacity. Perhaps they are right; and were the Church and the State in the relation I should wish to see them in, I should certainly say so too; but there are others again who regard the teaching body as a distinct profession, and would like to see it raised into a position of respectability; and to those I would submit that the adoption of this plan in any of its forms would frustrate that object.

3409. Lord Bishop of *Ossory*.] How will it alter the control that is at present exercised by the National Board over the selection or dismissal of masters?

The National Board recognizes the independence of the teacher so far forth as this, that while it holds him responsible for the ordinary combined instruction given in the school, it leaves him at liberty whether he shall consent to administer any other or not.

3410. You think that a new duty would be put upon him by this change?

I think the position of the lay teacher would be lowered by the change.

3411. How would his position be lowered?

By placing the control of the school as to both the secular and religious instruction in the hands of the clergy theoretically as well as practically; and thereby making them the authorities to determine both what the teacher shall teach and what the children shall receive.

3412. According to these proposed schemes, as you have described them, including in each of them a compact with the central body to carry out the system of secular education prescribed by it, what new power over the secular education prescribed by the Board would the patron of the school, whether lay or clerical, acquire by this change?

He would acquire the power of enforcing religious instruction as well on the teacher as on the pupils.

3413. Would it alter the Board's power at present over the secular system of education?

Not according to the conditions of the question.

3414. *Chairman*.] Have you any other observations to make upon that scheme?

Another objection to the scheme is, that it would be inconsistent with all the modern Governmental institutions established in the country. As I mentioned before, it would be inconsistent even with the constitution of the Poor Law, and it would be inconsistent, as everybody must see, with the constitution of the Queen's Colleges; nay, more; it would be inconsistent—and this crowns its absurdity and injustice—with our criminal jurisprudence, which gives to the condemned criminal, the vilest malefactor, the right of choosing his religious instructor.

3415. Lord *Fingall*.] Supposing this separate system to be established, to whom would you suggest that the appropriation of the funds granted by the State should be entrusted?

I could make no suggestion about that, because I am not friendly to the system.*

3416. Has

* I have to add, that though the form above alluded to, as at first proposed in 1842, was accepted by many of the friends of the Church Education Society, it was not by *all*; and by some, as by the Rev. Mr. Graves, it was condemned as worse in principle than the present system of the Board; and when again brought forward in 1852, it was strongly disapproved of by the *Christian Examiner*, which is the principal organ at the press of the Irish Protestant Clergy, and which had at first in 1842 given its sanction to it.

Another objection to the scheme is, that in most of the schools which are mixed as to denominations,

3416. Has that question ever arisen in the pamphlets to which you have referred?

I have already explained, that according to both forms the central administration would remain much the same as at present.

3417. *Chairman.*] Is there any other scheme which has been publicly advanced?

There is another scheme which has been put forward, and which is regarded by its advocates merely as a complementary or supplementary scheme, not like the others I have spoken of as a substitute for the national system in its integrity, but as an addendum to it—as it were, a sort of rider upon it. The proposal is, that while the present schools should be continued as they are, under the same rules and conditions as at present, the system should be extended so as to include the Church Education schools or any other schools that might apply for aid, even though the reading of the Bible should be prescribed as a necessary condition for admission to whatever literary and moral instruction the State should think proper to demand for the pupils in such schools as in others.

3418. What is your opinion of that scheme?

I think that it is a scheme utterly impracticable. In the present condition of parties in the State, I should say that no concession of that kind could be made to any one section of the Christian community without a like concession being extended equally to all.

3419. Is there any other scheme of which you are aware?

There is another, and only one, which has occurred to me, and, as it has not been very much discussed, I shall just take the liberty of referring to it in the last instance. This seventh scheme, which comes nearer to the Board's than any other which has been mentioned, is this: that the Government should admit all schools alike to aid which should offer the proper conditions for attendance and so forth, and which should provide for so many hours each week, or for so many hours each day, combined literary and moral instruction, and, as far as it could be agreed upon by the different sections of the Christian community, to a certain extent, also, religious instruction; that it should be given freely to all who should apply for it, without insisting on the further condition which is implied in the other schemes, of the pupils attending on the *special religious* or *doctrinal instruction*, given after the close of the combined instruction; and that the Board, on their part, should *withdraw from all superintendence or surveillance over the times appointed for religious instruction*, not inquiring who attend it, the nature of the instruction given, or by whom; but throwing the responsibility for the presence of the children at that instruction, or their absence from it, wholly and entirely upon the parents, as being the proper guardians of the children. At present the Board does exercise a certain amount of surveillance over the times for religious instruction.

3420. Earl of *Harrowby.*] To what extent?

To this: that the child shall not be induced, directly or indirectly, contrary to the wishes of the parent, to attend such instruction. By this scheme the three hours and a half given to combined instruction would alone be under the superintendence of the Board, and the hour and a half given to religious instruction would be wholly put out of their sphere of inquiry; they would know nothing about it.

3421. *Chairman.*] Do you mean that under that scheme the patron of the school, supposing his school afforded sufficient moral and religious instruction, might make any rules he chose to compel the attendance of the children upon the separate religious instruction?

No; the attendance could not be compulsory. There would be a perfect option on the part of the children to attend or not to attend such instruction.

3422. Earl

tions, the minorities, whether Roman Catholic or Protestant, are so small that in case of a division they could not hope for or demand a second school, and must, therefore, to obtain instruction at all, remain in that of the denomination in the majority; and this would be particularly the case with the *Protestant minorities* which in *many hundreds* of schools are not more than 10 per cent. of the entire number of pupils on the rolls.

W. M'Creedy, Esq.

4th May 1854.

3422. Earl of *Desart.*] But the patron, according to that system, could use any inducement short of compulsion?

Anything short of compulsion; *anything appealing to the will* of child or parent, *without constraining it.*

3423. So he can now practically, can he not?

No; that is the wording of one of the rules. But it is understood that neither direct nor indirect influence shall be used to induce a child, during religious instruction, to remain, when the parent objects to his remaining.

3424. Viscount *Clancarty.*] Who is the author of that last scheme?

It has been thrown out in discussion; I have heard it discussed personally. With respect to that scheme I would say, that while it would have the advantage of offering the same advantages to all, and of theoretically placing all upon a perfect equality, I would object to it on this ground, as being an ungenerous and one-sided scheme, inasmuch as it is one that the Protestant clergy and the Protestant gentry, owing to their greater intelligence, greater wealth, and greater influence of all kinds, could work better than the poor and uninfluential Roman Catholics.

3425. Earl of *Desart.*] Would not the influence of the priests have more power over the poor and uninfluential Roman Catholics than the influence of the Protestant gentry?

I do not know that. If the Returns of the Church Education Society be correct, they have some 20,000 children attending their schools, though we know that the Roman Catholic clergy are opposed to their attendance.

3426. Do not you think that that arises more from the thirst for knowledge on the part of the parents, and the children themselves, than from any exercise of influence on the part of the Protestant gentry?

That is a fact which I cannot determine.

3427. Lord *Ardrossan.*] Is the objection which you have just stated to that last plan the only one that you see to it?

The only one that I see. It is a plan that theoretically would offer the same advantages to all, and treat all alike. The right of the parent too would be acknowledged, and its exercise provided for. But owing to the fact that the Roman Catholics are poorer, it would be a scheme that could be worked to their disadvantage, and which, therefore, I would look upon as one-sided and ungenerous.

3428. Earl of *Harrowby.*] Is there not influence on both sides?

But not equal influence.

3429. Varying in different degrees, in different directions, and in different places?

Yes; but upon the whole, I think the preponderance of influence is on the side of the Protestants.

3430. Do you think that, in the matter of the education of the Roman Catholic children, the influence of the landlord is superior to the influence of the priest?

The influence of the landlord and the influence of the Protestant clergy combined are, I think, very great; and in localities where there is a mixed population, even such as to overcome sometimes the influence of the priests. But there is another thing which I should state, in answer to the question put by my Lord Eglintoun; I should say that that is not the only objection, because there arises out of that another (which applies to the fourth and fifth schemes as well), that it would put the different parties on their mettle, as it were, and induce them to exert their respective influences in a spirit of embittered hostility, or at least of warm rivalry, in order to compete with one another to secure the children to attend their respective schools, and to keep them from those of the opposite denomination.

3431. Lord Bishop of *Ossory.*] I presume that the only object, or at least the leading object, of any such change would be to comprehend within the operations of the National Board those schools which are now excluded from it?

Just so.

3432. But would not it have this effect, that those who oppose the national system on the principle upon which the Church Education Society oppose it, could not receive that modification of it, because they would be under an obligation not to enforce religious education as accompanying secular education?
Just so; that, I think, is the great advantage, and perhaps the only advantage, of the scheme.

3433. But at the same time that it secured that which you regard as an advantage, it would forfeit the other advantage of extending the comprehension of the operations of the national system, because it would not get one of those schools?
Yes, if those persons for whom your Lordship speaks are disposed to insist, as a necessary condition, upon the concession to them of the right of enforcing religious instruction on all the children attending their schools—a right, however, that cannot be conceded to the Protestants without an equal concession to the Roman Catholics.

3434. *Chairman.*] Do I rightly understand that you object to any system that would tend to tempt the Roman Catholic priests to meet the superior advantages which the Protestants derive from their wealth, by exerting influences of a disadvantageous kind to society in Ireland?
Yes; that is my view.

3435. Earl of *Harrowby.*] Is not the struggle going on at the present moment between the respective parties in Ireland?
In some localities it is; but, bad as it is at present, it might be made worse.

3436. Earl of *Desart.*] Have you ever known any influence exercised by a Protestant landlord to induce the children to remain at a national school at the time of religious instruction to which their parents objected?
I have heard of instances, and I am sure that such exist, where the landlord has exercised the influence referred to, not in opposition to the *expressed wishes* of the parents themselves of Roman Catholic children—for such could hardly arise under the Board—but in opposition to the advice of their spiritual instructors.

3437. Can you state that you have practically known any instance of that which you can specify?
I can recall no instance falling under my own knowledge where such a thing was clearly brought out, at least as a thing of any continuance.

3438. Lord Bishop of *Ossory.*] In your examination on a former day, reference was made to some statements contained in a report of yours, which seemed to give an unfavourable representation of the general state of education in the national schools; and upon your being reminded of them, you said that you held a very high standard of education, and that those statements were made with reference to that standard?
Just so.

3439. You gave that answer as accounting for those unfavourable statements, and in the way of abatement of their apparent force; you meant to say that a deduction ought to be made from them on account of the high standard which you set for education?
Just so.

3440. How was that standard formed; from theory or experience?
From my own conception of what I think a school ought to be; a conception formed by study and from experience.

3441. How long have you been connected as Inspector with the national system?
Sixteen years.

3442. During that time you have inspected many hundred schools?
Thousands of times.

3443. Do you mean that your reports to the Board, which are intended to give them information as to the state of education in their schools, have reference to an ideal standard which you have formed from reading and thought, without reference to what has been attained, or to what might reasonably be expected to be attained in the schools you have inspected?

W. M'Creedy, Esq.

4th May 1854.

I would not call it an ideal standard, if by that is meant a fanciful or arbitrary standard. When I characterize it as a standard, I mean that which it is desirable that our schools should attain, and which I think practically they may attain.

3444. Your statements in the way of praise or blame of those schools are to be understood with reference not to any point of perfection that the national schools have attained up to this time, but with reference to a point of perfection that you think that they ought to attain to, and may attain to hereafter?

That is the only way in which we can judge of anything. Everything has its ideal, its type, its point of ultimate development, its good or best estate as opposed to its bad or worst, and it is in reference to that type or standard, call it what you will, that we can judge of its progress. I have an idea of what a school ought to be; it is not an extravagant idea; it is an idea that perhaps would be accounted as very imperfect by some; and in reference to that, what I conceive a school ought to be, and what it is desirable it should be, I form my judgment of the schools as they are; and according to their deficiencies and fallings off as compared with such standard, I give my opinion of them.

3445. Fallings off from an ideal standard?

It is not an ideal standard in the sense of being a fanciful, extravagant, or unreal one; on the contrary, it is realized in many schools. I think I can very easily explain it. I look upon a good school as one where, while the younger children are well attended to, and taught all that is level to their capacity, the elder are also well attended to; and where, in addition to what is always taught the younger children, such as spelling, reading, writing, and correct ciphering, the more advanced should have a sound knowledge of grammar and of geography, and, if possible, of the simpler elements of natural philosophy and social economy, so as to enable them to judge of the phenomena of the outer world, and to understand, in some degree, the relations that men bear to each other as members of civilized society. That is my idea of a school; and that idea is realized in many schools. The position I take up is, that while there is progress on the whole, there is still a large interval between the state of our schools generally, and what they ought to be; but that position seems to be misunderstood. If you refer to some of Her Majesty's Inspectors' Reports in England and Scotland, you find the same thing. Mr. Watkins, one of the ablest among them, and a man evidently most honest and earnest in his views, while speaking, in his report for 1852, of the returns of the ages and proficiency of the children of his district, as highly satisfactory as far as it goes compared with other years, does not hesitate to say, that, "taken by itself, it still speaks of a low, *almost intolerable standard* of national education." The two things, therefore, are not incompatible; there may be progress, and yet there may be a wide interval between the point attained, and what it is desirable should be attained.

3446. I wish to remind you now of some of the statements you have actually made in your reports. In the report of 1850, at page 106, after having made a statement with respect to the way in which reading is taught, you say, "Next after reading, there is, perhaps, no branch so ill-taught as this (arithmetic) in the average of schools. It is seldom rightly introduced to the pupils; its elements, as notation, numeration, and the simple rules, are not sufficiently dwelt upon, and there is no attempt made to explain the *rationale* of any of the processes employed."—

With respect to a large number of schools, I adhere to that; but I have stated in the same report that it is not applicable to all schools, or even a majority of them.

3447. You go on to say, "In short, in many schools, the whole teaching is mechanical, without even the merit of being thorough in its kind, for few are the children one meets in them who can repeat readily and accurately the leading rules and definitions." In your report of the following year, 1851, (being the report for the year 1850), at page 209, you describe the teachers themselves, as a body, as unpunctual in their observance of the hours of opening and closing the school, as not giving themselves wholly and undividedly to the instruction of their pupils when in school, and fraudulently consuming whole hours, many of them, "by turning to matters of another sort, such as reading newspapers, writing letters for themselves or others, making out accounts,

accounts, mapping the fields last surveyed by them, studying their programme for next examination, or lastly, smoking—a practice very general with the male teachers, and in the indulgence of which they consume a great amount of time." At page 212, in the same report, you say, "That teachers often take credit to themselves for instructing in things on which they very seldom touch, and then only in the most cursory way, as is soon discovered by the Inspector when he comes to test by actual examination, conducted by himself, the correctness of the returns submitted to him;" and in the way of illustrating this, you say, "Thus of the above 40 schools returned by their teachers, as including grammar in their course, there were 11, or more than a fourth, in which, on examination, not a child present could be said to know the 'parts of speech,' and it was even worse in the case of geography, there being no less than one-third of the above 36 schools, in not one of which could a single child be returned, with truth, as possessed of any even the simplest and most elementary knowledge of the subject." Then lower down in that page, you say, that low as you regarded the average proficiency of the pupils included in the table you had given before, you were surprised and pained to find that, on the whole, it was higher than any yet returned by any of your colleagues; and in the way of explaining why you are surprised and pained, you say, that you had thought that worse schools, speaking generally with reference to the greater number only, not all, than those that you visited last year, could hardly anywhere be met with, and that you were pained to think that these same schools which you had looked upon as altogether exceptional in character, and as you had hoped, unparalleled in their inferiority, yield results, as regards the proficiency of their pupils, superior in many points to those set forth by your brother Head Inspectors for some 200 schools scattered over every part of Ireland. Then there are tabular statements, in which the proportions of proficiency are given, which you say, were taken with scrupulous care from the data furnished by three other Head Inspectors, and which you give as sustaining this statement. Now I wish to ask whether you consider that it requires a very high standard of education in order to account for your having made a very unfavourable report of a state of education which is fairly representable in such a statement as this?

Not in reference to those schools; but in regard to the schools noticed in the second report, to which your Lordship's question has adverted, it should be borne in mind, that they were placed, as I stated in my report now before your Lordship, in the poorest localities in Ulster, in the county of Donegal, and in the most backward parts of that same county. The country has suffered greatly by the years of famine, and by the emigration which has gone on since; and with respect to those schools, at the time that I visited them, I explained that they were very thinly attended.

3448. Do you think that that accounts for the fact that, low as the proficiency is, as reported by you, in those schools, it is still lower, as reported by your brother Head Inspectors, in some 200 schools scattered over the whole country; for example, in the report of Mr. Kavanagh, who had examined the greatest number of children, above 7,000 children, and who reports that there was but 1 in 60 among them who could work a sum in practice; but 1 in 25 who could work a sum in subtraction; but 1 in 49 who could set down accurately a sum of seven places of figures, and so forth; do you think that the poverty of Donegal accounts for this state of education as reported through the entire country by the three other Inspectors, which you say is lower than that which you found in the schools which you inspected yourself?

If you will consider what it is that we propose as a test upon those different things referred to, you will see that it requires a good deal of knowledge on the part of a child to acquit himself so as to come up in each case to the standard adopted. With regard, for instance, to their not being able to set down accurately *seven* places of figures, it may appear to your Lordship as a very easy thing to take down seven places of figures from dictation; but I venture to say, that if you go into the street, and take some dozen men you may there meet with, you will perhaps find but one or two that would not fail in it, as dictated after our mode. Even with regard to our teachers, I often find that they cannot do it accurately; and Mr. Moseley, one of the most distinguished of the English Inspectors, in his reports on the state of education in schools in England,

W. M'Creedy, Esq.

4th May 1854.

distinctly says that there are few schools in which the children, in *even* the higher classes, could put down such a number as 10,010 correctly, which is a sum of only five places of figures. When examining on this point, I should say, for example, to the class, "Put down 3,030,003." Your Lordships will see, that by throwing in the non-significant figures, the ciphers, it becomes a very critical exercise for children. Our object is to show to the teacher the method he should pursue in teaching arithmetic in class, and by the aid of a black board. The practice ordinarily is, that the children are allowed to sit at their desks and copy from a book the figures before them; or, if the teacher does happen to dictate orally to them, he generally dictates all significant figures, as, for example, such a sum as 3,444,566, which any child could do, for he has only to listen for each figure as it follows, and put it down in its order; and in like manner, with regard to the subtraction, the way in which the exercise is given by myself and by my brother Head Inspectors, is to throw in non-significant figures, which tasks the ingenuity of the child, and shows whether he has been properly taught. That is our great object in examining a school, not so much to ascertain the actual amount of information that the children possess as to see whether they have acquired it after a right method, a method tending to cultivate and develope their judgment, and to exercise and strengthen their powers of attention and comparison. As for instance, I would give this to a child, "From 210,000 take 1,099;" that may appear a very simple exercise; but I venture to say that there are very few schools in the City of London where you would get a class of children that would do it without some failures. And in the same way we proceed with a question in Practice. And, to repeat what I have already said, in this branch as in all others, we do not seek so much to ascertain the condition of the schools in regard to the amount of instruction given as to set an example of the method to be pursued, and to induce teachers to follow that method by the practical lesson given them, that unless they do so, they cannot come up to our expectations.

3449. In your report you say that by comparing the preceding Table with the scale of proficiency returned by you for the schools reported on in 1850, it will be seen that in every branch there is a startling falling off, more particularly in some important branches that you mention. Then you say that the schools that you had examined in 1850 were so bad that you thought that worse schools, generally speaking, with reference to the greater number only, could hardly anywhere be met with, and that, notwithstanding, those schools which you had looked upon as altogether exceptional in character, and that you had hoped unparalleled in their inferiority, yielded results as regarded the proficiency of their pupils superior in many points to those set forth by your brother Head Inspectors of the country. Did you, when you gave this character to those schools, mean that that statement was made upon such trials as you have now described, viz. by proposing questions to the children, which you say hardly a child in any school in London could answer? was it upon such grounds that you described those schools as being of the description which you mention, namely, as "altogether exceptional" and "unparalleled in their inferiority"?

My answer had reference to an examination in arithmetic; and my statement was, not that "hardly a child" could be found in "any school in London" to perform the exercise alluded to, but that there were very few schools in London where a *class of children* would be found to do it.

3450. Then the fact with respect to the general education given in those schools remains thus: You found in 1851 a startling falling off in the schools, which you then examined as compared with 1850. The schools in 1850 were so bad that you thought worse could not be found, and yet they were better, or at least the results of the inspection of them exhibited a higher state of proficiency than the results of the inspection of 200 schools scattered over every part of the country by the other three Head Inspectors?

Just so; but one of those Head Inspectors, Dr. Patten, had charge of one of the poorest districts in Ireland, that is the western district, comprehending Mayo, Sligo and Leitrim, and the remaining part of Donegal, over which I was not placed. Other parts, equally poor, fell under Mr. Kavanagh; and I may add, in explanation of this subject, that it is generally our practice to take a fair proportion, if not even more than a fair proportion, of what we conceive to be backward schools. Our inspection, as I said before in my evidence

evidence on a former day, is not the regular ordinary inspection to which our schools are subjected, but is intended merely as a check upon that inspection, and in conducting it, we proceed upon the principle of samples. The ordinary Inspector takes all the schools that come, good and bad; but we take those chiefly that we have reason to suspect are neglected; and our view in examining those is, besides of course ascertaining the condition of the classes, to see whether the Inspector is doing his duty. Therefore the handful of schools that we may take in any year are not to be regarded as reflecting the condition of the average of our schools. That is a circumstance which needs to be allowed for. Besides, I have to remind your Lordships that I have handed in documents accompanying my evidence on Friday, showing that low as our schools are (which I fully admit), they are not lower, except in the one or two points I then specified, than the schools in Great Britain. And comparing them with those schools, and taking into account the superior emoluments enjoyed by them, and the other advantages I alluded to, which our poor schools have not, I think that in every respect the comparison is much to their credit.

3451. Earl of *Harrowby.*] Have you compared them with the Church Education schools in Ireland?

No; but I think if they can stand a comparison with the Scotch and English and Welsh schools, they could surely stand a comparison with their neighbours in Ireland. This is not a mere matter of opinion. I think it is clearly proved by the documents which I handed in on Friday. I now beg to be allowed to read an extract from my Report of 1852, to which your Lordship has not referred. Owing to the very severe attacks made upon the schools, I directed my attention to a comparison of their condition with the condition of the schools in other countries, and I have shown, I think, very clearly in that report, that they can stand the comparison without any very unfavourable contrast, notwithstanding the fact that they are not in the enjoyment of one-fifth or one-sixth of the income enjoyed by the schools in England and Scotland, with which I compare them. I have given extracts from Mr. Moseley, who is one of the ablest Inspectors under Her Majesty's Council. He says, "Out of 11,782 children contained in the schools inspected in the Midland district, the knowledge of 5,805 does not extend beyond the letters of the alphabet and monosyllables." And he goes on to say, in another report: "Out of 6,213 children examined in the Southern district, 1,078, or only 1 in $5\frac{8}{9}$, could read the Bible with tolerable ease and correctness." And with regard to another important branch, he says, "Of the skill exhibited by the same children in arithmetic, I have no favourable impression to record. A little more than one-half were learning the first four simple rules; 1 in 10 had advanced to the compound rules; and 1 in 19 to proportion. Very few, however, were able to write down correctly in figures a number (10,010) which I dictated to them." In other parts of my report I give extracts from other sources: "I could scarcely have believed," says Mr. Moseley in another report, "on any other experience than my own, that some hundreds of children, taken from the highest classes of our national schools, should be incapable of telling me the name of the country in which they live; or, indeed, of attaching any definite idea to that question. I have examined many who are ignorant who governs this country; who did not know the name of the county in which their village was situated; who told me that England was in Africa; that to reach Scotland it is necessary to travel southward, and to cross the sea, and that the people there are black." Now, while I am perfectly open to confess that our schools generally are not at all good, I can say with confidence, that such a state of things as Mr. Moseley there describes could not be paralleled in any average Irish national school. And there are worse pictures given in the documents which I have handed in. I would refer also to Sir James Kay Shuttleworth and other writers on education, who have taken up the subject of the condition of the English schools; and I would further refer to the documents which have been put forward by the French authorities, showing the state of education in their schools. I say that ours, poor as they are, are very superior. To advert again to arithmetic, I have a book on primary education in France, written by an Inspector, in which he says that the children should not be asked for the reason of any rule or process; that it is going beyond what should be given as instruction in the primary schools; and that the Inspector should be content merely with the child's working an example upon the slate. And there is much more to the same effect, and conceived in the same spirit with regard to other branches. Such views indicate of course a standard much below

W. M'Creedy, Esq.

4th May 1854.

what the Irish Inspector applies, and by which he judges of the merits of the schools he reports on.

3452. Lord Bishop of *Ossory*.] You enlarge upon this subject in the report of 1852, and you there show that the statistics in the English report furnish some parallel to those parts of your own report, to which you refer?

I show there that the reports on the schools throughout Great Britain exhibit a state of things not much superior, if at all, to that of our schools.

3453. You say, "It can be only among those who are wholly unfamiliar with the educational literature of the times, that the impression could at all prevail, or for a moment be thought just, that our schools generally, as compared with others of the same class, are characterized to any exceptional degree by the inferiority of their course of instruction; and that in the case of men who have thoughtfully studied this great subject—the education of the people, what it is, and what it ought to be—there is hardly anything which could more shock their sense of fairness than the judgments which have been of late passed upon our schools." That statement, I suppose, is founded upon your reports and the reports of your brother Head Inspectors.

I adhere to that statement; I think it perfectly well-founded.

3454. Did not you, yourself, regard those very schools of which you spoke as exceptional in character and unparalleled in their inferiority till you found worse?

I am speaking in the one case of all our schools, taking them together as a body; in the other case I am speaking of those that I inspected; in the last passage quoted I refer to the schools in the aggregate.

3455. Were you acquainted with those English statistics before you wrote this report for 1852? Were you acquainted with them when you wrote the report for 1851?

I was; I have been in the habit of reading the reports published by Her Majesty's Inspectors as they come out. I may say that education has been my study for some 20 years of my life.

3456. In summing up your report in 1851, in page 214, you say, "This certainly exhibits no very flattering condition of things; and when it is further considered that the schools to which these details refer, far from being, what one would willingly believe, those of mere probationers, or others of inferior classification only, are the two-fifths of them under first and second class teachers, of whom again more than the one-half are of the former class, and therefore necessarily trained, it becomes at once evident, I think, that there is much reason to apprehend that there are large numbers of our schools in whose state generally, as regards the instruction imparted in them, there would be found on examination much to blame, and little to commend; many things suggestive of doubt and despondency, and few of encouragement and hope;" can that statement refer to a few or a small number of schools?

I have said that there are a large number, and I am sorry to say that it is the truth; I have no wish to conceal the facts of the case; on the contrary, I should wish that they should be clearly disclosed, in order that your Lordships may if possible devise a remedy.

3457. As I understood, the tendency of your evidence on the former day was to qualify that unfavourable representation; and the tendency of your report in 1852 is in some measure a qualification of it. In 1852 you found a marked improvement in the state of the school-houses, and in the general state of efficiency of the schools, and with regard to the proficiency of the pupils; so that whereas, in 1851, you report that with regard to grammar and geography, for example, there were more than a fourth of the entire schools examined by you in which grammar was professed to be taught, in which upon examination you found that "not a child present could be said to know the parts of speech," you find in 1852 so great an improvement that this is true of less than one-eighth of the schools. Again, you found in geography in 1851, that there was no less than one-third of the schools in which geography was taught, "in not one of which could a single child be returned, with truth, as possessed of any even the simplest and most elementary knowledge of the subject;" but in 1852 you found that this applied to only nine out of 83 schools?

I hope your Lordshin does not mean to imply that in my report I adapted my facts

facts to meet the views previously brought forward by the opponents of the Board; I have explained already in answer to a question from Lord Donoughmore that I took a large number of schools, 85 in the one district of Ballymena, for a particular reason, arising out of local circumstances connected with a neglect of duty on the part of one of our officers; it was with no view whatever to make out a favourable report for the public on the state of our schools; and further to account for the fact to which your Lordship alludes, I beg to call your attention to this, that in the one case the 40 schools referred to in the one year were in the poorest parts of the county of Donegal, the poorest county in Ulster; while in the other year to which your Lordship adverts, the schools referred to in the report lay in the county of Antrim, one of the best-conditioned counties in Ireland.

3458. But if you advert to the locality of the schools in 1851, upon which your report is based, I must ask you whether the force of that qualification is not taken away by your reference to the reports of the other Inspectors, which were not confined to particular localities?

I do not specify in my report where those localities were, nor do I now know, except in a general way; they may have been unfavourably circumstanced.

3459. You say, "200 schools scattered over every part of the country"?

I speak there generally; but I know that Dr. Patten, one of the Head Inspectors, had charge of a very poor district.

3460. It appears that you were aware of the fact that these statements which you had made in your reports, as well as others of the Head Inspectors, were made the foundation of public representations, to the disadvantage of the national system of education, and you seem to charge those who made such use of them with ignorance or unfairness. Now, I should be glad if, in any of those censures to which you refer, you will point out any deduction from your reports which is stronger in its language than this which I have just read from your report of 1851, where you say that there was "not only much to blame and little to commend, but many things suggestive of doubt and despondency, and few of encouragement and hope"?

I said that with regard to a large number of our schools, and I still adhere to it, and to every tittle of it. When, in my last report, I spoke of the unfairness of those who characterized our schools as they did, and pleaded that before they passed judgment on our schools they should know what the state of other schools is, I meant that nothing, in this or in any other matter of inquiry, can be understood except by comparison. This is a system which has only been some 22 years in existence, which is but a short time in a nation's history, or in the history of any institution whatever. If you find that the schools can stand a comparison with the schools of other countries, where education has been recognized for a much longer period, and can stand a comparison with those schools in England whose emoluments are five or sixfold greater, if not more, then I say that, poor as the Irish schools are, they are surely not worse, to say the very least, than one might expect from the circumstances of the country.

3461. Do you mean, then, that a state of things in Ireland, which is not worse than what you find in England, produces this effect upon your mind, that you not only find, upon a review of the schools, that they exhibit much to blame and little to commend, but that you find many things suggestive of doubt and despondency, and few of encouragement and hope?

With regard to a large number of our schools, I say that.

3462. With respect to what you have said as to preparing this report of 1852, with reference to the censures that were founded upon your former reports, I should be sorry that you should suppose that I meant to imply that you intentionally made misrepresentations of any fact that fell under your notice; but I ask you whether you do not think that you may have unconsciously changed your standard in the interval, from feeling that, perhaps, though you are (as everybody knows) very zealous for the maintenance of the principle of the national system, you had been the means of assisting its opponents by the statements you had made?

By no means. My standard was just the same, and my mode of examination was the same; and that brings me to another point that seems to be misappre-

W. M'Creedy, Esq.

4th May 1854.

hended. It is supposed that these returns of mine and of the other Head Inspectors are taken from the statements of the teachers; that is not by any means the case. We go through an examination of every child in the school. The mode in which I conduct the business, and I believe it is the same as that adopted by my brother Head Inspectors, is this: for instance, in reading; if the child reads well and intelligently, fairly and easily, we put a mark in our note book, indicating the same; and if he reads badly, we enter a mark, indicating that; and so we proceed with every class and every child in the school; and then we sum up the number of those who can read intelligibly and fairly, or the reverse; and according to the result we characterize the school in that branch; and we pursue a like plan with the spelling. With regard to writing from dictation, it is to be observed that it is a novel exercise; everybody who has had experience in education must know that it is only of late years that the thing has been introduced, even into the best and highest schools, and it is a difficult exercise for a child. Now, if I dictate a sentence or two to a class of children learning from dictation, and they make some four or five mistakes, I would put them down, not as doing it with "ease and correctness," but as doing it with only "tolerable accuracy;" and if the errors were gross, I would take no account of them at all. With respect to grammar, the teacher may say, "This class know the elements of grammar," or, "This class are learning grammar." Now a child may be said to be learning grammar who has only taken the first step, just as a child may be said to be learning the alphabet who has only mastered A or B; but if, when I come to test his knowledge, he cannot, in a sentence selected by myself, tell off readily, without mistakes, what parts of speech respectively the words in the particular sentence are, distinguishing a noun and a verb, and an adjective, and so on, I would not reckon that child as knowing the parts of speech, though he might be familiar with some four or five out of the nine usually reckoned by our grammarians. In the same way as to syntax; if a child made gross errors in parsing, I would not recognize him as parsing at all; and so with other things. If we were to give the returns of our schools handed in by the teachers, it would appear from them that our schools are, in every sense, in a very fair state. If your Lordships will just turn to the table already alluded to, you will see that there are two parts of it: in its first part, or left hand side, the pupils are returned as *learning* such and such branches as reported by the teachers; and if you compare this part of the return with the English returns, you will find our schools are not in any degree inferior, except in one or two points; and then the second part or right hand column of the table gives the *proficiency* of the children, as ascertained by my own personal examination: these two parts of the table are quite distinct and different. In a good and well conducted school, of course the right hand column should very nearly correspond with the other; but in no school can it be expected that the two should quite agree.

3463. You have stated, that you had not changed your standard in the interval between the report of 1851 and the report of 1852?

Certainly not.

3464. Did you address yourself to the work of inspection in 1852, in a state of feeling which might be equivalent, or more than equivalent, to a deliberate change of standard without having made it?

By no means; the attacks to which my report alludes, and of whose unfairness I complain, were not made till 1853, and my inspection concluded in August 1852.

3465. But there was a remarkable improvement in almost every respect in 1852?

Because of the different locality. In 1852 I was in one of our most prosperous counties, Antrim, to the inspection of whose schools I was led by a mere accident, incidendal to my profession; that is to say, I found that our Inspector was neglecting his duty; and I, therefore, took a greater number of schools in that district than I am in the habit of taking in any single district, and the result was, that he was dismissed, proving that the conjecture I had formed was correct; and in that you have an example of the utility of the office which I hold.

3466. But the difference between this report and the former one does not consist

consist merely in the statement of facts being more favourable in this than in the former one, but in the tone being more indulgent and more apologetic; so that whereas in the former one you seem barely to state the facts as they occurred for the information of your employers, in the latter report you seem to be anxious, whenever you state a disadvantageous fact, to guard against the use that might be made of it by the enemies of the system?

I think an unfair use had been made of my former report.

3467. You went to the inspection with that feeling?

I did not go to the inspection even with the knowledge of it.

3468. With your zeal for the interests of the system which you are yourself so efficiently carrying out in your office, if you had reason to believe that you had furnished the enemies of the system with the means of injuring it in public estimation, so affecting its prosperity, would you not naturally have addressed yourself to the work of inspection with a greater anxiety to guard against any such result, and with a feeling that would lead you to look more indulgently upon the various facts that presented themselves to you of the same kind as those which you had reported upon before?

Your Lordship may think so, but it was not so. In fact, my standard is the same, and my opinion has never varied, which is, that not only have the public a right to know all the truth with regard to our system, and our schools; but I think it expedient, even in the interest of the schools themselves, as well as for the interests of the great cause of popular education generally, that the truth should be known.

3469. *Chairman.*] You are speaking here as a sworn witness before this Committee?

Yes.

3470. And I understand you to state, with respect to the questions that have been put to you regarding the two reports, that you had not changed the standard in your own mind of what the schools should be, and that you did not disguise the truth in either of those reports, but that you thought it necessary in your second report to give some further explanations of the facts there stated, in consequence of the misapprehensions which had seemed to exist with reference to your former report?

Just so; I thought that it had been totally misrepresented, or rather I should say *misused* and *misapplied*, and I felt that what had been asserted, that our schools were greatly worse than what they could reasonably have been expected they should be in the circumstances of the country; and, moreover, that they were exceptionably bad, being far inferior to any schools to be found anywhere else, was in point of fact untrue. I knew it to be so from my extensive knowledge of educational statistics, and from what I had read of the state of primary instruction in other countries. And while I was anxious that persons in authority, and persons of influence, should know the state of our schools, and quite prepared to hear them deplore the backward state in which they were, I did not think that the only use that would be made of my statements would be to run down the schools, and to caricature them in a way to excite ignorant ridicule and contempt, instead of seeking to improve them by calling for measures to remove their defects.

3471. Although the Bishop of Ossory has, in a former question, stated that he was far from meaning to imply that you had intentionally misrepresented any fact, I will ask you whether upon reflection you are aware of having given too favourable a colour to the state of things in your last report, in order to furnish a report advantageous to the existing system of national education?

Never; I am not conscious of ever having coloured a statement, or misreported a fact. I am now upon my oath, and I solemnly state that I never did so, either to please the Commissioners or to please anybody else. My principle has always been, not only as a matter of duty, but of policy, to state the truth in all that relates to our schools.

3472. Viscount *Clancarty.*] Was the district upon which you reported last in the report of 1852, the same district as that upon which you made so unfavourable a report in 1851?

I stated that it was not, but that it was a very different district. In the latter

W. M'Creedy, Esq.

4th May 1854.

case it was one of the best counties in Ireland; in the former case it was one of the worst, at least in Ulster.

3473. Is it your impression, that supposing you were to inspect the district of Donegal again, the same state of things would present themselves as upon the previous occasion?

I hope not; I think not, because the country is improving, and with the country I hope the schools are improving too.

3474. Was any communication made to you by any of the Commissioners with respect to the report of 1851, which appeared so unfavourable?

No Commissioner ever spoke to me about my manner of drawing up my reports, or deprecated any observation I ever made; and particularly I would refer to the resident Commissioner, the Right honourable Alexander M'Donnell, who has always been in favour of the publication of the whole truth, and nothing but the truth, with reference to our schools, and I never got the slightest hint from him or any one as to how I was to draw up the report, or as to the facts to be stated in it, or anything of the kind. We were left perfectly free to ourselves to do as we liked, and it was according to our own idea that we drew up our reports originally, the matter being left to ourselves entirely. Mr. Butler, Dr. Patten, Mr. Kavanagh and myself, without any specific instructions from the Board, but being left at perfect liberty drew up the form for our ordinary reports, and blocked out the heads which should be embraced, and the topics which should be discussed in our annual general report.

3475. In endeavouring to satisfy yourself as to the bad state of the schools or to apologize for it, you referred to the English reports, and you spoke of them as showing a decidedly worse condition of education in England?

Not decidedly worse, but not superior, though very much superior in point of emoluments, as I showed on Friday last.

3476. Would you not consider that the results of the education upon the population that has been under the system of training should be taken into consideration when you talk of the effectiveness of the national schools?

I should say so; I should say that it is with that view that any education from the State is given at all; it is not to make clever children, but good men.

3477. If the schools of England are of that defective character that you describe, quoting from the English Inspectors' Reports, so that they are actually inferior to those which you yourself inspected, although so bad, would it not necessarily follow that the condition of the population, which is dependent upon those means of education, would be inferior in respect of education to that of the Irish population?

If my comparison be at all well founded, the English population of that class are not better instructed.

3478. Do you conceive it possible that in England, taking the male population, there should be so few as only 39 per cent. able to read and write; would you not be surprised if England were to present such a return as that?

I have not had my attention directed to the Census, because it is not published.

3479. If in Ireland there be, in Munster, only 39 per cent. of the male population capable of reading and writing, would not it follow, supposing England to be less well off in respect to the education of the poor population, that in England even a smaller proportion would be able to read and write?

No; I do not think any view I put forward would imply that, because it is only one part of Ireland which your Lordship is comparing with the whole of England. To make the comparison fair, I would say, take the whole kingdom, or take Ulster.

3480. You have given evidence as to the condition of education in Ireland, even in whole counties which you consider to show a better state of things than the English Inspectors state to exist in England?

But Ulster is part of the whole country, and in the last question it was thrown out of the comparison.

3481. We are furnished with the results of the educational census in two provinces—

provinces—the provinces of Ulster and Munster; do you wish the Committee to understand that in those provinces there is a more inferior description of schools than in the rest of Ireland?

I mean to say that such a comparison is hazardous till you are put in possession of the whole of the facts; and you cannot fairly compare Ireland with England, when you are leaving out one of the provinces where education is most prosperous, and is most diffused.

3482. *Chairman.*] Did you mean to go further than to state, that the Irish national schools intended for the instruction of the poor labouring classes are not inferior to those in England?

Allowing for the different circumstances of the two countries, and the different economical circumstances of the schools, I say that they are not *much inferior*, and that in *some points they are equal.*

3483. You do not consider yourself competent, with the present knowledge you have of the system of the two countries regarding the whole population, including the richer classes, to make a comparison between the two countries?

Not with reference to the ultimate results of the education to which Lord Clancarty's question referred.

3484. Lord *Ardrossan.*] Do you see any reason for supposing that the secular education in Ireland would be improved by the alteration of the system, in any of the ways suggested by the writers to whom you have referred to-day?

No; but I think, and I have always thought, that our system would be greatly improved, and primary education greatly advanced, by the accession of the Protestant clergy, the landed proprietors of the country, and the local gentry; and that, until they do join the Board, and become patrons of schools under its management, our system will not be what we all desire it should be.

3485. Viscount *Clancarty.*] You mentioned as a reason for the Donegal schools being so very bad, the poverty of the district; but are those schools to any considerable extent dependent upon the wealth of the district; are they not mainly supported by the funds of the State?

Certainly they are; but still there are great differences in localities; some schools are prosperous, others are the reverse. If your Lordship will just look at the table which I have drawn up here, and run your eye down in page 273 of the Report of 1852, you will find there are six counties in Ireland, Fermanagh, Roscommon, Galway, Cavan, Mayo and Longford, in which the whole income of the teachers is under 18*l.* a year; and that in two of these counties, Mayo and Longford, it is only 14*l.* a year.

3486. Why is it that the remuneration in those counties is so much smaller than in the others?

Because of the greater poverty of the people.

3487. How does the poverty of the district affect the payment of the teachers, when the payments come from the State funds?

All the payments do not come from the State funds. If you look in the columns, you will find, that while the payments from the State vary very little, the payments from the localities differ very widely; it is in the amount of these last that the difference arises; besides, of course, the poorer localities only enjoy the services of our poorer teachers, for well qualified teachers will not go to the schools that do not remunerate them. If your Lordships will allow me, I will just go over a few of the causes which, it strikes me, affect the well-being of our schools. The first great cause is the poverty of the parents themselves, as I have stated in my reports; and next their indifference to, or their want of, all right appreciation of education in the full sense of the term. A third cause is, the early age at which the children can obtain the wages of hired labourers.

3488. Earl of *Harrowby.*] At what age do the children generally leave the schools in Ireland?

Between 12 and 13 on the average. Those three causes, of course, operate very much together, and tend either to keep the children wholly away from school, or to render their attendance upon it short, uncertain and fluctuating

W. M'Creedy, Esq.

4th May 1854.

Fourth. A great cause is the want of efficient local superintendence over the schools, and the want of sympathy exhibited by the local gentry. And another, and not less important cause, which is generally overlooked, is the rivalry of contending sects and contending parties to induce attendance upon their respective schools, in pursuit of which they sometimes go so far as not only to offer education for nothing, but for less than nothing, adding to gratuitous instruction, books without charge, and trifling premiums of clothes, and many other things. By these means, the taste of the people for education on its own account is so debauched, that, generally speaking, they grudge the smallest pittance for the education of their children.

3489. Is not the desire for instruction supposed to be stronger in the children of the Irish peasantry than in most other countries?

If left to themselves, it would be strong; but when parents are surrounded by five or six parties competing for their child, and striving which shall get it into his school, they are flattered into the idea that they confer an obligation by sending their child to school at all, and that, far from being called upon to pay for its instruction, they confer an obligation by sending it to be instructed.

3490. Do you consider that 12 or 13 is a very early age for the children of the working classes to be taken away from school?

I consider it too early; but unfortunately it is the case.

3491. Are you aware that in England it is very seldom that they keep the children in the school, especially of the male sex, to anything like that age?

I am aware that it has been so stated by Her Majesty's Inspectors.

3492. Therefore, when you compare the qualifications of English and of Irish children in the upper classes of the schools, you are comparing the qualifications of children of 9 and 10, with those of children of 12 and 13?

I am quite aware of that.

3493. Viscount *Clancarty.*] Do you mean that 12 or 13 is the average age at which they are withdrawn in Ireland from school?

I say that the average age is between 12 and 13; but that being the average, of course there are many who remain after 12 or 13. But with reference to the point to which your Lordship is now alluding, it has been put forward as a grave defect in our schools, that we have so many young children in them; yet it has been just observed that it is much worse in the English schools.

3494. Your reports are very strongly in condemnation of the state of many of the schools under your inspection; has anything occurred to you as to any mode by which the zeal of the teachers might be increased, and the efficiency of the schools altogether promoted?

Yes; there are several suggestions which have occurred to me which I would wish to bring before your Lordships, if you will permit me. But before adverting to these, and to bring to a conclusion my notice of the defects, or the causes which have led to defects in our system, I beg to refer to an evil which is a consequence of others. I have mentioned that our teachers are not paid from the localities as they ought to be; the result of which is, that our ablest teachers do not remain with us, but emigrate to America, or pass off into some other employment or calling; and you will see a proof of this in the fact, brought out by the return furnished upon Mr. Grogan's motion, and which will be laid before your Lordships, that of the 3,122 teachers, male and female, who were trained up to the end of 1851, 1,170 have left the service of the Board, being nearly 37½ per cent.; while, to take the men only, it appears that of them, 998 out of 2,397 trained have withdrawn, being above 41½ per cent.

3495. Earl of *Harrowby.*] Owing to the inadequacy of the remuneration?

As I believe. And with regard to the local payments, there is another remarkable thing which I think it is necessary that your Lordships should know, that while the number of schools has greatly increased, the amount of payments from local sources has fallen off.

3496. From what cause does that arise?

I suppose it may be, in a great degree, owing to the distress through which the

the country has passed. But still I do not, myself, think that that would account for the whole of the results. As bearing upon this, I shall read one or two items. In the year 1844 there were 3,264 schools, whose total income from local sources was 25,607*l.* 10*s.* 9*d.*, giving to each an average income of 7*l.* 16*s.* 11*d.* I need not read the intermediate years, but come at once to that of 1852, the latest of which we have any return. In that year, for 4,875 schools, the total income from local sources was 24,997*l.* 1*s.* 11*d.*; giving an average income, per school, of 5*l.* 2*s.* 6*d.* So that while, since 1844, the number of schools has increased above 49 per cent., the receipts of that increased number of schools, as compared with those of 1844, have fallen off 2⅓ per cent.

3497. To what cause do you attribute that?

I attribute it in great part to the distress through which the country has passed. But at the same time I acknowledge that that will not account for the whole effect.

3498. Viscount *Clancarty.*] Would that account for the diminution the last year, as between 1851 and 1852?

There appears a difference in the respective amounts of the last two years in favour rather of 1852: but if you compare the amounts with the respective number of schools contributing, there is a proportional falling off, but only to a slight extent.

3499. Earl of *Harrowby.*] Could the declension in the latter years fairly be attributed to a falling off in the resources of the country?

Or to an unwillingness to pay on the part of the parents. There is great unwillingness.

3500. But the resources of the parents are better than they were a few years ago, are not they?

They may be better; but the will is not there.

3501. To what cause do you attribute the diminished inclination?

I have stated one of the causes—the competition of the rival school societies, which snatch up the children in order to increase the attendance on their respective schools.

3502. Is that going on to a very increasing extent?

I think it is. I have often met with complaints from the teachers, to the effect that it was totally useless on their part to apply to the parents of the children for their fees; for on doing so, they are told by them that they have the Board's salary; and as they are now aware that there is an average attendance of a certain amount required by the Board, as a condition of the continuance of the salary, they say to the teacher, "It is not to me that you should come for payment, but you should be much obliged to me for sending my child; for if he and such as he were not there, you would not get the Board's grant."

3503. Is the receipt of the Board's grant in any degree contingent upon the receipt of so much from the parents?

No. Bearing upon this point, with regard to the receipts of the schools, I find in the report of 1851, that of the ordinary town and country schools, there were in Ulster 37, or 1 in 51 paying nothing; and 167, or 1 in 11 paying under 1*l.* a year to the teacher. In Munster, there were 62 schools, or 1 in 17 of the entire number paying nothing; and 103, or 1 in 10½, whose whole receipts fell under 1*l.*

3504. Then in such cases is not the local contribution a mere mockery, and are not those schools practically maintained by the State?

I should say that it is so. In Leinster there were 29 schools, or 1 in 40 paying nothing; and 84, or 1 in 13 whose whole receipts were under 1*l.* And in Connaught there were 107, that is, 1 in 5⅓ paying nothing, and 103, or 1 in 5¼, again paying under 1*l.*; that is to say, for the whole kingdom there were 235 schools paying nothing; and 457 whose entire receipts were under 1*l.* In such a state of things, of course it is impossible to expect that the teachers can be efficient or the schools can exhibit that prosperous condition which it is desirable they should.

W. M'Creedy, Esq.

4th May 1854.

3505. Viscount *Clancarty.*] Can you suggest any means by which their efficiency can be improved: the inadequacy of the remuneration being one great cause of their present defective condition, do you conceive that a more adequate remuneration is the first thing required?

Certainly; and that is one reason why I would desire the accession of the landed proprietors and local gentry. It would be desirable to bring about their accession upon any terms, not destructive of the great principles of the system. Of course many of the causes to which I have referred of the defective state of the schools are social and economical, and quite independent of the Board's control, and for which they cannot be held responsible; and many of them too are common to Great Britain and Ireland, and are to be found elsewhere as well.

3506. Has anything occurred to you with respect to the mode in which the remuneration should be given, and upon what it should be dependent?

That is a very delicate question. To enforce even a *minimum* on the part of the localities might be attended with difficulties. The fear is, that if anything were laid down as a condition of the grant, it would be evaded by the connivance of the teacher.

3507. Has anything occurred to you with respect to the mode in which the teachers' emoluments should be regulated, supposing funds were available?

We now regulate the salary of the teacher according to his acquirements and efficiency in the school; but there are some measures which might be carried out, and which I think if carried out would improve the schools; and if your Lordships will permit me, I shall go over them very briefly: First, as in the old Kildare-place system, I should be glad to see a supply of books provided for our teachers' private study; and Mr. Cross, one of the secretaries of the Board, has been engaged, I believe, some years in collecting materials for making a right selection. Another great improvement in the system would be that the teachers should be examined and classified before being called up to the training school. The effect of bringing up from the country young persons almost wholly uneducated is to convert our normal institution into a mere adult school, where the teachers, instead of being *trained to teach*, are themselves taught as pupils, and where, in place of being disciplined by daily exercises in the art of communicating instruction to others, they become themselves the mere passive recipients of it. That I think is an evil which could be remedied by a simple rule, that the teachers should be previously examined and classified before presenting themselves to the training department, and then the professors would be at liberty to devote their attention to what alone belongs to a normal school, the teaching of method and the training of the teachers. Another great improvement in the system which I think it would be open to the Commissioners to carry out is this, that a teacher before taking charge of a school should be possessed of a certificate of some kind, attesting his qualification for the office of instructor, a certificate that could be obtained at some one of the annual examinations held by the Head and the District Inspectors. At present, as I stated upon a former occasion, our system is very much retarded in its progress by the ever continuing influx of new and ill qualified teachers. The old teachers being badly remunerated, clever men who are trained go off; and as the new teachers that come in to fill up the vacancies so caused can be appointed by the local patrons at their pleasure, even though destitute of every qualification which it is desirable an instructor of youth should possess, we have often men in office eight or nine months wholly incapable of teaching anything, but whose incapacity may not be discovered till the time of the annual examinations. Then the officer of the Board exercises a kind of veto upon such appointments; but it is often a delicate task to pronounce a teacher disqualified, because his dismissal would follow; but if a preliminary examination were insisted upon, and a certificate called for as a qualification for office, we should have fewer of those badly qualified teachers, as we should have less repugnance to reject a man offering as a candidate, than to dismiss one already in office; just as one would shut the door more readily upon an unwelcome intruder than drag him out of the house after having fairly got in. These are measures which it is perfectly open to the Commissioners to carry out. With reference to another point to which your Lordship has alluded, not only should the

W. M'Creedy, Esq.

4th May 1854.

the regular class salaries of the teachers be increased by the State,* but what I should call a *supplemental* salary should be given to teachers, from the first division in the third class upwards to the highest class, upon whose schools satisfactory reports shall have been made by their Inspectors throughout *three consecutive years*, reports showing that the teachers in question were doing their duty fairly and efficiently; that they were mindful of all the details of school-keeping, and attentive and painstaking in their work; and this gratuity to be continued on condition, but only on condition, of their sustained efficiency and good conduct. Victor Cousin, in a collected edition of his educational works, published in the year 1850, proposes a similar measure with regard to the primary teachers in France, and it has been often thrown out by the friends of education at home. It has been thought by some that our teachers are classified with too much regard to their intellectual qualifications, and not sufficiently with regard to their efficiency as teachers. This will provide a remedy for that.

3508. Viscount *Clancarty.*] Would it not be a still greater encouragement to efficiency if the teacher's payment were to be made dependent upon his efficiency, that is to say, if instead of a fixed salary he was to be paid according to the number of children that, at the half-yearly inspection, were found fit to be advanced within the school from class to class?

The objection to that is this: you would render the position of the teacher so fluctuating, that it would destroy his local standing and his respectability. There must be something certain in order to secure the teacher's position and comfort, and something uncertain to stimulate him to effort, and a supplemental salary for good service would have that effect.

3509. Lord Bishop of *Ossory.*] You mean that there should be a fixed salary to the master of the school, according to the class of the school, but that there should be a fluctuating addition to that, arising from the proficiency of his pupils?

And depending upon the reports made by the Inspectors for a certain number of years, testifying to his good conduct.

3510. Earl of *Harrowby.*] You think the real test of a schoolmaster is not the examination which he himself goes through, but his efficiency in the school?

Certainly; not what he knows, but what he does; it is not always the man that knows most that teaches best.

3511. Viscount

* Present Scale of Salaries.

Class.	Division.	Males.	Females.
		£.	£.
I.	1st.	36	25
	2d.	30	22
	3d.	25	19
II.	1st.	22	17
	2d.	20	16
III.	1st.	18	15
	2d.	15	13
Probationers		11	10
Assistants		11	10

Proposed Scale.

Class.	Division.	Males.	Females.
		£.	£.
I.	1st.	42	32
	2d.	35	28
	3d.	30	25
II.	1st.	26	22
	2d.	24	20
III.	1st.	21	17
	2d.	18	15
Probationers		15	13
Assistants		15	13
Assistants, if qualified for any higher class		18	15

W. M'Creedy, Esq.

4th May 1854.

3511. Viscount *Clancarty.*] You mentioned as one of the causes of the obstacles in the way of the success of the system the rivalry of different sects. If that rivalry, instead of being left to operate as an obstacle as it now does, were turned to account in the way of producing a principle of emulation between the different schools inspected by the same Inspectors, with respect to their secular teaching, might not it materially aid, instead of impeding, the progress of education in the country?

If the accession of such schools could be had upon terms that would lead to a mutual understanding among all parties, I should say it would be desirable.

3512. Supposing it were had upon the very terms of a denominational character attaching to the school, might not the emulation be made greatly subservient to the advancement of education, by the same Inspectors visiting those several schools, and the remuneration from the public purse being awarded in proportion to the number of children found in those schools capable of being advanced at the half-yearly inspection from one class to another?

I fear that the result of that would be, that the parents who now pay something would then pay nothing, and that the public or the Government would have to pay all, for such would be the rivalry of contending parties to increase their respective schools, that nothing at all would be demanded from the parents of the children, and the whole onus would be thrown upon the State.

3513. Earl of *Harrowby.*] Do you think that, under such circumstances, the education which would be almost wholly gratuitous would be less appreciated?

I should say so; as Dr. Chalmers says, that which people pay nothing for they value at nothing. With the poor and ignorant *a shilling's worth* is not always thought *worth a shilling*; and in nothing is this more true than in what relates to education.

3514. Viscount *Clancarty.*] But would it necessarily follow, that the children would not be admitted as at present, on paying small fees?

Under the denominational scheme referred to, of course, if the salary of the teacher were to be made dependent upon the number of children of a certain proficiency in attendance, it would be his interest to induce as many children to attend as possible without reference to any payment from them, because, according to that view, his salary would increase with the increase of his pupils, and in the end the payment from the State would be his only source of income. If the State assumes to itself the sole payment of the teachers, very well; and it is, perhaps, to that things are tending.

3515. Would not the practical result be, that there would be a principle of emulation kept up between the different schools, and that education would advance more than it now does, when the teacher, instead of being zealous about getting children to attend, spends his time in smoking his pipe, as described in one of your reports?

It might lead to that, with regard to the kind and amount of instruction given, but it would lead again to a falling off of the local receipts, I should think; and in that way it might work evil, unless the Government supplemented on their part what the people withdrew on theirs; for you cannot have good men to do the work of education without good pay.

3516. You consider that the principle of making the payment dependent in some degree upon the proficiency of the pupils would be a valuable one in the remuneration of the teachers?

That is what it should tend to, but it should not be wholly dependent upon that.

3517. It should depend likewise upon the result of an inspection by authorized Inspectors on the part of the Board?

Certainly. Another great means, I think, of increasing the efficiency of the schools would be to give premiums, according to the English plan, to those teachers who instructed their assistants efficiently, or their paid monitors; and likewise to those from whose schools might proceed well-instructed young men or young women assuming the office of teachers. Of course, also retiring pensions for the teachers in their old age, or when they have become inefficient from length of service, would be a great encouragement to able men to remain in the service. At present, the cause of public instruction suffers much from the want

of

of such a provision, and will continue so to suffer so long as such a want is unprovided for; for it cannot be expected that Inspectors of the *severest* judgment even will willingly recommend the removal of teachers whose dismissal must consign them to the workhouse or to want. Such a measure, too, would be in the spirit of the *truest economy;* for the public, instead of paying as now some 18 *l.* to a man for *doing nothing*, or doing the little he does *badly*, and to whom therefore every penny that is paid may be said to be a *pure loss*, would have an efficient servant giving *full value* for the same pay; and such a change is surely worth effecting, even at the cost of a small pension to the *old hand.*

3518. Earl of *Carnarvon.*] The promotion of teachers is a principle recognized by the Board?

Yes.

3519. Are they selected by examination in the first instance?

Not in the first instance; but they are examined annually by the Head Inspectors and the District Inspectors, and their class is determined by the two considerations of their intellectual acquirements and their practical efficiency in the schools, as this last is reported by the District Inspectors.

3520. Is there much competition at the time of the examinations?

There is not competition in the true sense of the term, because it is not an examination for admission to the schools; it is merely an examination to test each individual's merits. Another means of improving the schools would be to make the inspection more efficient, by increasing the number of Inspectors, and classifying them, graduating their salaries according to their true and efficiency of service.* Another matter which has been thrown out by myself and others to improve the schools is, that organizing teachers should be appointed, persons taken from the class of teachers themselves, and placed in certain localities where they might daily visit the schools, and show the teachers how to organize their classes, and also instruct them in the methods of teaching each particular branch. Again, schools in large and important towns where the attendance is often very large should, I think, be treated as a class apart, and the salaries o their teachers, if reported efficient, raised greatly above those awarded to the class to which they might belong. There are other matters connected with our books and the provision of apparatus with respect to which important improvements might be made; as for instance, a greater diffusion of wood-cuts in the books would be highly useful; globes also should be provided, and diagrams illustrative of remarkable natural phenomena; and subjects of natural philosophy, and of the several industrial arts, agricultural, manufactural and commercial; mechanical apparatus, geometrical and other solids, boxes of objects for illustration of the arts and natural history, and compasses, crayons, and black boards, should be supplied as ordinary school requisites are now.

3521. Earl of *Harrowby.*] Are the ordinary books of the Board uniformly read in every school?

I should say universally. I never meet with an exception, though it is perfectly voluntary on the part of the patron.

3522. Might any patron who objected to what may be called the religious portion of your reading books substitute for them any books that he pleased?

Provided they contained nothing objectionable in itself, or objectionable as being peculiar to any particular class of Christians.

3523. Would it be easy, upon the purely secular system, to meet the objections of those parties who think that even books upon the commonest subjects should have the colour of their own religious persuasion?

It would be utterly impossible in a combined system. But that the books should

* Proposed Scale of Classification and Salaries for 70 Inspectors.

Sub-Inspectors, 15.—Salary for first year, 180 *l*; to rise by an addition of 10 *l.* each year, until it reach 230 *l.*

Second Class Inspectors, 35.—Salary for first year, 250 *l.*; to rise by an addition of 10 *l.* every two years, until it reach 300 *l.*

First Class Inspectors, 20.—Salary for first year, 320 *l.*; to rise each year by an addition of 8 *l.*, until it reach 360 *l.*

W. M'Creedy, Esq.

4th May 1854.

should comprehend what is common to different Churches is, I think, practicable; and in proof of that, we have only to appeal to our own books, which are thoroughly pervaded by a religious and Christian tone.

3524. But we understand that there are parties who have objected to those books, as having too much of a religious character already?
There are.

3525. And who think that if a book is to have a religious character at all, it should be upon the basis of a peculiar denomination of Christians?
Such is the view of many men, and able men too.

3526. But you do not find it practically to operate, so as to induce parties to reject the use of the common school books of the Board?
Never, except in the case that I brought before your Lordships on Friday last.

3527. What should you say is the most harmonizing influence connected with the system; is it that which arises from the mixed education which now exists in the system, and the use of a common set of books?
Yes, I should say that the books are the great central point around which all parties unite.

3528. And that they are practically working is a valuable element in the mind of Ireland at this moment, producing a harmonizing effect among different classes?
I think the teaching contained in those books is calculated to do so, and that it is doing so; I think that the knowledge of the books possessed by the rising population is a common bond to unite them; but I think they would become utterly worthless for that object, or any object of national interest, if deprived of their Christian element.*

3529. You have had occasion to visit particular parts of Ireland over and over again in successive years?
I have.

3530. You have seen them before they had those schools, and during the existence of the schools, and after the schools had been in operation for a considerable period; should you say that, practically, you have seen an effect upon the state of mind of the people in those districts in the course of that period?
I should say a considerable effect in the way of improvement; and more, I know from experience, and from conversation with the laity and clergy of all denominations, that our system of school instruction is highly valued and highly appreciated by them; and if left to themselves, and not interfered with by the clergy, I think there would be no difficulty with regard to the laity; I have never met with any.

3531. Is it producing the effect of harmonizing different religions; is it softening in any way the animosities among them?
With respect to harmonizing the recipients of the instruction, I do believe it has produced that effect; it must, from the nature of things, have that effect.

3532. Have you observed, in the course of your experience of particular districts, that that effect has been produced by the existence of this system?
I have

* To show how unfounded is the opinion so perseveringly sought to be propagated by a portion of the public press of this country regarding the Dutch system of instruction, that it is purely secular in its character, I annex here the opinion of Cousin, who visited Holland with the express view of examining its educational institutions.

"Like the Prussian law, the Dutch lays it down," says he, "that the end and object of primary instruction is the moral and religious education of youth."

"The Batavian Republic," he continues, "has not hesitated to proclaim the principle that the end of all primary instruction is, as the XXII. Article of the law expresses it, the exercise of all the social and Christian virtues."

Elsewhere he shows that in the Dutch schools the teachers inculcate morals and religion on every occasion, not indeed in the way of abstract dogmatic exposition, or as including the peculiarities of distinctive creeds, but as naturally flowing, in the way of apposite reflection, from the lessons of Scripture History given in the schools.—(*De L'Instruction Publique en Hollande*, p. 167. 28. 65. 262.)

I have already said that I have had experience of such an effect, and that I think a very sensible improvement has supervened upon the population generally; I should say very generally, particularly in the district with which I am most familiar, the county of Antrim, the county of Tyrone, and parts of the county of Derry, and the county of Down.

3533. Those are cases of mixed population?
Of mixed population.

3534. Have you seen evidence of a better and more harmonious feeling, or less animosity amongst the different classes of religions in those districts?
Most unquestionably; and if your Lordships will refer to my Report of 1852, you will see, that far from their being no mixture of denominations in our schools, as has been asserted, the mixture of different denominations is very great, even under circumstances where, perhaps, the contrary result would be expected. I have found often a most numerous attendance of Presbyterian children in schools built on chapel ground; and again, a most numerous attendance of Roman Catholics in schools built on meeting-house ground. Here is a district before me, No. 11, whose centre is Dungannon, and whose schools extend through Armagh, Down and Tyrone. Out of 89 schools of which I obtained returns from the Inspectors, there were 72 in which the attendance was fairly mixed; that is to say, in whose schools were to be found Presbyterians, Roman Catholics and members of the Established Church; and among those schools so mixed, were 17 that were on chapel ground. And like instances run throughout the whole of the returns given in that report.

3535. Are you able to state, that by virtue of there being this mixed education, there is an improvement in the temper of the professors of different religions amongst themselves, and that there is a more harmonious feeling among the population of different religious denominations?
There is a more harmonious feeling; there is a great practical improvement in that respect throughout the whole of Ulster; party displays are less frequent, and sectarian animosities are much less publicly announced; and where exhibited at all, much mitigated in form.

3536. Have you tested it by a comparison of the population in two districts, side by side with each other, and similar in other respects, but different in regard to the one population having a national school, and the other not?
I have compared the same population itself at different times; and I have seen a sensible improvement as time wore on. I know localities in Ulster where Protestants and Roman Catholics could never meet on a market day without fighting, and where lives were lost almost weekly; but where such a thing is unknown now.

3537. Do you attribute that to the effect of the national schools, or do you think it is owing more to the co-operation of other causes?
Of course in part to the co-operation of other causes.

3538. Take the case of two parishes situated side by side, and like each other in other respects, saving that of having a national school in the one, and not in the other; do you in such a case see a difference between them with respect to the harmonious feeling between persons of different religious denominations?
I have never made such a formal comparison, therefore cannot answer the question exactly as put; but I have no hesitation in saying, that were the inquiry made, such a difference would appear.

3539. You think that you have perceived a difference between a parish that had a national school, and one that had not, in the tone and temper of the population?
I could not say that.

3540. And in their manners and their conduct in their mutual relations to each other?
I have found that the presence of a well-conducted national school has had a great effect, not only upon the adult population, but upon the exterior deportment of the children themselves, as well as upon their mental progress.

3541. My question is, whether in parishes where there has been a national school

W. M'Creedy, Esq.

4th May 1854.

school introduced, you have observed a difference in the tone and spirit of the people as compared with other parishes where there has been no national school?

I have both cases in view; and with regard to the laity, and to their mutual prejudices as belonging to different Churches, it is quite an erroneous view to suppose that, if left to themselves, they are so embittered towards each other as is generally represented. In my old district of Ballymena, where I was placed as District Inspector for nine years, and with which I have been connected as Head Inspector for six years more, I know that such feelings and prejudices are greatly abated. As one instance out of many, I can recall this moment the case of a Roman Catholic teacher being selected by a committee of the most ultra Protestants, Orangemen in short, who had continued hostile to our system for years, on the ground of its supposed "Popish" leanings; and who yet, on my recommendation, accepted that teacher willingly, and treated him for years with the greatest kindness, and who at last parted with him with regret. On looking at the report, your Lordships will find that Presbyterian patrons have no hesitation in employing Roman Catholic teachers, and that Protestants of the Established Church likewise have no hesitation in doing so. Not only do Presbyterians and Protestants of the Established Church mutually exchange good offices in this matter of employing teachers, indifferently of either Church, but neither party has any objection to employ Roman Catholics.

3542. You think that the mixture in a school, where it does take place, has a beneficial effect upon the tone and spirit of the population among whom it has been in operation?

Very beneficial. Some of the best teachers to be found in Presbyterian schools, and under Presbyterian ministers even, are Roman Catholics; and it is a singular thing that the very first school that was applied for by the Presbyterian body, the Coreen school, was conducted by a Roman Catholic, under Dr. Stuart, a most distinguished Presbyterian divine, and a most unflinching Protestant. I was the officer that first visited it, on the part of the Board; and that school was attended almost exclusively by Presbyterian children.

3543. Viscount *Clancarty*.] Do you conceive that those feelings of mutual jealousy or hostility have very materially subsided?

With the laity.

3544. Do you know whether there was any national school at Dollysbrae?

That is a part of the country I am not well acquainted with. I happened to be there at the time of the trial of the offenders in the matter your Lordship alludes to; but I should say it was not altogether owing to the misconduct of the laity—I mean of the lower orders at least—that that frightful outrage took place. Men were concerned in that who owed no obligation to the primary national schools of Ireland.

3545. Lord Bishop of *Ossory*.] Your impressions with regard to the united education existing in the national schools in Ulster are founded, of course, in part, upon the returns you obtain from your District Inspectors?

Yes, and upon my own.

3546. Upon those you say that full reliance may be placed?

Full reliance.

3547. And the value of your statements would depend very much upon the degree of reliance that it should be found, upon examination, ought to be placed upon those returns?

Yes. I made out the headings for those returns myself, and transmitted them to the Inspectors, with a desire that they should fill them up.

3548. You know the district at Coleraine?

I am perfectly familiar with it.

3549. Have you examined the reports from A. T. Osborne, Esquire, District Inspector of Coleraine?

I have.

3550. He states: "I am convinced that there is not a school in this district, nor in any of the districts with which I have had hitherto official connexion, in which

which it will not be found that the mixture of creeds in attendance is a fair representation of the mixture of the population." Probably you know the district with which Mr. Osborne has been connected?

I know the districts; one was Monaghan, and the other was Newtownards.

3551. With respect to Coleraine, that is in the district?

Yes.

3552. If you found, upon examination, that his statement was not true with respect to Coleraine, would you not think that circumstance a good ground for doubting it with respect to those districts which you knew nothing of?

Just so.

3553. The only evidence that we have of the relative proportions of the population of that class who require eleemosynary education in Coleraine is furnished by the state of the workhouse; will you look at page 130, and will you read the number in the workhouse school?

Ninety children on the rolls; 30 of the Established Church, 27 of the Roman Catholic body, and 33 Presbyterians.

3554. That would give something like an equality of the three denominations in that class: now will you look at the three schools under Presbyterian management that are given in the page before, and read the results of them?

Gateside, 64 on the rolls; 12 of the Established Church, 5 Roman Catholics, 47 Presbyterians. That, I think, from my knowledge of the locality, is a very fair example.

3555. Do you think that five Roman Catholics, out of a Roman Catholic population that appears to be pretty nearly equal to each of the other two, is very fair?

But that workhouse, to whose state you refer, is the centre for a large district. The population found in it is brought from all parts of a wide district of country. The proportions in the workhouse, therefore, do not represent the proportions of the different denominations in the town and neighbourhood of Coleraine. Coleraine is a Presbyterian and Protestant town; it is one of the most Presbyterian towns perhaps in the whole country.

3556. Will you look at the two Roman Catholic schools in the next page, and see what results they exhibit; will you read them?

None of the Established Church, 70 Roman Catholics, and three Presbyterians.

3557. Do you think that is a fair representation of the different denominations?

No.

3558. Do you think the next is?

No, I do not think it is; but go to the model school in Coleraine, and there you see a fair representation.

3559. That is not the question. The statement that has been made by this gentleman, upon whose report you rely, is, "That there is not a school in this district, nor in any of the districts with which I have had hitherto official connexion, in which it will not be found that the mixture of creeds in attendance is a fair representation of the mixture of the population." Do you think that that statement is one upon which there ought to be perfect reliance, after seeing the result of the test which has been applied to it by these questions?

I should say that he has gone too far, and stated his opinion too unqualifiedly, that is all; but he is one of our best Inspectors, and one of the most truthful of men; and however he may have exaggerated the thing in that sentence, it would not at all militate against the return he made to me, for that return is a mere matter of facts and figures; and I know him well, and he is wholly incapable of altering facts, or paltering with figures.

3560. Earl of *Harrowby.*] But he may have drawn too wide conclusions?

He has done so, perhaps, in the instance quoted, but he may have meant, and I think he did mean, that what he said of our schools was true only in the absence of disturbing causes. Another thing I should wish to have recorded is, that in the town of Coleraine there is, on the part of the Established Church, one of the

W. M'Creedy, Esq.

4th May 1854.

largest scholastic institutions, perhaps, in the North of Ireland, which is most richly endowed, and supported by the Honourable the Irish Society in London, in which gratuitous education is given, and not only that, but a sum of 50 *l.* or 60 *l.* is distributed annually in the form of premiums to the children; and that school is looked upon as almost entirely Protestant in its character, though some of the managing committee are members of the Roman Catholic Church, and some are Presbyterians. That circumstance will account in a great degree for the small number of children of the Established Church in attendance at the schools referred to.

3561. Viscount *Clancarty.*] Are there any Roman Catholics at that educational institution?

I should say there are some, but I know their leaning is not to it.

3562. Lord Bishop of *Ossory.*] Though that may account for the absence of united education in national schools, will it justify the assertion, that there is united education in them when there is not?

Not if made universally. I have stated that that assertion is too general and too wide; but with regard to the return I myself have made of the Coleraine district, I have not the slightest doubt of its accuracy, for I know the schools there of my own personal knowledge, as the district was in my own charge for years.

3563. You have received reports from 11 District Inspectors; will you begin with the first of them, District No. 1, at page 276?

No. 4 is the first district I begin with, because I examined it myself.

3564. It appears that the Baronies of Raphoe and Kilmacrenan are comprehended in that district?

Yes; in District No. 1, which follows No. 4.

3565. Mr. Robinson has furnished one of the 19 returns?

Yes. But allow me to observe, before you institute any comparison, that he was called upon by the secretaries only to give specimens of what he considered were good examples of mixed schools. He was, therefore, left, with reference to the inquiry now alluded to, to make a selection. In the return which I called upon him to make, he was required to make a return of all the schools, and to make no selection. I made the selection myself.

3566. In the return which he makes to the Board, at page 279 of the first volume of the 19th Report, he says, "With but one exception, I have found the attendance is mixed in proportion to the population?"

That is with but one exception, speaking of the schools which he had inspected up to that period.

3567. And he gives the accompanying 12 as fair examples of those in which there is a mixture of different denominations in proportion to the population. Now, will you look at Crohan, which is to be found at page 100 of Lord Eglintoun's returns; it is in the parish of Aughnish; will you read the numbers at Crohan?

But your Lordship will perceive by the heading, that you are comparing two different times; Lord Eglintoun's return is for the six months ending the 31st of March 1852. You will find, by looking at Mr. Robinson's own table, that he makes a return for the date of the 31st of December 1851, and the children of different denominations may have been mixed at the one time and not at the other.

3568. At page 280, he gives a return of Lossitt, June the 4th, 1852; do you think that there might be a material difference between the 31st of December and the 31st of March, in the mixture of different denominations in the school?

I think there might be, owing to the great fluctuation in the attendance in all our schools; but the difference is not great, I think, in this instance.

3569. What is the result?

According to Lord Eglintoun's return, there were 85 on the rolls; 43 Roman Catholics, and 42 Presbyterians. In the return made by that gentleman himself, the Roman Catholics are 44, and the Presbyterians 42, which is a very slight difference.

3570. But

3570. But the census of 1834 shows that there are 542 members of the Established Church, 2,764 Roman Catholics, and 898 Presbyterians in that parish. That being the population, do you think that the numbers in the national schools exhibit a fair mixture of the different denominations?

In a column made by Mr. Robinson himself, of the children capable of attending any school within one mile of the locality, there are only two of the Established Church. And as to the census of 1834, how can one reasonably proceed upon that as a basis, seeing what changes have since taken place.

3571. Will you take the parish of Aughnish, and add up the number in each column of the Established Church, of Roman Catholics, and of Presbyterians in the schools: how many children of the Established Church are there?

Twelve.

3572. How many Roman Catholics?

About 150.

3573. How many Presbyterians?

About 130.

3574. The census of 1834 shows that there were 542 members of the Established Church, 2,764 Roman Catholics, and 1,898 Presbyterians. Do you think that the aggregate numbers in the national schools exhibit a fair mixture of the population according to those returns?

I should say, looking to the uncertainty of the data alluded to, that it would be very unwarrantable to presume that it was not so; and, besides, the Established Church is generally that of the higher classes, who do not go to our schools; they do not want them.

3575. But in the parish of Aughnish, you must know that the majority of the inhabitants of the Established Church are not of the higher classes?

A much larger proportion of them are of the higher orders than of any other division of the community.

3576. Again, take Lossitt, the very next parish. What are the numbers, according to Mr. Robinson's return?

There are 66 Roman Catholics, seven Presbyterians, and one of the Established Church.

3577. The Population Census gives, of the Established Church 473, and of Roman Catholics 1,537. Do you think that the return of the numbers in the school shows fair proportions of the different denominations?

Your Lordship speaks of the census of 1834; what changes have taken place since then? However, I beg it to be borne in mind that there is this peculiarity in the topography of Ireland, of which, perhaps, your Lordships are not aware, that not only are there large tracts, even provinces, where there is a great predominance of one particular denomination, but even in the smallest territorial divisions, you will often find a townland where there is not one Protestant to be met with, and a neighbouring townland where there is not a Roman Catholic to be met with. Of course, you cannot have a mixed attendance in the schools where there is not a mixed population. For instance, in Antrim; any one acquainted with the county knows that in the glens of Antrim, as they are called, the population is altogether Roman Catholic, or nearly so. Between the glens and the inland towns of Ballymena and Ballymoney there is a large Presbyterian population. About the towns, again, of Ballymena, Antrim, Ballymoney, Coleraine, Cremelin, Ballyclare, Ballynure, Larne, Carrickfergus, and round about Lisburn, Whitehouse, and Carnmoney, the people are Protestant; while, again, along the River Bann to the town of Portglenane, and below it, there is a large belt of country, and also by the shores of Lough Neagh, where the population is almost wholly Roman Catholic. These circumstances must be taken into account. It is the same with reference to Londonderry; it is the same with reference to Donegal; and the same with almost any and every county in Ulster.

3578. That will account for the want of mixture in a particular school; but can that apply when you take the aggregate?

But in the question put, your Lordship quoted the total population of the

W. M'Creedy, Esq.

4th May 1854.

parish. Now, a parish is often very large in Ireland; there may be a townland or several townlands in a parish, just of the kind I have described.

3579. But I asked you to add up the numbers in all the national schools in the parish?

But it does not appear that these are not in the same locality. They might be in the same locality, or within a very small circle of the parish.

3580. *Chairman.*] Have you any explanation that you wish to give with respect to any portion of your evidence on the former day?

I have an explanation to make with reference to the evidence which I gave on Friday, with respect to Dr. Sullivan's Class Book. Lest my evidence on that day should be misunderstood, I beg to observe, with reference to the objections made by the Rev. Mr. Lynch, the parish priest of Ballymena, that his objections were merely to the fact of the extracts mentioned by him having been taken from Hume, Gibbon and Robertson, and not at all to the subject-matter of those extracts; to which, when he was questioned by me, he had no objection to make; I presumed, and I told him so, that I supposed his objection was to the extracts from Hume and Gibbon, as being infidel writers; but that as to Dr. Robertson, I wished to know his objection with reference to him. The only answer that he made to me was, that he objected to the extracts from Dr. Robertson, because of the character of his History of Scotland, and his History of the Emperor Charles the Fifth. To the extracts themselves he did not pretend to make any objection; and in point of fact, there is nothing in those extracts touching upon any matter of religion, or any difference of teaching between any one Christian Church and another; in fact, some of them have reference to things altogether apart from Christianity. I will just leave the book in the possession of the Committee—[*The same was delivered in*]—I have been requested to do so by Dr. Sullivan, who has been examined by your Lordships, and who is the author of the compilation, lest the case should be misunderstood, or lest it should be supposed that the book had anything of a sectarian character, or that it contained anything objectionable in itself on moral or religious grounds. One of the extracts from Hume is on the advantages of history; another is on the character of Alfred; and a third is on the character of Queen Elizabeth.

3581. Lord Bishop of *Ossory.*] Does not that admit of a great deal of debateable matter?

There is nothing debateable in the extract; if it is to be held that no selections are to be made from authors to whom any particular denomination, or much more any individual, may have an objection, then a compilation of any kind whatever is impossible; for there is no author who has not written something offensive to some one denomination or party, or to which somebody may not object. If you take up the whole list of English authors and go over them, you will find that there is not one who has not given umbrage to one denomination or other. I understand the objection to be, that Hume and Gibbon, being infidel writers, their works should not be opened up, as it were, to the perusal of children, and that their existence even should be a thing ignored. But, in my opinion, there is another danger to be guarded against: children when they grow up, and are away from school, emancipated as it were from control of teachers and instructors of all kinds, should not look back upon the school as a place where they were *hoodwinked* and debarred, by a sort of literary *embargo* or zealous police, from acquaintance with the names even of authors whose books they must eventually meet with in after-life, and to whose perusal, therefore, they would run with that keen zest which men ever seek, that which they imagine they have been debarred from by the trick or stratagem of those whom they think no wiser than themselves; that is a danger which I think is just as serious as the other. The only characters taken from Gibbon are one upon the occupations of Alexander Severus, and another upon the Antonines. There is just one single character taken from Robertson, and that is, his celebrated classical picture of Mary Queen of Scots. The book is here, and the passages can be seen. With regard to the passage read from the Supplement to the Fourth Book, containing an extract from a writing of Dr. Whately's, on the Nature of Superstition, I may state, that it is contained at page 41 of the Supplement:

Supplement: the whole extract will be seen there. I omitted, in my anxiety not to occupy too much of your Lordships' time, to state that Mr. Lynch has also objected to a passage in our Fourth Book of Lessons; and this completes the whole case with reference to him. The poem to which his objection is made is Montgomery's poem, entitled "A Voyage round the World." The occasion on which he took the objection was one day when I was examining the children upon it; I selected it as being a good exercise in geography, and for the historical allusions scattered throughout it; and I was very much surprised indeed to find, after the examination was completed, that Mr. Lynch objected to it. I asked him to what passage he particularly referred. He told me that there were two passages that he particularly objected to. After going through different portions of the world, Persia, the Cape of Storms, India, Greece, and so on, the poet, in his imaginary voyage, comes to Italy, to which he refers in these terms:

W. M'Creedy, Esq.

4th May 1854.

"Italy, thy beauties shroud
In a gorgeous evening cloud;
Thy refulgent head is bow'd:

Yet where Roman genius reigns,
Roman blood must warm the veins:
— Look well, tyrants, to your chains.

Feudal realm of old romance,
Spain, thy lofty front advance,
Grasp thy shield and couch thy lance.

At the fire-flash of thine eye,
Giant bigotry shall fly;
At thy voice, oppression die."

The lines to which Mr. Lynch particularly objected were these: "Look well, tyrants, to your chains," and "Giant bigotry shall fly." He regarded them as imputations upon the two countries of Italy and Spain, and through these, a reflection upon the Roman Catholic Church. This is the whole case as to Mr. Lynch. I mention this matter and the whole case, not from any unfriendly feeling to Mr. Lynch, for we were at the time, and are still, upon good terms, but as a matter which your Lordships should know, not only to appreciate rightly the difficulties the Board has had to contend with, but if possible, that you may devise a means for their removal. Mr. Lynch is a most able and intelligent man, and can plead his own case. I will only say, that if there is anything *fairly objectionable* in those passages, and if the omission of them would conciliate any large portion of the Church to which he belongs, or attach them more firmly to the system, I am sure I should be glad that that should be done.

3582. You are willing to sacrifice those passages?

Any passages to which any *proper objection*, on conscientious Christian grounds, can be made and fairly sustained. The confidence of a people is a grand, an imperial object to attain; a thing of royal worth, cheap at almost any cost, except the cost of principle—the sacrifice of the just and right; and to secure which, therefore, we should not higgle about the terms, in the spirit of petty traffickers, as to the more or less of some grains or scruples, but at once bid liberally and generously. Much has been said, as I stated in my evidence on Friday, of the fluctuation of attendance in the Irish national schools; and as I think it right to show that this is a social evil not confined to Ireland, or one for which the National Board is to be held responsible, I would beg to call attention to a Table given by Mr. Cook, one of Her Majesty's English Inspectors, in his Report for 1850, and in which, in the case of some apparently most flourishing schools, an amount of fluctuation is exhibited which is quite startling.

The same was delivered in.

W. M'Creedy, Esq.

4th May 1854.

Extract from the Rev. Mr. Cook's Report for 1850.

Table given by him to illustrate the great Fluctuation of Children's Attendance at School.

NAME OF SCHOOL.	Have Left within 12 Months.	Have been Admitted within 12 Months.	In ordinary Attendance.
Westminster, St. Margaret's and St. John's -	357	430	340
Baldwin's Gardens - - - - -	261	309	320
Westminster, St. James's - - - -	464	431	400
Marylebone, Western - - - - -	307	329	465
Hoxton, St. John's - - - - -	593	596	400
Camden Town - - - - - -	302	276	313
Haggerstone - - - - - -	623	643	382
Vincent-square, St. Mary's - - - -	293	351	280
Charter House, St. Thomas's - - -	2,167	2,001	869
Total - - -	5,367	5,366	3,769

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 5° Maii 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Oxford.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Earl of Harrowby.	Lord Fingall.
Viscount Hutchinson.	Lord Monteagle of Brandon.
Viscount Clancarty.	

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

A. G. Stapleton, Esq.

5th May 1854.

AUGUSTUS GRANVILLE STAPLETON, Esquire, is called in, and examined as follows:

3583. Earl of *Harrowby.*] WILL you be so good as to state what opportunities you have had of becoming acquainted with the working of the national system of education in Ireland?

I was requested by some leading members of the Church Education Society to take a tour of inspection, to examine into the state of the schools, in the autumn of 1850. They told me they were desirous of ascertaining, through the medium of an English gentleman, unconnected with Ireland, and uninfluenced by local prejudices, the actual working of the system. They said that they knew it was a system very injurious to those schools of which they were the supporters; but they were desirous of obtaining some impartial testimony as to the real working of the schools themselves. I was repeatedly told by those who asked me to go, that it was not with a view to make an *ex-parte* statement, but to ascertain as far as possible the real truth.

3584. Through what parts of Ireland did you pass, and how many national schools did you visit?

I went from Dublin, through Drogheda, to Dundalk; then across the country to Enniskillen, through Castleblayney and Clones; then to Ballina, Sligo, and Ballindine, in Mayo, to Galway; from Galway to Ballinasloe, passing Parsonstown and Roscrea, to Cork and Bandon, and returning back to Dublin. I then went to Armagh and Belfast, visiting in the course of my tour between 50 and 60 of the national schools, besides several of the Church Education Schools.

3585. Should you have any objection to put in a list of the schools which you visited?

Not the least; I will prepare it, if wished.

3586. *Chairman.*] What principle guided you in the selection of the schools which you visited?

Their proximity to my road; I visited whatever school I found in my way. I was particularly advised to go in the direction from Dundalk to Sligo, because I was told that I should find the population more mixed in that part of Ireland than any other, and that there was the best chance of finding mixed schools, if mixed schools were to be found.

A. G. Stapleton, Esq.

5th May 1854.

3587. Earl of *Harrowby*.] The line you have described would give a pretty good bird's-eye view of the various classes of the population in Ireland?

It is not all over the country, but still it is in all directions. It is north as far as Belfast; west, to Galway; south, to Cork and Bandon; and east, from Dublin to Dundalk.

3588. You visited both rural and town schools?

Yes, every school which I could; I stopped on the wayside, and went into any school which I passed.

3589. What process did you pursue in the course of your inquiries into those several schools?

I made notes. I have here my original memorandum-book, and a copy of it, the greater part of which copy I made in Ireland at the time. The course I pursued was, to go into a school, and request the master to allow me to examine a class. They collected round me, and I asked them what questions I thought right, according to the circumstances of the case and the description of the school. I then asked questions of the master, such as the number upon the rolls, whether the school was a "mixed" school, and the nature of the religious instruction imparted; I then formed my judgment as to the state in which I found the school. My information consists in what the masters or mistresses told me, and my knowledge in what I learned from my examination of the children.

3590. Your information was wholly gathered within the walls of the schools?

It was, nearly so.

3591. Have you had any experience in visiting or inspecting schools in England?

I cannot say that I have had any considerable experience.

3592. You are not able to compare the schools in Ireland with schools of the same kind in England?

I have been in many schools in England. I have visited, for instance, the national schools at Westminster, but I have not made them my study. I have often gone into parish schools where I have been living, and asked the children questions, but I cannot claim any great experience.

3593. Will you state to the Committee the general impressions left upon your mind by this tour of inspection as to the state of education of the Irish poor?

If your Lordships will allow me, I will first state the impression made upon my mind as to the working of the national schools; I will state then what strikes me as to the bearings which the national system has upon the Church Education schools; and, lastly, the general effects which the working of the present mode of educating the poor in Ireland has upon the welfare and prosperity of the whole country. It seems to me of the greatest importance not to unite in the first instance the question of the merits or defects of the national schools with the merits and the claims of the schools under the Church Education Society. When those two questions have been fairly and separately considered, then, and not till then, I think, can be fairly considered their united effect upon the population, and the general well-being of the community. In the course of my tour, I visited altogether 54 national schools. I have already told your Lordships how I derived my information. In 25 of the 54 national schools which I visited, I found no religious instruction whatever, except that given by Roman Catholic Cathechisms, in which the second Commandment is omitted. In 14 schools the Scripture Extracts were said to be sometimes used, and only sometimes. In those 39 schools I found upon the rolls 6,325 children, of whom there were only 59 Protestants, being less than one in 100. With the exception of four or five, those schools were all under the management of Roman Catholic Priests. In three schools, at Clones, and two at Enniskillen, that part of Ireland where the population is the most mixed, the Scripture Extracts were used; and there were upon the rolls 319, out of whom 131 were Protestants; so that there was a mixture, and three of those schools were under Presbyterian managers. At three schools I could learn little; one was at a place called Towney Fortis, near Sligo. On the rolls there were 73: the patron was Father Phillips. The Scripture Extracts were said to be used occasionally; but on Saturday, Butler's Roman Catholic Catechism. This is my memorandum: "I could have no class here; all the children were away. The police were out for the poor-rates, and the vats had been moved for safety into the school-room, which was completely full of them."

3594. Viscount

3594. Viscount *Hutchinson.*] Do you recollect the name of the parish?

I do not. The following is my memorandum of it: "Taylor's Hill, Galway, National School. At this school I found the mistress absent, as they said she was away with Father Rush. The intelligent child who was left in charge told me that they were all under Father Rush." "At Bandon, Female National School, under the Nuns, I knocked at the school-door, and was sent at the convent door; I was kept waiting a quarter of an hour: a servant came, and asked me my name and business: I said I was an English gentleman (and I gave my name), desirous of seeing the national school. In about seven or eight minutes a nun came to the grating, and having told her what I wanted, she replied that she supposed I had never been in a convent school: I told her I had, and that I had never been refused at a national school before: she said, they never admitted any one without an order from, or being accompanied by, the clergyman. I said, 'The Roman Catholic one?' she answered 'Yes.' I again observed that I had never before been denied admission. She then said the nuns were going to choir; would I come again in three quarters of an hour?' I said, 'Very well, perhaps I might;'" she said that would do very well. But, on second thoughts, I called again, and said that I would not trouble them: I thought after an hour's preparation, it was of no use going to the school.

3595. Lord Bishop of *Ossory.*] Was it during school-hours that you called?

It was. I have now disposed of 49 national schools out of the 54 which I visited; there remain five; I would beg leave to call the particular attention of the Committee to those five; there were three of them at Armagh, and two at Belfast, all under Presbyterian managers. The peculiarity of those schools was, that in them the Scriptures were, as a rule, read to all the scholars, both Romanists and Protestants, and there were in those five national schools 440 Protestants and 284 Romanists.

Supposing, then, that those 54 schools may be taken as specimens of the whole number of national schools (and the official returns, so far as I can judge of them, I think justify the inference that they are a fair specimen), I conceive the following conclusions may be fairly derived: First, that the schools under the Romanist Priests, or religious houses, which together constitute a great majority of the national schools, are in no sense "mixed" schools, and that in them no practicable impediment whatever exists to exclusive instruction in the doctrines and practices of the Roman Catholic Church. As a corroborative proof of that, I refer to one of my notes, and I find that during school-hours, when I first called, all the children of a large school in Sligo, with 242 upon the rolls, were at mass. Secondly, I infer that in the schools under Presbyterians, where the Scriptures are read to all the scholars as a rule, the children of Roman Catholic parents voluntarily attend, and that those schools alone of all the national schools are really mixed schools.

3596. Lord *Monteagle* of Brandon.] You state that you went to one school, and found all the scholars at mass; was that a Roman Catholic holiday, or an ordinary week day?

I am unable to say whether it was a Roman Catholic holiday; they told me they were coming back to school.

3597. It was not a Nunnery school?

No. In my note I make this observation: "When I first called, all the children were at high mass." I called afterwards, and received some account from the master of the state of the school. The mass was not being celebrated in the school, because the school was empty.

3598. Was it in a rural parish, or in the town of Sligo?

It was called the Sligo National School, and was in the town of Sligo.

3599. Earl of *Desart.*] Do you know whether the time when the children were away was subtracted from the time usually devoted to combined education?

I was obliged to regulate my hour of calling by the time of the school; it was of no use going before ten o'clock: I never went to any school except during the time which I knew to be school-hours.

A. G. Stapleton, Esq.

5th May 1854.

3600. Then the time was abstracted from the time usually devoted to combined education?

Yes.

To show the feeling which exists as to the impossibility of mixed schools, I may mention, that when I was at Balbriggan, I went to the school, and I found the priest there, who told me there were no Protestants. On my asking why not? he said, "The minister did not like it," meaning, of course, the Protestant minister. I said "The Government wishes a union of children of both Churches." He answered, "Yes, but that never will be."

3601. *Chairman.*] What is the feeling which you understand that to exhibit?

Merely the impossibility of a mixture of the Roman Catholic priests and the Protestant clergymen. I think it shows that there exists an incompatibility to their combining together on matters of education.

3602. Lord *Monteagle* of Brandon.] Does not the logical sequence follow, from the fact you have stated, that as long as the Protestant clergyman was opposed to the mixed system of education, so long it would be impossible to carry it on?

That was not the sequence I drew from it.

3603. Were not the premises which you stated, the fact of visiting the school and meeting the priest, asking the priest on the subject of the attendance of the different denominations, and his statements that the Protestant clergyman objected to the attendance of the Protestant children?

Yes.

3604. And you stated he added that the united system would not succeed Logically, do not those premises lead to the inference that, as long as the Protestant clergyman objects, you could have no united education?

I said, "The Government wishes a union of the children of the two Churches;" he answered, "Yes, but that never will be."

I have stated that in the Presbyterian schools the Scriptures are read as a rule to all the children, and there is a greater mixture in those schools than in any others under the National Board. I was curious to account for this phonomenon, of which I had previously heard, because I knew it was the one point for which the Church Education Society were contending; and having had an introduction to Dr. Edgar, the Systematic Divinity Professor in the General Assembly's College at Belfast, a man of very considerable eminence and influence there, I called upon him, and asked him for any information which he could give me. He was very civil; and I said, "Dr. Edgar, it is of no use your giving me this information without my warning you, in the first instance, that if you give it me not to be made use of, I do not wish to receive it; if you will allow me to make use of it, I will be much obliged to you, and I shall take down what you say." He replied, "I have no objection to telling you anything as to the real state of things;" and then Dr. Edgar made, in fact he dictated to me, this statement; I took down Dr. Edgar's words.

3605. Viscount *Hutchinson.* Is Dr. Edgar the patron of a national school?

I do not know whether he is the patron of a national school, but he is one of the principal Presbyterians at Belfast; he has been, I believe, concerned in the arrangements between the Presbyterians and the Board; but whether he is actually the patron or the manager of a national school, I do not know. This is his statement: "The Presbyterian Schools are connected with the National Board on their own conditions. They make it a rule to read the Scriptures in all the schools, and Roman Catholic children attend them. The Presbyterian Missionary Schools in Connaught are not placed under the Board; it is a question whether they should be or not; but the difference between those schools and the schools in Belfast is, that the Connaught Schools are situated in a country where the Roman Catholic Priests have so much power as to make them (the Presbyterian body) doubt how far the Board would consent to give them their own rules, as they had in Ulster. In their Female Industrial Schools, where they teach knitting, &c., the Scriptures are regularly read, but no denominational teaching is allowed. In the Mission Schools Presbyterianism is taught; the priests have violently opposed the scholars of all ages, from 8 to 50, going to those schools;

schools; but the consciousness that by their own honest industry they were earning a livelihood, prevailed against the curses of the priests." These are the words of my note: "The above was taken down by me in Dr. Edgar's presence, I having previously warned him not to say anything to me which I was not at liberty to quote."

3606. Lord *Monteagle* of Brandon.] Did you understand from that, or was anything communicated to you which leads to the inference in your mind that the children of Roman Catholic parents were in Presbyterian Schools compellable to read the Scriptures, though their parents objected?

There was no occasion to compel, their parents did not object.

3607. Earl of *Harrowby.*] You have been asked as to the compulsion imposed upon the children to read the Scriptures, and you say there is no compulsion in those Presbyterian Schools?

There is no objection made: they know they will be read, but the parents make no objection; they send them there notwithstanding.

3608. Is any child allowed to remain in the school who does not read the Scriptures?

This is the answer which I received in one school: "If a parent refuse to allow a child to be taught the Scriptures, the child would be forbidden to come."

3609. Lord *Monteagle* of Brandon.] By whom would the child be forbidden to come?

I suppose by the master. It was after I had seen those schools that I went to Dr. Edgar, and he gave me the information which I have read.

3610. Did you understand that he confirmed that note which you had made, namely, that if a child refused or declined to read the Scriptures, the master had the power, and exercised it, of compelling him not to come to the school again?

I understood that the Scriptures were read, and that the parents consented to it, and that the case of objection had not arisen. They knew the Scriptures would be read; but whether the power of compelling an objecting child to remain would be exercised or not, I do not know; of that I was informed. The parents of the children knew that the Scriptures were read in the schools, and they sent their children to the schools, knowing that to be the rule. But I do not think the question arose, as no child objected. At a school in Belfast I received from the mistress this answer: "If the parents refused to allow the children to be taught the Scriptures, the children would be forbidden to come."

3611. Earl of *Desart.*] Did she state by whom the child would be forbidden to come, whether by the parent or by the mistress?

By the mistress, clearly.

3612. You mean the mistress would enforce the wishes of the parents?

I should not put it that the master would enforce the wishes of the parents; the wishes of the children were in conformity with the wishes of their master and their parents.

3613. The master was the person who executed the wishes of the parent?

Yes; he executed the wishes of the manager, and the wishes of the parent were in conformity with the wishes of the manager.

3614. *Chairman.*] From your own knowledge, you are not aware whether there is or is not a rule compelling the attendance of Roman Catholic children during the hours when the Scriptures were read?

If Roman Catholic children frequent the schools, they are expected to obey the rules, and consequently to be present when the Scriptures are read; I considered that Dr. Edgar's remarks confirmed that view.

3615. You derive your impression from the words which you have just quoted to the Committee as being used by Dr. Edgar?

Yes.

3616. Have you any rule in your possession describing the course pursued in those schools?

No.

A. G. Stapleton, Esq.

5th May 1854.

3617. Earl of *Carnarvon.*] When you said that in some of the Presbyterian schools the Scriptures were read as a rule, but no denominational teaching was allowed, did you mean that the Scriptures were read without note or comment?

I meant that the Scriptures were read without note or comment.

3618. Earl of *Desart.*] You stated that the master or the manager enforced the wishes of the parent, those wishes being in accordance with his own. Suppose the wishes of the parent not to be in accordance with those of the master and manager, would the master and manager then be bound to enforce those wishes, or leave it to the authority of the parents?

I understand that they do enforce them; that was the result of my inquiries, that if the children are sent to school at all, the authorities expect their presence when the Scriptures are read; the parents know it, and the question of leaving does not arise.

3619. Are the Scriptures read with or without comment in the national schools which you are alluding to, under Presbyterian patronage?

Without comment, I understand.

3620. Earl of *Harrowby.*] And read indifferently by all the children attending?

Read indifferently by all the children attending.

3621. Earl of *Wicklow.*] Is the Douay version ever read in those schools?

No, I apprehend not.

3622. Lord *Monteagle* of Brandon.] Is there any oral questioning in those Presbyterian schools in which the Scriptures are read as to the meaning of the passages of Scripture which are read by the scholars?

I do not know.

3623. Earl of *Harrowby.*] Did you ever question any of them yourself?

I think I must have done so: your Lordships must remember that three-and-a-half years have elapsed since I was in Ireland, and, therefore, my recollection of what passed may not be as good as it would have been nearer the time of my being there. In referring to my memorandum book (said the witness, looking at it), I find this note: "The children answered the Scripture questions remarkably well;" I must, therefore, have asked questions.

3624. Lord *Monteagle* of Brandon.] You are aware that appended to the Scripture Lessons of the National Board there are specified questions upon each lesson for the guidance of the teachers; when you say that the children answered remarkably well, can you inform the Committee whether it was in reply to those questions, or whether it was in reply to general interrogations?

They were general interrogations of my own.

3625. *Chairman.*] Did you make yourself master of the rules of the National Board before beginning this inspection?

I cannot say that I did; I do not mean to say that I had not studied them; but as to making myself master of those rules, I look upon that as an almost impossible task. To go over the rules for 22 years, with their various and constant changes, and to understand them, would be no easy task, not when all the sophistry of Ireland has been employed to pervert their meaning, one person giving to them one meaning, and another, another: I found the task impracticable; it was one I could never accomplish, so as really to master them; I understand a few of the most important.

3626. Were you sufficiently acquainted with the general tenor of the rules to be aware that the inference which you draw from the words quoted from Dr. Edgar would be in contradiction of one of the rules of the Board?

Unquestionably; my inference is, that it is a violation of one of the rules.

3627. Lord *Ardrossan.*] Is there any reason why if the Scriptures are read in schools under Presbyterian patrons, the Scriptures should not equally be read in schools under Episcopalian patrons?

When I went to Belfast I had been staying at the palace at Armagh, and I returned there afterwards, and I put the same question to the Prmate which your Lordship now puts to me: I received this answer from his Grace: "If the Presbyterians do as you say, it is not with the consent of the Board; there was an evasion of the rules of the Commissioners, and the clergy of the Established Church

Church could not consent to do what the rules of the Board forbade them to do."

A. G. Stapleton, Esq.

5th May 1854.

3628. Why should Presbyterian clergymen evade the laws when Episcopalian clergymen could not?

I cannot pretend to answer for the Presbyterian clergymen; I can only state the facts.

3629. Earl of *Desart.*] What laws of the Board would be evaded by the Episcopalian clergyman reading the Scriptures in the same way that the Presbyterians do?

As I conceive, the one thing for which the clergy of the Established Church contend is this: they do not contend for any denominational teaching; but they say, "We must have the power of reading the word of God to all the scholars in our school, and we cannot admit children into the school whom we are obliged to send away when the Scriptures are introduced; it is contrary to our consciences." The Presbyterians certainly, as far as I could make out, did in practice enforce Scripture reading. If they did, they did it, as I conceive, by violating the rules of the Board; and my belief is, from what I heard, but this I only state upon belief, that if any complaint were made to the Board of a Presbyterian teacher or manager doing this in his school, the Board would forbid it; but it is winked at, except where complaints are made. That is my belief, from what I have heard, though I do not state it from any fact within my own knowledge.

3630. You do not know as a fact that there is any rule of the Board which would compel the master to enforce the wishes of the parent in excluding a child who objected from a school where the Scriptures are read?

I apprehend there is.

3631. We have heard there is no rule of the Board compelling the execution of the wishes of the parent by the master, but leaving it to the authority of the parent himself?

I understand the rule to be this, that if the child of a Roman Catholic parent, or even the child of a Protestant parent, gets up, and says, 'My father has forbidden me to have any Scripture instruction in this school, or any religious instruction," the master is bound to say, "Go away; I have nothing more to say to you while the religious instruction goes on." He would not turn him out exactly, but he would say to him, "Go away." I imagine he cannot by Board rules read the Scriptures while the child stays, if the child objects; therefore, if he wishes to read the Scriptures, and to obey the rules, he must let him go. When one comes to interpret the rules of the National Board, some one always tells you, "You have interpreted them quite wrongly." I know, however, this is the main point for which the clergy of the Church of England contend.

3632. Lord *Monteagle* of Brandon.] Is not it the natural inference, that if a child objects to the reading of the Scriptures, and has the power of withdrawing, he will withdraw willingly, without any compulsion on the part of the teacher?

Most probably the child would be too glad to go; but while the child remains in the school, the religious instruction must cease, as I understand the rules.

3633. Earl of *Harrowby.*] If he stay, the master must suspend the religious instruction?

Yes; so I understand, according to the rules; but the child will hardly at the same time object, and insist on staying.

3634. Earl of *Wicklow.*] Has it ever come to your knowledge that in a Presbyterian school any child has practically refused to read the Scriptures?

I believe not. It is impossible for me to say what may have happened, but it has never come to my knowledge.

3635. Does not it follow, therefore, that as yet there is no proof that the rules of the Board have ever been violated in the Presbyterian schools?

I cannot furnish your Lordships with proof. The rules may not be violated within the schools, because the parents, knowing what they are, voluntarily send their children to be subject to them. I have heard, as I said, of complaints having been made to the Board on this head.

A. G. Stapleton, Esq.

5th May 1854.

3636. It appeared from your former answer that the rules of the Board had in that instance been violated in the Presbyterian national schools. I wish to ascertain practically whether it has ever taken place, to your knowledge, that they have been so violated?

There are in all those places which I visited, other schools, and the parents have the choice of sending their children to either. They know that in the Presbyterian school the Scriptures are read to all the children as a rule, and knowing that, they send their children; therefore there is probably very rarely a violation of the rules of the Board in that respect. I believe, from information, however, that there have been occasions when they have been violated, and reported to the Board; but I cannot speak from personal knowledge.

3637. Viscount *Clancarty.*] Were you ever present at one of the Presbyterian schools when the time for religious instruction arrived?

I think I examined the children at the time myself.

3638. Can you state to the Committee whether that religious instruction was given at the time generally appointed for united education, or was it at an hour before the ordinary meeting of the school, or after the ordinary dismissal of the school?

I understood it came on regularly in the ordinary business of the school, and there was no question about it. All those who were in the school were known to be willing to hear the Scriptures; the question did not arise. When you know that a particular rule prevails at one school, and another at another school, and you choose the school in which such a rule prevails, you do not send your child there to object to the rule.

3639. Lord *Monteagle* of Brandon.] You are probably aware that Dr. Chalmers, upon the question of Irish Education, recommends as the principle which he would prefer that there should be a Scripture class as a matter of universal practice in every school, but that there should be no compulsory reading of the Scriptures in any of those schools?

I have read a good deal of what Dr. Chalmers has said upon that question. I think he recommends something like what your Lordship has now suggested. A great deal in this discussion turns upon the word "compulsion." What is compulsion? If the children go voluntarily to the school where they know there will be such and such teaching, you can hardly call it compulsion when that teaching is carried out.

3640. Earl of *Harrowby.*] The basis of that argument is the establishment of the fact that the rule exists?

Certainly; if the rule does not exist, there is no further difficulty.

3641. Have you any evidence as yet that the rule does exist in Presbyterian schools?

I have given the evidence which I obtained, and the answer I received.

3642. That the Scriptures were taught practically throughout the school?

Yes, as a rule. I certainly did infer from Dr. Edgar's remark, that they made it a rule to read the Scriptures in all their schools, and that Roman Catholic children attend them. He would never have made use of that observation, that they were read in all their schools, and that Roman Catholics attend them, if he meant to say that the Roman Catholic children left the schools at the moment the Scriptures were read.

3643. *Chairman.*] Does not the observation rather mean, that in all the schools the Scriptures are read, with the addition of the fact that Roman Catholic children do attend; but does it imply that there is any compulsory rule which would enable a master to prevent a child returning to the school, if he objected to remain during the reading of the Scriptures?

What I have understood from all I have heard about the Presbyterian schools is, that if the children would not listen to the Scriptures, they would not be admitted.

3644. Viscount *Clancarty.*] And that was established by an answer given to you by a master in a particular school?

Yes, which I conceived Dr. Edgar confirmed.

3645. *Chairman.*]

3645. *Chairman.*] You derive your impression as to Dr. Edgar's meaning only from the words you have just quoted?

Those are Dr. Edgar's words, which I took down; I understood from Dr. Edgar that the rule was, that the Scriptures were read in those schools to all the children, and all the children who attended them were expected to listen to them.

3646. Lord *Beaumont.*] Is not this the case, that the reading of the Scriptures in all those schools is the practice of the schools?

Yes.

3647. But there is no positive rule written and published which says, that child objecting to listen to the reading of the Scriptures in a school shall be therefore excluded entirely from the school?

Exactly so.

3648. Earl of *Wicklow.*] Did Dr. Edgar notify to you that such a rule or practice in these schools had ever been communicated to the National Board?

He said they had obtained their own terms from the Board, and their own conditions; that the Presbyterian schools were connected with the National Board upon their own conditions, and then he went on to state the rule.

3649. You inferred from that, that among those conditions this was one?

I did.

3650. Lord Bishop of *Ossory.*] You say that this communication with Dr. Edgar was subsequent to the answer which you received from the master in this particular school; do you recollect whether you communicated that answer to Dr. Edgar?

I went to Dr. Edgar for an explanation of the phenomenon I found in those schools, and he explained it in this way, that they had their own conditions.

3651. With respect to the answer which you received from the master, did you communicate that to Dr. Edgar before he made that statement to you?

I cannot recollect; I have a very strong impression that I did, because I went to Dr. Edgar to account for this phenomenon.

With permission I will now go on to state the opinion which I formed of the proficiency of the children whom I found in these 54 schools; I have no hesitation in saying that in some I was very favourably impressed; I was particularly pleased with the schools under the nuns at Drogheda; it was a convent school, a non-vested school; this is my note respecting it: "1,000 on the rolls; average attendance, 500; I heard the girls in reading, geography, parsing, and spelling; very fairly proficient; many very intelligent and pleasing children sang well 'God save the Queen;' everything was as clean as possible; the Infant School was quite touching, the children coming to the nuns, and playing as if they were their mothers; the songs they sang really beautiful." I was very favourably impressed with that school. With respect to the nuns' school at Galway, "At this school the Inspector was examining the head class; it was in Scripture History, and the answers were not good; the Priest, Father George, usher, a pleasing intelligent man; he told me that there were on the rolls upwards of 700, and the average attendance about 600. The whole of the salary from the Board went to feeding the poor children, the convent paying the salary; he told me that there were about ten Protestants in the school."

3652. Lord *Beaumont.*] Did you understand by that that the nuns of the establishment gave in food a sum equal in amount to that which was the salary received from the Board?

"The whole of the salary from the Board went to feeding the poor children, the convent paying the salary:" it does not say that the salary given was equal in amount to that paid by the Board. On the Nuns' School, King's Inn-street, Dublin, I have this note: "On the rolls, 333; average attendance, 260; no Protestants; I heard a class in this school; asked Scripture facts, and found a correctness and readiness of answer which I have not yet seen surpassed." On the other hand, I found in other national schools much ignorance. I have this note on the Sligo schools: "In all the schools seen to-day in Sligo and the neighbourhood, in examining about 50 scholars, I found not above two who could tell where Jerusalem was, by whom inhabited, where our Saviour was born, where he lived afterwards, or where Galilee was."

A. G. Stapleton, Esq.

5th May 1854.

3653. Did you examine them merely in Scripture and geography?

I examined them in spelling and parsing in the ordinary school-books; I never asked doctrinal questions.

3654. In other respects, were they equally uninformed?

I think they were; there was considerable ignorance. I have this note as to the Castleboy National School: "Children very ignorant of Scripture facts and geography." I found in some places considerable ignorance; in others there was considerable knowledge; in the model national school in Dublin, where I examined a large class of about 30 or 40 girls, varying from 14 to 18, I found very great intelligence indeed, and the Scripture questions were very fairly answered.

3655. Earl of *Wicklow.*] The ignorance you observed was principally in the province of Connaught?

Principally in the province of Connaught. There are other schools in which I found a great deal of ignorance. There was a school in Dublin which was a very bad school indeed, where the master could not keep any order, and took to questioning himself, and giving answers; he would not let me ask him any questions, and his manner was very offensive. The other schools into which I went appeared fresh and airy; this was the single one that was bad. This is my note upon the St. Peter's National School, Dublin: "On entering this school, I found it in great confusion; the master not in it, the room close and stuffy: the master came, but he seemed wholly without method, and could not obtain quiet. After some time, the class was collected, and when I began to ask questions, the master in an excited way took up the questioning, asking and answering the questions himself. No silence was kept, notwithstanding his repeated orders. Altogether this was by many degrees the worst school I had seen, and on my asking the usual questions, the master told me, in an offensive way, that he was not bound to answer them."

3656. Lord *Ardrossan.*] Do you know who is the patron of that school?

Father Spratt.

3657. Earl of *Carnarvon.*] When you said that this was an exceptional case, did you mean that, as a rule, the rural schools were very creditable in point of ventilation?

Yes; that was the only school into which I went where I found the air unpleasant.

Upon the whole, there can be no doubt that considerble knowledge is communicated to the Irish peasantry through the medium of the national schools; but when I take the very large amount of public money which is spent upon them into consideration, it would, indeed, be a wretched system of which some considerable good could not be affirmed. It seems to me, that the question which the country will naturally ask, is not whether some advantages are not gained, but whether those advantages are at all proportionate to the extent of the means employed to obtain them. As a Protestant, I must be allowed to lament, that in the great majority of the national schools which I visited, and I believe they are fair specimens, the very worst errors of Popery are inculcated through the instrumentality of the machinery paid for and organized by a Protestant Government; and that in that majority there is no counteracting religious enlightening instruction to operate upon the minds of young Romanists, to give them a chance hereafter of freeing themselves from these errors; the two most deadly and prominent of which I conceive to be, first, the omission of the second Commandment, which it is difficult, if not impossible, to account for, unless it is for the purpose of removing an obstacle to teaching the practice of idolatry; and, secondly, the withholding of the Bible, free access to which is the birthright of all mankind.

3658. Lord *Beaumont.*] What do you mean by the omission of the second Commandment?

I inquired at all the national schools, and there were 27 of them where I found nothing but the Roman Catholic Catechism taught to the scholars. I inquired what was the edition; they showed it me, and I found Dr. O'Reilly's and Dr. Plunkett's Roman Catholic Catechisms in the hands of the master or mistress, as it might be. If your Lordship asks me what I mean by the

omission

omission of the second Commandment, I mean that this Commandment is wholly omitted. This which I hold in my hand is Dr. Plunkett's version: "Say the Ten Commandments of God? I am the Lord thy God; thou shalt have no other God but me.—What is the second Commandment? Thou shalt not take the name of God in vain.—Third? Remember thou keep holy the Sabbath day.—Ninth? Thou shalt not covet thy neighbour's wife.—Tenth? Thou shalt not covet thy neighbour's goods."

3659. Lord *Monteagle* of Brandon.] Have you ever turned your attention in any one of those schools to the tablets which are hung up upon the wall, and form the first elements of the prescribed secular instruction of the children; they are 40 or 50 in number, on spelling, reading, and arithmetic?

I must have looked at those tablets, but I do not know that I can particularly call to mind any of them.

3660. Did you never chance to inquire, or was it never communicated to you that in one of those tablets the Ten Commandments are contained, and that the second Commandment is set forth with the verbal distinction only which exists between the two translations?

I understood that your Lordship was not referring to that portion of the tablet to which the Ten Commandments relate; I have seen the version of the Ten Commandments issued by the National Board, and I do not hesitate to say that it is not such a version as I approve of.

3661. Does not that tablet contain the second Commandment?

Very imperfectly; it does to a certain extent. I apprehend, however, that that is not what is taught to the children; the Roman Catholic Catechism, two of which I have here, contain the teaching which they told me was the only religious instruction given in the schools.

3662. Will you have the goodness to inform the Committee whether that Catechism which you hold in your hand could, consistently with the rules of the National Board, be taught at any time or place, except the place and time for the separate religious instruction?

I apprehend that it could be taught in school-hours in those schools, because it was then taught; I dare say it could not be taught according to the rules in school-time; but I know it was so taught in some. I came in, in several instances, and I found during ordinary school-hours the school assembled, and the schoolmaster or schoolmistress with this Catechism in his or her hand, and when I inquired of the schoolmaster or schoolmistress, "What is the religious instruction you give?" they said, "The Roman Catholic Catechism." "What version?" "So-and-so." Dr. Riley's, Dr. Plunkett's, and Dr. Butler's, were the three they gave me. I said, "Is there no other instruction; do not you read the Scripture Extracts?" "No; that is the only instruction which I give." An answer to that effect I received in 27 of those schools.

3663. Did you understand from any one of the 27, was it communicated to you by any one of them, or did your own observation enable you to draw the inference, that that, or any other Roman Catholic Catechism, was read during the mixed instruction of a secular kind, and not read exclusively at the hours of separate religious instruction?

I understood that from the masters and mistresses of the schools. I put to them this question, "What is the religious instruction you give to your scholars?" Their reply was, "The Roman Catholic Catechism." I generally asked, "What version?" and I received for answer, Dr. Riley's, Dr. Plunkett's, or Dr. Butler's. I said, "Do you read the Scripture Extracts, or any other of the religious publications of the National Board?" The answer was, "No, sir:" and in some instances I came into the schools during the school-hours, when the whole of the school seemed to be assembled, and I found in the hands of the masters and mistresses this Catechism.

3664. It is therefore your belief that these Catechisms were read in these schools, not at the time of the separate religious instruction, but at the time which by the time-table was appropriated to the general instruction of the school?

I believe they were read as the promiscuous instruction of the school, nobody objecting to them.

A. G. Stapleton, Esq.

5th May 1854.

3665. I revert again to the tablets which contain the first instruction given to any of the children within the school, and I ask you whether in one of those tablets not read during the times of separate instruction, but read during the times of common and general instruction of a secular kind, the Ten Commandments, reserving the question of differences of words, were not read, and whether those Ten Commandments do not comprehend the second Commandment?

I was distinctly informed by the teachers that the only religious instruction of any sort that was given in the schools was contained in the Roman Catholic Catechism.

3666. Do not you consider that the large extracts from the Scriptures, which are contained in the ordinary books, are religious instruction?

Of course they are; but those are not used. I can only state what was told me by the teachers.

3667. Did they tell you that any one of the ordinary reading books, separating them from the Scripture Extracts, was not read in the national schools?

No, I believe they were; they are the ordinary books. I am not speaking of the Scripture Extracts, but the ordinary class-books.

3668. You have already stated that those contain, in your judgment, religious instruction?

No. As I understood the answers of the teachers, whatever portion of religious instruction was contained in the books of the Board was not given to the scholars, but the religious instruction was exclusively confined to this Roman Catholic Catechism.

3669. And you believe that that was given in substitution for the religious portions of the ordinary books, and it was given during the time of the general education?

In answer to that question, I say, that during the time of general education, I found those books, on four or five occasions at least, in the hands of the masters: whether the others are used or not, I cannot say; they told me that they were not.

3670. Are you aware that there is a time-table hung up in all the schools?

I am.

3671. Did you take the trouble of inquiring, when you found that those books which would be specially excluded by the rules of the Board from being read at the time of united instruction, were read, whether the hour was the hour of separate instruction, or of combined instruction?

I found that it was the hour of combined instruction in several instances. I understood that in those schools there was no objection made, that the children generally received this Roman Catholic Catechism as the instruction given; there appeared to be no objection raised by the children.

3672. Are you aware that that practice is contrary to the rules of the Board?

I apprehend it may be.

3673. Earl of *Wicklow*.] In any of those 27 schools to which you have been referring in your late answers, did you find any Protestant children?

I have not made a precise calculation as to those particular schools.

3674. Viscount *Clancarty*.] Can you specify the names of any of those schools in reference to which you have just been giving evidence, where you found the Roman Catholic Catechism taught during the hours of combined instruction?

In the Gorta Hill National School, on the road-side from Enniskillen, religious instruction was given in Butler's Roman Catholic Catechism; the children answered well in common questions. Upon the roll there were 69; no Protestants.

3675. Lord Bishop of *Ossory*.] Was that one of the schools in which you found this Roman Catholic Catechism in use?

No, I do not think it was. "At Dundalk," my note is, "no Protestants; upon the rolls, 357; present, 134; non-vested; patron, Dr. Keane, Roman Catholic parish priest: no Protestants, therefore no difficulty about religious instruction; Scripture Extracts not used; the priest teaches all; the master teaches

teaches nothing religious; the boys answered tolerably." I should think there were very few Protestants indeed in the schools where the Roman Catholic Catechism was taught.

3676. Earl of *Wicklow.*] Were any of those schools vested schools?
No, I should think not.

3677. Lord *Beaumont.*] At what o'clock was it that you found the Roman Catholic Catechism in use?
I cannot tell: I know I must have gone in school-hours.

3678. Lord Bishop of *Ossory.*] Were the hours different at different schools?
No; I think they were pretty nearly the same. I cannot undertake exactly to answer that question; from ten to twelve, and two to four, I think may have been the period generally.

3679. With reference to the question which has been asked you about the tablet supplied by the Board, and containing the Ten Commandments, do you know that there is no rule of the Board requiring the use of it in any school?
I apprehend there is no such rule.

3680. In point of fact, in those schools in which you found this Catechism to have been in use under the circumstances you have described, did you see whether the tablet was hung up in the schools or not?
I do not think it was; but I would not undertake to speak positively. I know as regards Roman Catholic Catechisms, that, taking the Continent, and taking very nearly all the different versions of the Roman Catholic Catechisms, there are some which contain the second Commandment; but the great majority do not. As I have been informed by a person who has examined some hundreds, the second Commandment is omitted in 11 out of 12.

3681. Lord *Beaumont.*] Are you not aware, that wherever the second Commandment is introduced, it is put as a portion of the first Commandment, and that the division known in the Protestant version is totally unknown in all Catholic versions?
I find that when I look at the Ten Commandments, "Thou shalt have no other God but me," is the first; "Thou shalt not take the name of God in vain," is the second.

3682. In those Catechisms which you say contain the second Commandment, do not you find written down as the second Commandment, "Thou shalt not take the name of the Lord thy God in vain," the words which are in the Protestant version called the second Commandment being invariably added as a portion of the first Commandment?
I cannot say; I have not looked into the question myself.

3683. Earl of *Harrowby.*] Did you understand, from any of the teachers of the schools which you inspected, that any particular portions of the common school-books were left out?
No; I understood that the Scripture Extracts were not read as a separate book, and that the Roman Catholic Catechism was the only religious instruction given.

3684. You do not mean that such portions of the common books as contain narratives of Scripture history were omitted?
Perhaps not.

3685. Earl of *Carnarvon.*] With reference to these books, such as Butler's Catechism, and the others which were used, as you say, during the hours of combined instruction, did you ever notice among the teachers any attempt at or even any inclination towards concealment?
Not any. I said, "What is your religious instruction?" and they immediately answered that which I have stated.

3686. You would infer, therefore, that that was the recognised course pursued in the school?
They did not seem to think that they were doing anything wrong.
The next point which I will ask permission to touch upon is the Scripture Schools, either those of the Church Education Society, or those conducted upon

A. G. Stapleton, Esq.

7th May 1854.

the same principles; that is, those schools where the Scriptures are read as a rule. Of those schools, I visited 15; at three, from the schools being shut, I got no information; in 10, I found a total of 745 children, the Protestants being 450, and the Romanists 295; they were mixed in fair proportions in all the schools. I found the children intelligent, and answering Scripture questions, well in all; very well in some. At Dundalk, with Dr. Thackeray's school, a very remarkable school, which is a sort of model school, I was exceedingly struck. In the Ragged Parochial School at Cork, which is neither national nor Church education, but where they told me that the Scriptures were read to all the scholars, nearly all the children were Romanists; there was no fixed number on the rolls. At Loughrea this is what passed with the master: the children when I called were not in the school; they were all Protestants. Four months ago there were 20 Roman Catholics; but they were driven away by the priest, as Dr. Derry cursed from the altar all parents sending their children there. The master told me that he was certain of at least 100 Roman Catholic children, if the parents were not terrified by the priests. I have now given your Lordships an analysis of all the schools which I visited, and I think I may say they were selected with fairness. It was almost by accident that I went into particular schools. I took a national school wherever I could find one. I arrive, then, at this conclusion, namely, that very many Roman Catholic parents have not only no objection, but have a desire that their children should have instruction in the Scriptures; and if Romanist children and their parents were left to themselves, there would be united education in Scriptural schools. This view, I think, is confirmed by the numbers of Romanist children, the whole number of children (according to the Report of the Commissioners) being 522,000, who were sent by their parents to the 10,000 schools existing in Ireland before the national system was established. In those schools the Scriptures were read, and to this system the parents made no objection. The Roman Catholic priesthood were then, and are still, the only real opponents of Scriptural instruction, and consequently, if I may humbly express my opinion, I think a Protestant Government is betraying its own faith when it supports the Roman Catholic priest against the Roman Catholic parent. The wishes of the parent, even if we may lament and disapprove of them, ought not to be violently set at naught in the education of his children; but the national system in Ireland appears to me, under the plea of deferring to parental authority, practically in its working to reject that authority, and to bow to the mandates of the priest. It may be said that this is not so; it may not be so in theory, but, as far as my experience goes, certainly it is undeniably so in practice. It may be said, as I have heard it said in high quarters, that "a conscientious Roman Catholic cannot wish that the Scriptures should be placed in the hands of his children; that he is taught by his church to think that the Scriptures ought not to be placed in their hands; and when he has ceased to think so, he has ceased to be a Roman Catholic." I have found this argument used in high quarters in defence of the national system. But surely it is a gross dereliction of the duty of a Protestant Government thus to put down religious liberty by aiding the priests in enforcing discipline, and in depriving their flocks of freedom both of thought and action. That the National Board does aid the priests, I think cannot be doubted, from the opposition to the Protestant schools, and more especially (as I believe some of your Lordships can testify) from the fact, that where good Church Education schools have been established, and where schools have been established, not Church education schools, but which have been Scripture schools, in which no attempt beyond reading the Scriptures has been made to convert the children, satisfying the whole population, as well Roman Catholic as Protestant, the National Board, in those localities where this good education was given, have set up rival schools, in order to put down those schools. How must this opposition be viewed by the peasant, who, witnessing the Government on the same side as the priest, feels that he dare not resist his tyranny, but becomes his tool in the orders with which he dismisses his child to school. The proof of the power of the priest exercised against the parent is shown by what I was told at almost all the Church Education schools; viz. that there is a time when they succeed in clearing the schools of Romanist children; but I was invariably told by the masters that those children come back: "They drop back one by one, till at last we get our old number." That view has been confirmed to me recently. There is an Irish colony of Romanists at Kensington, where I now am living; the

curate

curate told me, "We have a school at which many Romanist children attend. Those children are occasionally driven away for a time by the priest, and they drop back one by one, and in a short time we get our whole complement again." Therefore, I say, what I learned in Ireland from the Church Education schoolmasters, I find confirmed quite independently by a gentleman who did not even know that I had been in Ireland, who mentioned to me that precise course of events which takes place in Church Education schools in Ireland, as every now and then taking place in Kensington. I ask this question of your Lordships, ought this system of religious oppression to be not only tolerated, but supported by a Protestant Government? Further observe, that the really mixed schools are those, whether National or Church Education schools in which the Scriptures are taught to Romanist children. It is affirmed, that, in order to secure mixed education, the Scriptures are banished from the large majority of schools in Ireland, and the result is, that in those schools from which the Scriptures are banished, there is almost universally no mixed education. In the schools, whether National or Church Education, where the Scriptures are read as a rule to all, there, and there alone, mixed education prevails. The Church Education schools, then, attain the very objects professed to be sought by the supporters of the national system; they give good instruction, and they secure a mixed attendance; and, as I humbly submit, the object of any system surely ought to be, not to compel all Irishmen to abandon their conscientious convictions, and to conform to an arbitrary uniform standard (a system which we in England reject), but rather to introduce a system by which assistance may be given on impartial principles by the Government for the education of all classes, to educate the population in the best way that circumstances will allow, but, at all events, to educate them; to encourage every school which tends to promote that object without too closely inquiring whether the end which it is wished to attain is attained, in the precise way which any given plan may pedantically lay down for its attainment. If the schools of the Church Education Society give an education which in itself ought to be condemned as bad, by all means discourage them; but if the education given in them be undeniably and essentially an excellent one (and I never heard any assertion to the contrary), then, as fellow-labourers in the same vineyard, surely their great merits establish claims which ought not to be denied. I have now stated to the Committee what appear to me to be the merits and defects of the national schools; I have also done the same with respect to the schools of the Church Education Society. Looking at the former, they would seem to be full of the most serious defects, yet are they mainly supported by the Government. Looking at the latter, they are some of the best in Ireland, although not only unaided, but opposed and discouraged by the Government, although the strongest reasons exist, independently of their excellence, why they should be upheld. I believe the course pursued by the Government in the matter of education, has been most injurious to the tranquillity, the welfare, and the loyalty of Ireland. The Irish Papist is led to believe that the priest is either the special favourite of the Government under which he lives, and the Protestant clergyman the object of dislike and mistrust, or else that the Government is afraid of the priest, and knows not how to govern the country except through his agency. The priest, I believe, inculcates upon the minds of his flock both these notions, according as it suits his purpose; and the example before their eyes of the different treatment of the two kinds of schools is always ready at hand to appeal to, in order to prove the truth of his representations. In proportion, therefore, as the priest tyrannizes over his own flock, in like proportion the Government, which upholds the power and authority of their tyrant, is hateful to them. Other proceedings of the Government of the last 20 years, unconnected with schools, may have confirmed this idea in their minds. On these matters I do not now presume to touch; I confine myself to the effect which I conceive follows in Ireland from the national system; but this I have long felt, that one of the main causes of the disaffection of late years of the Roman Catholic laity to the British Government, has been, that, instead of aiding them to resist priestly tyranny, that tyranny over them has been encouraged and abetted by the Government. A Romanist priest, it appears to me, never can be at once a faithful priest and a loyal subject to a Protestant Queen. He is *ex officio* a sworn enemy to his heretical Sovereign. Hence the British Government has never gained the hearts of the priesthood. A Romanist layman can be a faithful subject; not so a Roman Catholic priest. When the Protestant

A. G. Stapleton, Esq.

5th May 1854.

A. G. Stapleton, Esq.

5th May 1854.

religion was made an instrument of Government, and what was called Protestant ascendancy prevailed, I believe that system of ruling failed; since then, Roman Catholic domination, through the priesthood, has been tried, and the failure has been even more decisive. The present system, therefore, adopted by the Government of encouraging in Irish schools Popish errors, and discouraging Protestant truth, is one which has already materially helped to produce the most disastrous effects, and which hereafter, if persevered in, and the Exodus does not clear Ireland of Romanists altogether, is likely, I humbly conceive, to produce yet more. The amount of knowledge given to the Roman Catholic population appears to me to be by no means a set-off to those evils.

3687. *Chairman.*] Does the written statement which you have just read to the Committee contain your views of the general effect of the national system?

Yes; the general effect of the present national system of the Government-supporting schools, which are avowedly under the priests, and denying all aid and encouragement, indeed setting up rivals against the schools under Protestant clergymen. I think that which I have now stated is the effect produced upon the Roman Catholic laity.

3688. Viscount *Clancarty.*] You have just mentioned the setting up of a rival system as one of the effects which has been brought about by the course pursued by the Government?

The National Board has set up rival schools where there have been good Scriptural schools.

3689. Have any cases come under your observation in which national schools have been set up where the educational wants of the people did not appear to require them?

I stated to the Committee, I think, when I mentioned that fact, that I did not state it to them upon my own knowledge, but that it was what I had been informed of; and I believe it could be established without any difficulty in the proper quarters. I have had many instances reported to me, 20 or 30 in number, I should say, in which rival schools have been established; but I cannot state any case upon my own knowledge.

3690. The schools were already established when you went to Ireland, and you could not know what had taken place before that?

I could not.

3691. Did you find in juxtaposition national schools and Scripture schools?

Constantly.

3692. Had those national schools been of more recent establishment than the Scripture schools?

That I cannot say. I visited 14 or 15 of the Church Education schools: by mentioning the locality, the Committee will be able to judge. Sligo is one, and Dromard, on the road to Ballina. At Ballina there are national schools; at Claremorris there are national schools; at Tuam there are no national schools, the Archbishop being opposed to the system; consequently there are no national schools there under any person; there were two Church education schools, or Bishops' schools rather. At Galway there are, of course, national schools, and there are Church Education schools; also Loughrea, Bandon, Kilbrogan, Curravehana, near Bandon. I cannot tell in particular cases whether there are any national schools near them or not. At Cork there are national schools, at Armagh and at Dundalk; and those are places where I visited Church Education schools, or Scriptural schools, such as under the Board of Erasmus Smith.

3693. Lord *Monteagle* of Brandon.] Can you give the Committee the date at which those Church Education schools were established, so that they may arrive at a knowledge of the date at which the national schools were established?

I cannot.

3694. Earl of *Wicklow.*] You have stated, as one of your objections to the conduct of the National Board, their setting up schools in opposition to schools that were already in existence?

Yes.

3695. If you do not know the date of the institution of those schools, how can you undertake to say whether they were set up in opposition to the others or not?

I warned the Committee that I did not speak of that from my own knowledge. Having taken an interest in the subject, and being known to do so, I have received a mass of information upon the subject, among which, I have received several communications from clergymen and others in different localities containing instances of that kind.

3696. In fact, when you cast that imputation upon the national system, you did so not from any observations that you had made yourself upon its working, but from information which you had received?

From credible evidence received from others.

3697. Earl of *Desart.*] With reference to the comparison that you have made between the Church Education schools and the national schools, are you acquainted with the rules of the National Board which relate to non-vested schools?

I am acquainted so far with them as to know that one rule of the National Board is, not to allow the Scriptures to be read to all the scholars, and that that is a *sine quâ non*, the one conscientious point on which the clergy of the Established Church of Ireland dwell. Whatever powers or advantages they may have under those other rules, unless you grant that one conscientious scruple to which the clergy of the Church of Ireland are pledged, I do not think it is of any importance what the other rules may be, or what facilities may be afforded. I have my own opinion, and I am not afraid to say that I think, under the peculiar circumstances in which Ireland is placed, with such a large number of Roman Catholics in comparison to the Protestants, the clergy of the Church of England have adopted very wise and a very right resolution, and that they could hardly have conscientiously adopted any other; but I argue in their favour, not because I mean to defend abstractedly their conscientious objections, but because it is a conscientious objection; and I imagine that in these days we are not to resist conscientious objections, nor trample upon them; but we are, if possible, to yield to them. The national system yields to the objections of the Romanist Church.

3698. I will read to you the 5th Rule: "In schools not vested, but which receive aid only by way of salary and books, it is for the patrons to determine whether religious instructions shall be given in the school-room or not; but if they do not allow it in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school at reasonable times for the purpose of receiving such instructions elsewhere;" does not that seem to you to allow a very large discretion on the part of the patrons with regard to religious instruction, merely forbidding any exercise of compulsion?

It does seem to me to allow a very large discretion, but it does not allow of the one point to which the clergy cling, so pressing upon their consciences. The view that the clergy take of it is this: they cannot admit children into their schools to whom they are forbidden to read the entire word of God; it is contrary to their faith; they look upon it as fatal as an example, and they say that their ordination vow compels them "to instruct the people committed to their charge out of the said Scriptures." They conceive, perhaps erroneously, that under the national system they are prohibited from doing so; if it be erroneous, let it be clearly proved by authority to be erroneous, and I believe you will have all the clergy of the Established Church in Ireland come to you at once; the difficulty will be over. But if that one single objection be pertinaciously adhered to, it is of no use saying anything about the license and latitude that you will give; that is the one point; that denied, it is of little moment what else you will concede.

3699. Can you show any rule in the system, as administered during the time you were in Ireland, which forbids the patron from having any such religious instruction as he may choose or does more than forbid him to compel the attendance of any children who do not choose to avail themselves of it?

That is one of the objections, that he does not choose to admit children into his school, who, when he is going to read the Scriptures, object in the face of their schoolfellows; he says, "I look upon the Scriptures as the book

A. G. Stapleton, Esq.

5th May 1854.

upon which everything depends. If you compel me to admit children into my school who are to be allowed by me to depart when Scriptural instruction begins, you therefore disparage those Scriptures in the eyes of my other scholars, whilst you also prohibit me from discharging my duty to those who have license to depart."

3700. Do you conceive that the mere prohibition of compulsion, in order to retain an unwilling child, is, in fact, a disparagement of the Scriptures?

A great deal depends upon the meaning of that word "compulsion;" you say it is compulsion; I say it is not compulsion, because there is no necessity for any child being at that school whose parents object to his reading the Scriptures; I only ask that at the Church Education schools which as a fact exist, and where Roman Catholic children are sent by their parents, knowing that the reading of the Scriptures will be enforced, the rule of the National Board should be stretched. You practically stretch it, as I have proved, on the one side for the Romanist, as the most unmitigated Romanism is actually taught in these Romanist Catechisms; but you will not consider the scruples of the Protestant clergyman: in this consists the injustice of the system.

3701. As I construe the rule of the Board, all that is insisted on is, that the patron shall not compel a Roman Catholic child to stay; but if the Roman Catholic child is willing to stay, he stays of his own accord, while the patron acquiesces in his stay, and is not obliged to execute the wishes of the parent?

I do not quite understand this question; it would seem to imply that the wishes of the parent and the child were opposed to each other. But the real question is, does the Board, or does it not, compel the patrons to receive Roman Catholic children into their school; if the Board does not compel them, they desire no more.

3702. You compel the manager to receive all classes of religionists into his school; but at the same time you do not compel him to adopt any particular course of religious education, but you compel him simply to allow a child who objects and chooses to withdraw at certain parts of the religious education to go from the school at that time while the religious education continues. Do not you think if it was known that such was the rule of the National Board, a minister of the Church of England might conscientiously become a patron of the system under those regulations?

There are many clergymen of the Established Church who have joined the National Board, and I should be sorry to say that they violated their conscientious convictions in so doing; but those who have not joined the National Board cannot do it conscientiously, and therefore it is to the conscientious objections of those who have not joined the National Board to whom I have referred; I do not asperse the motives of those who have.

3703. Do not you believe that many have refused to join the National Board, not thinking that the rules allow such a latitude as I contend they do allow to the patrons of those schools?

I believe that the one objection is as I have stated it; they will not admit children into their schools to whom they cannot teach the Scriptures; they have a conscientious objection against allowing that restriction to be placed upon them, and I apprehend no one will deny that that restriction is placed upon them.

3704. Do you mean that they refuse to admit a child into their schools whom they have no power of compelling to listen to the instruction they offer?

They will not admit any child into their school who requires compulsion on this matter; they do not compel the children to come to their schools, but still they come, knowing what they have to find there. You cannot call that compulsion; it is the voluntary act of the parent, who deliberately sends his children to Church Education schools.

3705. Lord Bishop of *Ossory*.] Do you believe that a single child who expressed his unwillingness to read the Scriptures, would be retained, or that there would be any reluctance expressed to his going away; would not he be told, "You have come here under a mistake, and you are not to come here to-morrow?"

Certainly, that would be the course pursued.

3706. Lord

3706. Lord *Ardrossan.*] You said just now that greater license was given to Roman Catholics than to Protestants; can any Roman Catholic patron force a child to read the Roman Catholic catechism?

No, I do not think under the rules of the Board he can.

3707. Then in what way is there a greater license given to Roman Catholics than to Protestants?

On the one side the Roman Catholic dogma is the prohibition of the Scriptures; the Protestant doctrine is, that the Scriptures are to be free: in all national schools the Scriptures are prohibited, and are not free; that is in compliance with the dogma of the Roman Catholic Church; the Protestants holding the opposite dogma, the same latitude is not given to them.

3708. Earl of *Desart.*] Are not the Scriptures free, supposing they are required to be read by the patron in his school, and the child may stay if he likes?

They are free under those circumstances.

3709. Supposing the child does not like to stay, but wishes to withdraw, that does not abrogate the freedom of the Scriptures?

Then they are disparaged by the withdrawal of the child; that is the objection which the Protestant clergy feel; they think that the Scriptures are disparaged when one portion of the children see another portion of their schoolfellows withdraw, in order that they may be read.

3710. Lord *Ardrossan.*] I do not, of course, mean to compare the Bible with the Roman Catholic Catechism; but they are two books which must be spoken of together in this instance; has not the child an equal right to withdraw from the reading of the Roman Catholic Catechism as he has from the reading of the Bible?

Yes.

3711. Then in what respect is there a greater license given to the one than to the other?

Whereas the Roman Catholic managers of national schools do not object to this withdrawal, but the Protestant managers of schools do; and therefore, although it is no objection with one party, it is a fundamental and fatal objection with the other.

3712. Earl of *Wicklow.*] How, under those circumstances, could a similar latitude be given to the clergy of the Established Church in Ireland as has been given to the Roman Catholics?

Practically these Church Education schools exist; there they are; they give a practical answer to that question. There are a large number of Roman Catholic children in those schools where the Bible is read to them, and these schools exist. Now, the point is, are those schools to be discarded, and not to be allowed to be under Government protection? The fact of their existence proves that there can be no difficulty in practice.

3713. Your objection to the national system would seem to be, that it does not extend its protection to the schools of the Church Education Society as well as its own schools?

That is my main objection.

3714. Would not a contrary course be at once a violation of the whole principle of the establishment of the national system; would not it be extending the support of the National Board to schools unconnected with that system altogether?

It certainly would; but the great grievance is, that the rules are so framed as to exclude Church Education schools. It is the one thing of which we justly complain; we think that the Church Education schools are very unfairly treated by the Government; we know that they exist; they are very good schools, and we say, "Take them within your province; include them within your circle; for there is no valid reason why you should not." If you were to change the system in this respect, you need not necessarily change the rules which you have adopted in the existing national schools.

3715. What difference is there between such an alteration of the system as you propose, and so altering it as to give separate grants to the different descriptions of schools in the country?

A. G. Stapleton, Esq.

5th May 1854.

Practically what are called separate grants are now made to schools under the priests where Romanism is taught. In them you have no mixture of children, as you have nothing but pure unmitigated Romanism taught, and these constitute the great majority of the national schools. It is unjust, therefore, to turn round upon the Church Education schools, and to say, "While we practically allow separate grants to Romanists, we will not allow them to Scriptural schools, because we theoretically object to that separate system which we practically allow to Romanists." Surely this is unfair.

3716. Viscount *Clancarty*.] Practically do you think there could be effectual Scriptural education given in any school where the children are informed that when the Bible is read they may all retire?

Certainly not.

3717. Do you think any other part of the system of instruction given, for instance, instruction in reading or arithmetic, would succeed, if, when the writing or arithmetic commenced, the children were told they might go and play?

Certainly not.

3718. Lord *Monteagle* of Brandon.] You consider that the great foundation of this injustice is derived from calling upon the clergy of the Established Church to abandon what you hold to be a sacred principle, namely, the reading of the Scriptures?

Yes.

3719. To that principle you consider them to be bound by their ordination vows?

Yes.

3720. There being two classes, the teachers and patrons on the one hand, and the taught on the other, do you consider that it is just to regulate the system in reference to the conscience of the clergy, or in reference to the conscience of the lay scholars?

In reference to the consciences of both: I do not believe their consciences are diverse upon the point; I think it is proved; I think the whole of the evidence which I have given goes to show that the Roman Catholic parents do not object to their children reading the Scriptures.

3721. Do you believe that the priests have or have not an objection to the reading of the Scriptures in the schools?

Undoubtedly they have.

3722. And to the giving of religious instruction in the schools?

I cannot say as to that; I think they have no objection to that; they give their own religious instruction.

3723. Do you approve of the principle that would also modify the system in reference to the conscientious objection of the Roman Catholic clergy in that respect?

Most unquestionably. I think it contrary to the duty of a Protestant Government to aid, by their acts, in enforcing on the Roman Catholic laity the discipline of the Roman Catholic Church.

3724. Therefore you make this distinction, that with respect to the Protestant Church, it is the duty of the State to consider the conscientious objection of the Protestant ministers of religion, but that it is not the duty of the State to make a similar concession with respect to the conscientious objection of the Roman Catholic ministers of religion?

No, far from that; nothing can be further from my opinion.

3725. Will you explain the distinction that you would draw?

I apprehend that the Roman Catholic priest has one view; I believe that the Roman Catholic laity, generally speaking, have another. If the Roman Catholic priest can influence the Roman Catholic laity, well and good; you must bear it; it may be an evil, but it must be borne. But what I complain of is, that in the present system the Government comes to the aid of the priest; that the poor Roman Catholic layman sees a school under a Roman Catholic clergyman aided by the Government, and he sees a quarter of a mile off a Protestant school under a Protestant clergyman discouraged by the Government; and then he argues,

argues, "This is the one that the Government supports; the Government is backing the priest in every possible way; we must send our children there." But if he saw those two schools on an equal footing, the Roman Catholic parent (and the great principle to which I stick is what are the real wishes of the parent) would say, "Here is equality; the one school is as good as the other in the eyes of the Government; and if I send my child to that school, I shall not be placed under the ban of the Government, and therefore I will send him to that school, because I prefer it."

3726. Throwing out of consideration altogether the views of the priest, how can you reconcile what you have asserted respecting the right of the parent of the child with a system of education which, in the instance of such a parent declining to have his child partake of a given course of religious instruction, would either deprive the child of the instruction of that school, or else compel him to take that instruction upon a condition contrary to the will and wishes of his parent?

I think your Lordship is asking me a theoretical, and not a practical question, and for this reason I am not desiring that all the national schools in Ireland should be placed on this footing; if I were, your Lordship's description of the proposal would be very appropriate; but I am asking you to leave the national schools pretty much as they are, with the exception of some two or three alterations, which, if permitted, I should venture by-and-bye to suggest, only including at the same time the Scriptural schools of the Established Church. I am not asking you to destroy the existing system; I say let that system go on; preserve the existing schools, but do not exclude others; do not render aid to Anti-Scriptural schools, and refuse aid to Scriptural schools. Let the Protestant Church, at all events, have a fair chance.

3727. *Chairman.*] You have stated the objections which you entertain to the principles of the national system, and also that you concur in the reasons which prevent the Clergy of the Established Church in Ireland generally adhering to it; are the opinions so expressed by you opinions which you have recently taken up?

No; they are opinions which I have long formed.

3728. How long have you held them?

Ever since I have examined into the national system, for about seven or eight years.

3729. You entertained pre-conceived notions, therefore, when you went to Ireland?

I certainly had pre-conceived notions as to the injustice done to Scriptural schools, but not pre-conceived notions as to the practical working of the national schools.

3730. You stated in the early part of your examination that you had no experience of schools generally in this country?

Not to such an extent as could be really called experience.

3731. What were the peculiar qualifications which induced the Committee of the Church Education Society to request you to go to Ireland to conduct this examination?

My opinions were known upon the subject. As I have said, they looked out for an English gentleman, unconnected with Ireland, and unbiassed by local prejudices, to give them an impartial opinion upon the actual working of those schools; that was the reason which was assigned to me.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, One o'clock.

Die Martis, 9° Maii 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Earl of Carnarvon.	Viscount Canning.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Ardrossan.
Viscount Hutchinson.	Lord Fingall.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

W. M'Creedy, Esq.

9th May 1845.

WILLIAM M'CREEDY, Esquire, is called in, and further examined as follows:

3732. *Chairman.*] HAVE you any explanation to give with reference to your evidence on the last day you were examined?

There are one or two observations I wish to make in justification of myself, with reference to questions that were addressed to me upon my report of 1852; for, although it was not stated that I had been guilty of any contemplated misrepresentation, it appeared to me that an inference might be drawn, from the course of examination, implying that I had, unconsciously as it were, modified my examination, and lowered the standard that I had been in the habit of applying in the examination of the schools, in order to meet the animadversions that had been made upon my reports of the previous years. To show that such a thing was impossible, I have merely to say, that while it will be seen, from the report itself for 1852, that I began my examination of the schools on the 8th of April, and completed my examination of them on the 31st of August, the animadversions referred to, as having been made on my previous year's report, and which are supposed to have influenced my mind, not only in selecting the schools that I did for the inspection of the year 1852, but to have influenced my mind also in examining the schools themselves, so far as to have applied to them a lower and more indulgent standard than I had applied to the schools of previous years; to show that such was impossible, I have to state, that the animadversions referred to were not made till March 1853. That is the fact. I am now on my oath, and I solemnly state that. What happened, then, subsequently in the beginning of 1853, could not have influenced my mind in April 1852, when my examination of the schools commenced. I have also to inform the Committee, in order to show the utter impossibility of my attempting anything of the kind, that, on examining our schools, we are obliged to forward, as we proceed in our inspection, a report upon each individual school, similar in form to that which I now produce (*producing the same*), which we fill up, and transmit to the office, and which is kept there; and it is to those reports individually sent in that one general report, drawn up at the close of the year, has reference. All the facts, then, were in the office at the end of August; whereas I did not commence my general report, which has been so often referred to, till March 1853. For the facts and figures I had to trust to my note-book, from which also the individual ordinary office reports had been transcribed, and from which I could not vary without varying also from these last. Here is my note-book with which I went out (*producing the same*), and your Lordships will see that in every case the numbers in the several classes, and of the several degrees

W. M'Creedy, Esq.

9th May 1854.

of proficiency, are taken down, and I therefore could not alter any of the facts or figures in my subsequent general report, without exposing myself to the detection of fraud and deceit by every clerk in the office. All the facts were ascertained, and all the facts transmitted to the Board, and the documents containing them I never saw afterwards. I had to take the whole from my note-book in making out my general report, but with the consciousness that all the documents were in the office, so as to afford an easy means of comparison, and to enable the clerks to check my general report. And again, with regard to the report of 1852, the question I would submit is, did I make a favourable report or an unduly favourable report in 1852? To show that I did not, and that no feeling of the kind supposed was influencing me in drawing up that report, I shall beg to make reference to part of it at page 262, where reference is made to one of the points about which the Board's system was most severely condemned, the extreme youth of the children. I state here, from the collected summary of my facts, which, as I have already said, were in the office, "As in former years, the children found in attendance at the time of inspection were for the most part very young, and differed in this respect very little from those included in my returns of 1851, except, indeed, that I met last year with a still smaller proportion of pupils of the more advanced ages." There I even draw a contrast with my more favourable view given in 1851. Again, "As regards the character of the houses in which the schools are held, the condition of their rooms and premises, and the supply of suitable furniture, such as forms, desks, &c., the 98 ordinary schools visited may be classed as follows: 35 may be called fair or decent; 48 may be called tolerable or middling; 15 may be said to be poor or bad." Then, again, with regard to the general state of efficiency of the said schools, I say that "35 are moderately fairly conducted; 24 are only tolerably conducted; 26 are poorly or indifferently conducted." I think there is no attempt to flatter there. And again, in summing up the whole case, I expressed myself thus: "I trust, however, it will not for a moment be supposed, that by anything I have here said I mean it to be understood that our schools generally are in anything like a creditable state, or that, in any sense or in any respect, whether as regards their outward material apparatus, or their interior moral economy, they approach, by even a moderate interval, the condition one would desire to see them in, and which, it is to be hoped, notwithstanding all present discouragements, they will one day attain. No," I say; "for most assuredly I fully acknowledge that our schools are far, very far from what they ought to be; but while I admit this, I must still contend that, all things considered, the years of distress through which our country has just passed, and from the effects of which she continues still to suffer, the very general poverty of the parents of our pupils, the scanty and uncertain endowments of our teachers, and the little countenance or encouragement shown them by the men of influence, from wealth or rank, in the localities where they labour, they are very little different from what might reasonably and fairly have been anticipated; and that though they are yet far short of the goal towards which we would urge them, and to which, however slowly, they are certainly tending, they are already a long stretch from the point where the Board found them; while unquestionably, allowances being made for difference of circumstances, they will be seen to contrast, except in the matter of emoluments, in no very unfavourable way with the ordinary primary schools of other countries." There is nothing, I think, exaggerated there, and I never was conscious of any attempt at exaggeration. With regard to this whole question, it is well known to my brother officers, and the Commissioners themselves, that my feelings and views are not likely to lead me to exaggerate the merits of our schools. And again, to show that I have not changed my standard, or in any way modified my examination of the schools for any purpose whatever, I refer your Lordships to two tables—one drawn up for 1852, exhibiting the proficiency of the children, and the state of the classes examined that year, as compared with a similar table drawn up for the year 1850. I shall just read a few items; but throughout the whole it will be seen, by comparison, that there is every evidence that my standard was not lowered. In the schools inspected in 1850, I found only 29 per cent. of the pupils in the First Book of Lessons; that is the lowest. As reported in 1852, I found as many as 39 per cent., which shows a much worse state of things; and the same thing appears throughout the return for the third class, the fourth class, and the fifth class. Again, in grammar, in the year 1850, I return 30 per cent. as learning that branch; and in the year 1852, in which it seems

seems to me to have been supposed in some degree that I was bent upon making a favourable representation of things, I report only 26 per cent. in grammar; and the like occurs again with writing from dictation and with geography. In the year 1850, in writing from dictation there were 17 per cent., and in 1852 only 13 per cent. Then, again, if the Table of Proficiency is referred to, it will be seen that the schools in the year 1850 were very far superior, on my own showing, and according to my own return, to those inspected in the year 1852. I will just read one or two items of this. In the year 1850 I found in the several schools inspected in that year 1 in 9 of the children acquainted with the map of the world; while in 1852 I report only 1 in 11; and it is the same throughout in other points of proficiency.

3733. Lord Bishop of *Ossory.*] Was there anything that occurred in the interval that led you to think that your former report might have an unfavourable effect upon the interests and progress of the national system in Ireland. You have declared, in answer to a question on the former day, that there was no communication made to you on the part of any member of the Board which had that tendency; but there might have been, either in the reflections of your own mind, upon receiving your report, or in the expostulations of some persons friendly, like yourself, to the national system, something to suggest this to your mind. I would therefore ask whether you are quite sure that there was nothing in the interval, between the two examinations and the two reports, to suggest any such thought to your mind, that there was something in your former report which you had to counteract the effect of, as being likely to lead to misconceptions with respect to the actual state of education under the National Board?

I am quite prepared to answer that question. I have already stated that the animadversions which I noticed in the argumentative part of my report (which is quite distinct from the facts given in my returns of the schools which I inspected) were not published to the world, nor did I know of their existence until March 1853. How, then, could those animadversions have influenced my mind in my inspection from April 1852 to the close of August in that year?

3734. Earl of *Harrowby.*] The question was whether you had heard anything from any other party which had induced you to think that your report in the preceding year might in some way have caused too unfavourable an opinion to have been entertained of the State education in the national schools?

I never got instructions from any person, neither official nor of any other kind; and if I had, I would not have listened to them. I am now upon my oath, and I state, as I have already repeatedly stated, that my view has always been, as a matter of policy as well as of duty, this, that the real state of facts should be fully known, and that it would be a most dangerous thing, prejudicial to the cause of education itself, and prejudicial to the best interests of Ireland, to lull the public into the flattering belief that all was done for education that ought to be done; while, in my opinion, very little has been done compared with what ought to be done. I did not come to the preparation of the report or to the examination of the schools then with any desire to colour facts, or to exaggerate anything in favour of our schools; and with regard to the argumentative part of the report, it was simply directed to three points, points which had been brought forward at the time when I was composing the report, and after my facts were all collected, as I have already stated, and those three points were these: first, it was thought that our schools exhibited a very fluctuating attendance, and a low daily average, as compared with the number of children on the rolls. Secondly, that the pupils were extremely youthful, much younger than they ought to be, and that they stopped but a short time in the school; and in the third place, it was asserted that their proficiency was bad, if not contemptible. In answer to those charges, I showed, not at all with exclusive reference to the schools inspected by me that year, but to our schools generally, that the average attendance in the schools of the Church Education Society, as compared with the number on the rolls, was just the same; that, therefore, the attendance fluctuated in those schools as much as in ours; and I further showed that the same took place in England as well. I showed also that if our children were young, on the average, they were much younger in England, a fact acknowledged by a member of the Committee; and in the third place, that, low as I confessed the proficiency to be attained by our children, it was just as high as in other

W. M'Creedy, Esq.

9th May 1854.

countries. It required no colouring of facts, no exaggeration or mistatement to show all this; it can be shown to demonstration at any time.

3735. Lord Bishop of *Ossory.*] What was it that directed your attention to those misapprehensions?

I stated in conversation on Thursday that it was a speech delivered by a distinguished opponent of the Board, which speech came to my knowledge in March 1853 (it was delivered on the 7th of that month), and it was on my own voluntary motion that I noticed it. As I said before, I never got instructions from any one to draw my report, nor any animadversion with regard to anything that I ever stated.

3736. Viscount *Hutchinson.*] Do you wish to make any statement with respect to the schools under the Board conducted by Presbyterians?

I mentioned certain things which had been objected to by the Presbyterians, and which were conceded, or modified, or explained, in a satisfactory way to them, upon which they joined the Board; but I omitted to state, that after that junction was formed, it seemed to be demanded by the Presbyterians, at least by the clergy, and to some extent it appeared to me to be acquiesced in. I do not know that it was formally done, but to some extent it appeared to me to be acquiesced in by the Board, that applications from Presbyterian schools should be considered on their own merits alone, irrespective of the consideration whether national schools already existed in the locality or not, and without any reference to the proximity of such schools, however near, or to the amount of accommodation available in them.

3737. That was conceded by the Board?

I say it was demanded, as I think, and insisted upon by the Presbyterian ministers, and, apparently to me, it was conceded, and since it seems to have been conceded to other parties as well.

3738. You are a Presbyterian yourself?

Yes.

3739. You are therefore well acquainted with the feelings and opinions of the Presbyterian body in Ireland, both the ministers and the laity?

I am perfectly familiar with them.

3740. Will you state whether you ever heard, or whether you know, that the steps taken by Presbyterian ministers, in putting their schools under the Board, met with the approval of the laity in general?

Most decidedly; the laity were anticipating them, and would have deserted their leadership, and have placed the schools in connexion with the Board themselves, if the clergy had not gone along with them.

3741. Do you think that the Presbyterians, as a body generally, cordially approve of the system of the National Board, or do you think that they have merely adopted it on account of the narrow means that they have at their own disposal for education, and because they can get no better?

As I said before, there are Roman Catholics who look upon our system as not the best, nor the second best, viewed abstractedly, or with reference to other conditions of society; and just so, there are Protestants of the Established Church, even friends of the Board, who do not look upon it as the best, or the second best; and in the same way there are Presbyterians who would like to have unlimited liberty to conduct their schools as they please. But distinguished men of all the three Churches I have mentioned, the practical men at least, though they do not recognise the system as the best, or the second best, abstractedly considered, regard it as the best under present circumstances, and for the present times. In the case of the Presbyterians, as with all parties, it has been regarded as, what in reality it is, a compromise. Generally speaking, the effect of the system is to impose a restraint upon the opinions and feelings of all parties, or rather upon their liberty of action in carrying them out. It is a compromise, in short, with all parties, as every combined system of instruction must be.

3742. Do you think it is a compromise which has been voluntarily entered upon by the parties, or is it not rather a compromise which they have submitted to, because it has been imposed upon them?

It

It is imposed upon nobody. If the question means this: "Do I believe that if the Roman Catholics had unlimited funds, or the Presbyterians had unlimited funds, or the Established Church clergy had unlimited funds, they would, any one, or all of them, submit to the restrictions and limitations, the rules, and regulations of the Board," I say no, I do not think they would.

3743. The question is this: whether you think that the parties would have entered into that compromise freely and voluntarily, according to their own notion?

They always do enter into it voluntarily.

3744. Lord Bishop of *Ossory.*] There are certain funds set apart by the State for the education of the poor in Ireland, and the Government say that those funds shall be disposed of, according to certain rules, to certain parties in England. Supposing that Parliament, in appropriating these funds to the education of the poor in Ireland, were willing to allow the various parties to determine the principles and rules according to which those funds should be distributed, do you think that the national system is the one upon which they would agree?

That is the very question that was put to me on Thursday. Of course there are many, both in the Roman Catholic Church and in the Protestant Established Church who would prefer the scheme in question; but there are Protestants and Roman Catholics who would be opposed, and, I believe, almost universally to a man; the Presbyterians would be opposed to such a scheme; and though they do not think the present system the best, or the second best, they would infinitely prefer it to one by which, in consideration of the concession to yourself of the power to enforce what you deem right, you would be a party to conceding a like and equal power to others to enforce what you have all along protested is wrong; that the Presbyterians would not assent to.

3745. Earl of *Wicklow.*] Do you believe that, generally speaking, the Presbyterian body are as well disposed to avail themselves of the education of the National Board as the Roman Catholics of Ireland are?

Much more so.

3746. Earl of *Desart.*] I understand you to say, that you believe that the Presbyterians generally prefer the system as at present established to a system which, being a separate system, would give unlimited power to Roman Catholics, as well as to them?

Just so; that is the opinion I entertain.

3747. *Chairman.*] Are you aware whether, in any Presbyterian schools under the superintendence of the Board, rules exist which make attendance during the reading of the Scriptures compulsory upon all the children; that is to say, compulsory so far as that they would not be allowed to attend the school at all unless they attended the reading of the Scriptures?

No such thing could possibly happen in any school under the Board without a violation of its rules.

3748. Earl of *Harrowby.*] Have you heard of its existence?

I do not believe that there is any such violation of the rules of the Board, and I do not believe that the Presbyterian clergy or laity, having assented to those rules, would be guilty of any such dishonest subterfuge.

3749. Viscount *Clancarty.*] Do you believe that, in point of fact, the Roman Catholic children attending the Presbyterian schools are directed to withdraw, by putting up the board giving notice when the Bible is read?

It is required by the rules of the Board that they should have such notice given them, but not that they should be directed to withdraw.

3750. Do you believe that the Roman Catholic children do withdraw when the Bible is read?

Not universally; in many parts of the north of Ireland the Roman Catholics read the Scriptures with the Protestants and Presbyterians, and if they were left to themselves, I believe they would do so very generally.

3751. Do you believe that the words "religious instruction," are put up at the time the Bible is read in all those schools?

It is required by the rules of the Board that such should be done; the

W. M'Creedy, Esq.

9th May 1854.

Inspector is instructed to see that it is done; and I add my belief that almost universally it is so done.

3752. You say, "almost universally;" then you believe that there may be exceptions?

Of course, under any system conducted by human beings there will be faults committed, and exceptions to the most strictly guarded rule.

3753. Lord Bishop of *Ossory.*] Do you believe that this state of things exists with reference to the Presbyterian schools under the Board, in the north of Ireland, to any extent, namely, that it is known that the manager of the school and the master of the school will require all the children who attend to read the Bible, and that, in consequence, none attend except those who are willing to read the Bible?

I do not believe that any Presbyterian patrons, whether lay or clerical, or any teachers under the Board, give it out as a thing understood, that the children of all persuasions will be required to read the Bible, and should any refuse, that they will not be admitted to the school.

3754. Do you mean that you do not believe that that is done by any Presbyterian patrons?

I never knew of such a case; there is no officer connected with the Board who has had such extensive and intimate acquaintance with the Presbyterian schools in the north as I have had; and neither as District Inspector, or as Head Inspector, has such a case come within my knowledge.

3755. Viscount *Clancarty.*] Have you ever witnessed the business of one day gone through in one of those Presbyterian schools, where there was a mixture of Roman Catholics and Presbyterians?

In many hundreds of them.

3756. Will you state whether at the time of the religious instruction commencing the Roman Catholics withdrew, or whether it was intimated to them that religious instruction was then going to commence, so that they might withdraw if they thought proper?

I have already stated, that in some cases they do not withdraw, and I have added my belief, that if they were left to themselves, they would very generally attend such instruction with their Presbyterian and Protestant school-fellows. It is not required by the rules of the Board for the teacher or the patron to do anything more than put up the tablets, the children being left to themselves to withdraw or not to withdraw, as they think proper.

3757. Have you known them to withdraw when you have witnessed this instruction going forward?

I have known them to withdraw.

3758. In Presbyterian schools?

In Presbyterian schools.

3759. Earl of *Wicklow.*] Do you believe that in any Presbyterian school such a rule as has been suggested, that no Roman Catholic children should attend the school at all who did not attend the reading of the Scriptures, could exist without such a fact being reported to the Board by the Inspector?

I think it is hardly possible.

3760. Do you believe that if the Inspector did report that to the Board, the Board would continue that school in connection with it?

Most decidedly not; and more than that, I will say, in justice to my Presbyterian brethren, that it is an imputation upon their honesty to suppose they would be guilty of the underhand practice supposed; I do not think that any respectable layman, much less any clergyman of the Presbyterian Church, would be guilty of such a thing.

3761. Viscount *Hutchinson.*] Are there not several denominations of Presbyterians in Ulster besides the principal denomination?

Yes; in the answers that I have been giving I have had reference to the members of the General Assembly of the Scotch Church in Ireland. There are besides Covenanters, and there are Unitarians, embracing the Remonstrants of the Synod of Ulster, the Presbytery of Antrim, and the Synod of Munster. All these

these have the same form of Church polity, and in that sense may be called Presbyterians, though they differ, particularly the three last mentioned, from the General Assembly of the Scotch Church in Ireland, who are called, by way of distinction, the Orthodox Presbyterians.

3762. Has not one or more of those bodies declined to put itself in communication with the National Board for educational purposes?

With respect to the Covenanters, who are a very strict sect, I do not think that, as a body, they have declared any opinion with regard to the Board; they have very peculiar notions about matters of State, and their teachers cannot come up to the training school, where they are required to take the oath of alligiance, about which they have some conscientious scruples, inasmuch as the Queen of England is not a covenanted Queen; I cannot speak of their feeling further than that; but the children of those Covenanters are everywhere found in our schools, and there are Covenanters patrons of schools under the Board.

3763. Supposing that a system of public education existed in Ireland similar to that, or identical with that which is recommended by the Church Education Society, a system which rendered compulsory upon all children attending school the reading of the Scriptures; do not you think that it would be possible for all Protestants, that is, whether of the Established Church, or of the various bodies of Presbyterians and other Dissenters, to co-operate together in a mixed education under that system?

The Presbyterian divines, the most distinguished of them, and the whole General Assembly, would denounce such a plan as that; they have all along declared that they recognise and pay respect to parental authority, and that while they think the parent wrong in desiring to withdraw his child from the reading of the Scriptures, and would by no means lend themselves to carry out the parent's will by compelling the child's withdrawal, they would never, on the other hand, be parties to enforcing the reading of the Scriptures upon the child against the will of his parent.

3764. My question had reference only to the members of their own flocks; it had no reference at all to the Roman Catholic portion of the population; do not you think that the ministers of the various Protestant sects in Ireland could co-operate together in the education of their flocks in the same school upon such a system as that which is advocated by the Church Education Society?

I should say they would not: in fact, one of the most eminent Presbyterian divines in the North of Ireland has expressed his opinion decidedly against the principle of compulsion or enforcement; and the same is the opinion of the whole Presbyterian body.

3765. Surely the principle of enforcement would have no operation, except with regard to the Roman Catholic children, would it?

It would have effect with regard to the children of Presbyterians and the children of Protestants as well; and cases might arise where Protestant or Presbyterian parents might have objection to their children reading the Scriptures, as, for example, under certain teachers or managers in whom they might not have confidence, or owing to other conceivable circumstances that might make such reading undesirable in their eyes.

3766. Do you believe that there is a single Protestant parent, of whatever creed, who could object to his child reading the Holy Scriptures?

I do not know; I think there may be, not indeed to his child's reading the Scriptures, but to his being forced by another to do so. A man may have no objection for himself or his child to do a certain thing, but very great objection to being compelled to do it, above all, if compelled to do it by those in whom he may not have full confidence.

3767. Did you ever hear of such a case?

I have heard of such cases.

3768. Earl of *Carnarvon.*] Is it the fact that the same feeling of approval which the Presbyterians entertain towards the National Board is not shared by the other sects of Dissenters in Ireland?

W. M'Creedy, Esq.

9th May 1854.

Not to the same extent by the Covenanters, to whom I referred; but it is by the Unitarian body, including the Remonstrants of Ulster, and the Synod of Munster; the system of the Board has been from the first most cordially embraced.

[The Witness is directed to withdraw.]

AUGUSTUS GRANVILLE STAPLETON, Esquire, is called in, and further examined as follows:

A. G. Stapleton, Esq.

3769. Viscount *Clancarty*.] WILL you have the goodness to complete your statement of the evidence which you are prepared to offer to the Committee?

The principal point I wished to press upon the attention of the Committee was, first, that in a large majority of the schools there is practically (whether theoretically or not) perfect latitude given to the teaching of the Roman Catholic priesthood, and that under the present system the Roman Catholic priesthood do teach what they like in the schools.

3770. *Chairman*.] Do you mean during the hours of combined instruction?

Yes, practically so, in the great majority of the schools which I visited.

3771. Do you mean that in the great majority of the schools you found that the Roman Catholic clergyman was giving instruction according to his creed during the hours of combined education?

I mean, that in several schools which I visited I found the Roman Catholic Catechism in the hand of the master or mistress; and when I inquired of either what instruction they gave, and whether they ever read the Scripture Extracts, the answer in the 29 schools was, "We do not read the Scripture Extracts; our religious instruction consists only of the Roman Catholic Catechism."

3772. Are you able to state whether that answer applies to the hours of combined instruction, or to the separate time set apart for religious teaching?

I apprehend that in some cases it applied to the hours of combined instruction, because I was there at the hours of combined instruction, and I found the Roman Catholic Catechism in the hands of the master or mistress.

3773. You found them teaching from it during the hours of combined instruction?

Teaching from it during the hours of combined instruction.

3774. Earl of *Harrowby*.] Do you state this from reference to your notes made at the time, or from recollection?

I think it is from recollection; but I am perfectly certain that in five or six cases at least I found the Roman Catholic Catechism in the hands of the master or mistress, and I looked at it to ascertain the version.

3775. *Chairman*.] Can you state from your notes, or from recollection, what the hours were at which you found this going on?

I do not think I can; but my conviction is, that whenever I visited those schools, it was during the hours of combined instruction, because I was obliged to regulate all my visits by the particular hours when the school was going on: and, when the hours of combined instruction are mentioned, I may observe that in these schools there are very few, if any, Protestants to combine with.

3776. Lord *Beaumont*.] What do you call the hours of combined instruction; how do you define the words "hours of combined instruction"?

I should say the hours of combined instruction were those when there was not any board stuck up to give notice that religious instruction was going on. My belief is, that where I entered the schools, and found this Roman Catholic Catechism in the hands of the masters and mistresses, that board was not up.

3777. Earl of *Harrowby*.] Did you ever, upon going into any of the schools, find that board up, or see it put up?

Yes, I think I have, but I have not got a note of that; therefore you must excuse my speaking doubtfully.

3778. Was

3778. Was your attention turned particularly to that point of this being done during the hours of combined instruction, or during the hours when the board giving notice of religious instruction was not up?

No; my attention was not particularly turned to it. But what I wish to impress upon the Committee is this, that whether during the hours of combined instruction or not, the only religious instruction which the masters or mistresses professed to give, was contained in the Roman Catholic Catechism.

3779. Lord *Beaumont.*] But the question is this: are you certain that the time when you saw the master teaching that catechism, it was not the time set apart in the school for religious instruction, by giving notice of it on the placard set up in the school?

My very strong impression is that it was not the time of religious instruction for I have no recollection of seeing any board of the sort at the time.

3780. And therefore the parent or the child not seeing that board up, would imagine that the hours during which this took place were the hours intended for what is called literary and moral instruction?

Yes, I think they would.

3781. Earl of *Wicklow.*] When you visited the schools, had you it in your mind to observe whether the distinction between general education and special religious education was practically carried out in the schools?

No, not very strongly.

3782. Earl of *Harrowby.*] I understand that your main view was, that the system of having no religious instruction, except that which was separate, and therefore which in Roman Catholic schools was Roman Catholic instruction, was in itself objectionable?

No; I did not intend to give any opinion whether it was objectionable or not. I have stated it as a proof of the practical latitude of the system in one direction given to the Roman Catholic priest under the system.

3783. *Chairman.*] As you took notes of what you saw on your visits to the schools, could such a gross violation of the rules of the Board have taken place without being noted by you?

I was not thinking so much of the rules of the Board, as I before stated; I wanted to know what was the practical working of the system. I was not trying to trip up the schoolmasters, or to find that what they were doing was wrong according to the rules of the Board; but I was trying to ascertain the nature of the religious instruction given to the children, and therefore I was not thinking whether they were violating the rules of the Board or not.

3784. Earl of *Harrowby.*] The objection in your mind was, that the children received no religious instruction in many cases, except as Roman Catholics?

Exactly, if you call it an objection; I do not know that I have called it an objection. But the point I want to prove is, that the Roman Catholic priesthood have pratically a perfect latitude to teach in those schools; that there is in religious instructions no practical restraint in the schools under managers, members of the Roman Catholic priesthood.

3785. At their own times?

Yes, at their own times.

3786. Earl of *Wicklow.*] Your complaint is, that there is not a reciprocal advantage given to Protestants?

Precisely.

3787. *Chairman.*] Is there not reciprocal advantage given to Protestants. Did you never go into any school where the patron was a Protestant, and where, if you had chosen your hour, you might have found education given purely of a Church of England character, or of a Presbyterian character?

That might be very possible; I have no doubt it is so. I am not saying that it is not so; but still, as I ventured to state last Friday, you may give every possible latitude to the Protestant clergy; but if you do not give them that one thing which they ask, and to the deprivation of which they conscientiously object, you give them nothing. You may be able to state a case, which, to a person not very intimately acquainted with the system, may appear like unlimited latitude to the Protestant

A. G. Stapleton, Esq.
——
9th May 1854.

Protestant clergy, while at the same time one well acquainted with the system would know that there was one particular permission withheld, on which their joining or not joining the system depended. Nothing is done towards settling the question until this objection be removed.

3788. Do you object to the fact, that the system provides for the grant of public money towards the assistance of schools where Roman Catholics can give religious instruction according to their own creed, without any restriction, except as to time; or is your objection this, that while the system provides for combined moral and literary instruction during certain hours of the day, that rule is practically broken down by religious instruction according to the creed of the patron being given during those hours?

In answer to the first part of the question, I should say that originally I should have objected to such a system; but still, that system being so widely established, I can hardly press for its destruction. If I were *de novo* to commence a new system, I should not adopt that principle. In reply to the second part of the question, I should say that it is a matter of indifference to me whether they carry out the rule of the Board or not. It is a question between the Board and the schoolmaster; it is not a question as to the system. I am not objecting to anything. I do not wish to state these matters as matters of objection, I am merely stating them as matters of fact. I want to impress upon your Lordships that this licence is positively exercised in these schools; that there is no real restriction upon the Roman Catholic priesthood. I do not wish to state my opinion whether I object to it or not; I merely want to establish the fact that it is so; and I do so for this reason, that if it is so with the Roman Catholic clergy, then I say that the Protestant clergy have a fair right to the same.

3789. Earl of *Harrowby.*] For the purpose of establishing that there is no restriction upon the Roman Catholic priesthood, must not you give distinct evidence that, within certain hours prohibited by the Board, the Roman Catholic priest does give that instruction which, by the rules of the Board, he is forbidden to give?

I rely upon the simple fact that the masters and mistresses told me that there is religious instruction given, and that that instruction is no other than that which is contained in Roman Catholic Catechisms.

3790. Lord *Beaumont.*] Could not that be done perfectly in accordance with the rule of the Board, which in no way interferes with any religious instruction whatever, but solely insists that certain hours should be set apart for moral and literary instruction exclusively?

Yes; but then you are leaving out the rule of the Board, which enables the child to depart when religious instruction is given; that is the point that the Church Education Society object to. In order to state to your Lordships what I conceive to be the objection of the Church Education Society, in a brief form, I have put it down in writing, and, perhaps, your Lordships will allow me to read it: Under head II. of Rule 3, national schools must be open to children of all communions; and by Rule 8, any one of those children may prohibit all religious instruction during the time of secular or literary instruction; and by another rule, when the appointed time for religious instruction arrives, any one or more of the children, if authorized by their parents, may withdraw from the school. That I apprehend to be the present state of the rule to which the Protastant clergy object. The managers of the Church Education schools think that this permission to withdraw, if exercised by any one portion of their scholars, must weaken the influence on the remaining portion of the religious instruction which is given them; and since the Scriptures are the foundation of all their religious instruction, such withdrawal must disparage the Sacred volume in the eyes of the remaining pupils, at the same time that it would be opposed to their sense of the duty which they owe to every child *voluntarily* attending their schools, viz. to show them "the reason of the faith which is in them." The managers of the Church Education schools, therefore, cannot conscientiously admit to their schools any children who are allowed to reject Scriptural instruction. They conceive that by so doing they would compromise the fundamental principles of the reformed faith, and they would be guilty of doing so in a country and under circumstances in which they are peculiarly called upon to withhold and to teach them.

3791. Then I understand the upshot of that to be, that they wish to have the power of compelling all the children who voluntarily attend the literary instruction, to attend also the religious instruction?

If I answer that question affirmatively, I must affirm the principle of compulsion, which, I confess, I cannot consent to do. It strikes me that in the case of the Church Education schools, the true view is this: that the parents know the rules of the school, and, knowing the rules of the school, they send their children to it. Now, I apprehend this does not involve compulsion; it cannot be considered a compulsory system in the sense intended because known rules are enforced.

3792. My question is this, whether your proposal does not come to this, that the children having voluntarily attended the school for the purpose of obtaining literary and moral instruction, are to be obliged to remain, or rather to be forbidden to quit the school during the hours of religious instruction?

I can hardly answer that question affirmatively in the way in which your Lordship puts it, because you limit the purpose of the children's attendance at the school to the purpose of secular education. Now I do not apprehend that they come for that purpose only; my belief is that they attend for the purpose of obtaining the religious as well as the secular education.

3793. If that is the object of the parent sending the child, and of the child attending the school, would not he, according to the present rules of the Board, remain for the religious instruction?

He would.

3794. Then where is the ground of complaint, when, if the child wishes the religious instruction, he can have it under the present system, and when, at the same time, the parties whose views you are advocating disclaim the imputation of wishing for compulsion?

Because under the rule which I read just now, Rule 3, the national school must be open to children of all communions; the consequence is, that a Roman Catholic priest might induce a peasant to send his child to that school, with orders to stop all religious instruction except during the hour appointed for it, and even then, unless that child has the liberty to quit the school.

3795. What you want is to have the power to make that child remain?

Or not to come at all.

3796. Lord Bishop of *Ossory*.] Do not you understand that the objection is this, that under the rules of the Board, if the parties comply with them, the patron or manager of the school could be compelled to give secular education to a child who would refuse to receive with it religious education?

Exactly.

3797. Earl of *Desart*.] You stated that the system of giving sectarian religious education which prevails among the Roman Catholics during the hours of combined instruction, might exist also in some Church of England and in some Presbyterian national schools. Is that merely a supposition of yours, or do you draw that inference from any facts that have come within your knowledge?

I drew the inference from what came under my knowledge in the way which I originally explained, that it was done in Presbyterian schools.

3798. Have you found in the Presbyterian schools that the Bible was read without the placard giving notice of religious instruction being put up in the school?

No; that is a point that I cannot undertake to answer; but I say that the children would not be allowed to come if they chose to go away when the Bible was read; but that the children who came were expected to stay and listen while the Bible was read.

3799. It was known that children would be expected to stay and listen?

They told me so, and that it was never made any objection.

3800. And the parents sent their children voluntarily?

I conclude that they sent them voluntarily to those schools where they knew that the rule was enforced because they had choice of others.

A. G. Stapleton, Esq.

9th May 1854.

3801. But still if they knew that the rule was enforced, it was a voluntary act on the part of the parents to allow their children to go and hear the Bible read?
Yes.

3802. In schools connected with the Established Church, did you ever know an instance where a child has been obliged to listen to the Bible being read without the parents' permission?
I cannot say that I do in national schools under Protestant managers; but in the schools of the Church Education Society it is done. The Roman Catholic parents knowing the rule, send their children to them.

3803. Do you believe that in some cases clergymen of the Established Church have been prevented from joining the system by their ignorance of the latitude that is allowed to patrons of non-vested schools of having any religious instruction they choose, provided a placard is put up announcing that religious instruction is going on?
No circumstance of that kind came under my notice.

3804. Viscount *Clancarty*.] Do you think it is very likely that, agitated as the question has been for the last 23 years, any clergyman of the Established Church should be really ignorant of what are the principles of the national system?
I should think not; it appears to me to be highly improbable.

3805. Lord *Beaumont*.] With reference to the subject of the Ten Commandments in the Roman Catholic Catechisms, have you, since your examination on Friday last, found that in Catechisms where the Commandments are given at full length, the second Commandment, given by the Church of England, is put as a portion of the first?
Yes. Your Lordship asked me a question last Friday with reference to whether in the Roman Catholic Catechisms in which what the Reformed Church calls the second Commandment was given, it was not always joined with the first. Since that time, I have searched out, and I find, that in two Catechisms which I have here it is so (*producing the same*), and I have reason to believe that it is so invariably.

3806. Lord Bishop of *Ossory*.] Have you any suggestion to offer with respect to any modification of the national system of education that would meet the objections that have been made to it?
With regard to the national system, and with regard to any alteration that ought to be made in the rules of the Board, I think that is a totally distinct question from the question what you would do for the Church Education Society? To deal first, however, with the national system, I would observe, a very strong feeling prevails, as your Lordships are doubtless aware, that although, as we know, every enlightened Roman Catholic rejects the practice of idolatry, yet at the same time it is well ascertained that the Romanist priesthood in many places and countries do teach that practice, at the least it is imputed to them. It would be wise, therefore, in the Roman Catholic priesthood of Ireland to try to exempt themselves from that imputation, and to do nothing to create the belief that it is their wish or their custom to teach the practice of idolatry. Now, certainly the fact of the omission of the whole of what the Reformed Church calls the second Commandment, does create a very strong suspicion in the minds of the people of this country that they do so for the sake of removing an obstruction to such teaching. There is on this matter a very strong feeling entertained by a very large body of people on this side the water: knowing, as we do, that the second Commandment is omitted in the Roman Catholic Catechism in use in Irish National schools, it is thought that the British Government is connecting itself with a system of idolatry. Therefore I say that, for the sake of the national system, all Romanist Catechisms of that kind (especially as there are others which do not omit the second Commandment), ought to be peremptorily forbidden in every national school.

3807. Do you mean that they ought to be forbidden as books to be employed in the separate religious education?
In no part of the school education whatever I think ought a Catechism without the second Commandment to be allowed to be used. I think that under no circumstances whatever ought a Protestant Government to connect itself with a system

system which allows the teaching of the Commandments where the second is omitted.

3808. Do not you think that it would be a very hazardous thing for the Government to begin to examine in detail Catechisms employed by the Roman Catholic Church; would it not be like sanctioning the rest, if they were to object specifically to one part?

I think it might be in the power of the Government to say that they object to those Catechisms which give the people a notion that they are connecting themselves with a system of idolatry, and positively to forbid their use in the national schools. I do not think that the prohibition of an intolerable evil could be construed into sanctioning other less prominent objectionable matters.

3809. Earl of *Wicklow*.] Upon what principle would the Government interfere with regard to that particular portion of Roman Catholic instruction, without making inquiry into any other portion of the religious instruction that the Roman Catholics may choose to give?

I think this is a patent case. Here are Roman Catholic Catechisms found in the schools in Ireland which wholly omit the second Commandment. The Board, I believe, now forbid certain books.

3810. What other books are forbidden by the Board as not to be used in the exclusively religious education, particularly in the non-vested schools?

I thought there were books forbidden by the Board. On recollection, perhaps I have spoken hastily.

3811. Supposing that there are no other books forbidden; would you think that they would be justified in fixing on this particular Catechism, and saying, "We forbid this?"

I do; I think it is a point involving God's honour and the nation's faith.

3812. Viscount *Clancarty*.] Would not the interference which you suggest, in the case of a Catechism purporting to contain the Ten Commandments, but not really containing them, in consistency lead to further going the length of forbidding anything that was at variance with the Scripture: the prohibition of such a Catechism would proceed upon the principle that it was at variance with the written word of God. Would not the same argument necessarily apply to any other teachings that were at variance with the written word of God?

Perhaps it might; but still I think this is so palpable a setting at nought of the Scriptures, that it ought to be put down with a high hand in any system with which the Government connects itself. It is felt very strongly by the Protestant body in England that the State is fostering a system of idolatry, in consequence of this omission of the second Commandment; so that, if it be not impossible to be done, I think it would be very advisable to do it. I do not see why it is impossible; but I state the evil, and what I conceive to be its remedy, for your Lordships to consider.

3813. Viscount *Hutchinson*.] Do not you think there would be this great danger: if the State interfered at all with the Roman Catholic Catechisms, that people might imagine that, having interfered to a certain extent, it gave a kind of tacit sanction to all that it permitted?

I do not think that; I think that any very objectionable books might be forbidden, without going into those minor details, or thereby sanctioning any others. I presume grossly immoral and Atheistical books would be prohibited: the Government would say, "We will have nothing to do with you if you insist on using them."

3814. Earl of *Desart*.] Would there not be great inconvenience and difficulty in the extension of the inspection (which would then be necessary, in order to avoid an invidious distinction) to the separate religious instruction of all creeds?

It may be full of difficulties; but I throw it out for consideration as a thing that presses very much upon the consciences of the Protestants of this Empire.

3815. Lord Bishop of *Ossory*.] Have you any other modification to suggest of the system as it at present exists?

I think that the Scripture Extracts, as agreed upon by the Board, ought to be read in every school as a matter of course; and I think the schoolmasters ought to

A. G. Stapleton, Esq.

9th May 1854.

to be prohibited from taking the school as a body during school-hours to mass or to chapel.

3816. Lord *Fingall.*] Did it come to your knowledge during your stay in Ireland, that there are certain holidays and days of obligation, amounting to eight or ten in a year, upon which they are bound to go to mass?

I think the school ought then to be broken up. The children might have a holiday in order to go; but I think they ought not to be taken there as a national school.

3817. Your objection is to the fact of their going in a body?

To their going in a body to mass from the school, because that connects the national school with it. The master takes them as a body; I think the masters ought not to be allowed to do it. If they choose to give them a holiday, and to collect them individually, I do not object.

3818. Supposing the children did not come to school in the morning, but went from their own homes to mass, you would not then have any objection?

There can be no objection to be made in that case.

3819. Earl of *Wicklow.*] Should you have any objection to Presbyterian schools going to their meeting-houses on Sunday?

I think, in order to be quite impartial, they should not go from the school.

3820. You object to that equally as to the Roman Catholics going to mass from the school?

Not equally; but, prohibiting it in one case, it might be advisable to prohibit it in the other.

3821. Earl of *Desart.*] Why should you object more to their going to mass on a holiday than you would object to their being collected for the hour of separate religious instruction?

Because it is taking them away during school-hours.

3822. *Chairman.*] How do you know the fact that the masters have, either in the case of Presbyterian or Roman Catholic schools, taken the children as a body to the respective chapels?

I know nothing about the Presbyterians; but I have in my note-book a memorandum, that I found the school empty, all the children being at mass.

3823. You stated just now, that your objection is not to the children being at mass on a day of obligation, but to their going from school in a body, headed by their master; does the fact of your finding the school-house empty, and of your being told that the children were at mass at the time, prove that they went in a body, headed by the master?

I understood that they had done so.

3824. Earl of *Wicklow.*] Has such an occurrence come within your knowledge frequently, or is it a single instance?

Only a single instance.

3825. In that case you did not see them go yourself, but it was told you that such had been the case?

I was told that such had been the case; I think if it is the practice, it ought to be forbidden.

3826. *Chairman.*] Have you any other suggestion to make?

With respect to the national system, all that I wish to say, I have said.

3827. Have you ever heard that a large portion of the clergy of the Church of England have objected to the reading of the Scripture Extracts?

I have not; I believe they do not object to the reading of the Scripture Extracts as specimens of the Scriptures, but they object to them if given as a substitute for them, and because they were prohibited from the use of other parts. It was the substitution of the Scripture Extracts for the Scriptures to which (I understood) they object on principle, but they do not at all object to the use of the Scripture Extracts, such as they are; I believe they would be very glad to use them. Then with respect to the Church Education schools, if the rule of the Board can be practically evaded or stretched so far on the priest's side, as I think I have shown to be the case, I think it ought to be openly stretched the other

other way, so as to include the present Church Education schools. A good deal has been said upon the principle of compulsion; but I cannot conceive that there can be any fair objection made to the simple proposition, which I would make, viz., to leave the Church Education schools as they are, and to enable the managers to place them under the Board, by removing those obnoxious rules which I have pointed out. I believe if this were done, it would settle everything. Then with regard to the principle of compulsion, it seems to me that you can hardly say that the principle of compulsion is introduced into the Church Education schools as they now exist. When you send a boy to Harrow or to Eton, knowing what the rules are at those schools, you do not make it an objection that the principle of compulsion is introduced because the child is made to obey; I therefore say, that when parents send their children to the Church Education schools, knowing the rules, and making no objection to them, and that the rules are enforced, no principle of compulsion, in the sense in which it is stated as an objection, is introduced. If, then, the salary of the master, instead of being paid out of the funds of the Church Education Society, should be paid by the Board, and if the books, instead of being bought from a bookseller in Dublin, were supplied by the Board, if this were done, I cannot conceive how the mere change in the mode of paying the master's salary, and the mode of enabling the manager to acquire books for his school, could so alter the school as to introduce into the school any objectionable principle of compulsion.

3828. May not the word "compulsion" be applied in two different senses; although a child may not be compelled to attend a school, may not compulsion be exercised by requiring it to comply with certain rules which the patron has introduced into the school?

I apprehend it is impossible to carry on the discipline of any school if children are not compelled to obey the rules; in any school if a child gets up, and boxes his neighbour's ears, he is compelled to be quiet; if you withdraw all power of compelling from the master, the school is *ipso facto* dissolved. But I apprehend the compulsion referred to in this question must be compulsion upon the parental conscience.

3829. Lord *Beaumont.*] Supposing that what you propose were conceded with respect to the Church Education schools, would you then allow a patron of a Roman Catholic school, being a priest, to oblige Protestants attending his school to learn the Roman Catholic Catechism?

Certainly not.

3830. Then would it not be giving a favour to one party which you deny to the other, so that there would be no reciprocity of indulgence?

I think I answered that question last Friday, when a question was put to me on the subject of relaxing the rules of the Board, so as to admit the schools of the Church Education Society. I should say that there is a distinction between the two cases, on this account, that the members of the Church Education Society have a conscientious objection to these rules of the National Board, and they have now adhered to that objection for 22 years, through circumstances of very great difficulty; but the Roman Catholic priests have not the same objection to these rules, as is proved by their having joined the Board; therefore I am asking for the Protestant clergyman the removal of that which is to him a conscientious objection; and if a Roman Catholic priest should come and ask for the same relaxation, my answer to him would be, "No, you shall not have it, because you have no conscientious objection on the subject, and I am making an alteration in order to meet a conscientious objection: what is all-important to the Protestant clergyman, is not so to you."

3831. *Chairman.*] There are certain clergymen of the Church of England that place their schools under the superintendence of the Board, having no conscientious scruples to prevent their doing so. There are others that do not, and in the same way there are some Roman Catholics who object to placing their schools under the Board, and others that do not object to it. How can you draw a distinction between the two bodies, and say that the Roman Catholic priesthood as a body have no such conscientious scruples, whilst the Protestant clergy have?

The great majority of the Romanist priesthood have joined the Board; whereas

A. G. Stapleton, Esq.

9th May 1854.

not so many as 90 Protestant clergymen, out of a body consisting of near 2,200, have done so. I think, therefore, that you must consider this question practically; there may be many difficulties attending it. But when you are looking at a great question like this, which has agitated, and is agitating Ireland from one end to the other, you must not wait till you are able to adapt it to every possible objection; there may be some districts where you are not able so to adapt it; but I rather think, from what I remember of the objections of those of the Romanist priesthood, who will not join the Board, no alterations of the rules would satisfy them: they object, I believe, to Government superintendence.

3832. During your visit to Ireland, were you made aware of any cases of proselytism?

No, I was not; but from what I have heard of the opinions of persons favourable to the system, they admit that, as it now exists, the Roman Catholic priest has the opportunity of tampering with the religion of a Protestant child attending his school, if he pleases. I do not say that it is done, but I say it is admitted that he has the opportunity.

3833. Earl of *Wicklow*.] Do you mean if he acts according to the rules of the Board?

Not according to the rules. I have invariably said, with reference to the rules of the Board, that I wish to deal with their practical effects, and that I do not pretend to argue about them, they are so complex, and, in some instances, so subtle: the effects must be dealt with, and not the mere theory, if you want to settle this question, and to restore harmony.

3834. Earl of *Desart*.] Would not the practical adoption of your suggestion excite at once a violent opposition on the part of the Roman Catholic priests?

I do not apprehend that it would. I cannot conceive that, because the Church Education Society were enabled to place its schools under the Board, the Roman Catholic priests who are now conneted with the national system would immediately rise up in arms against it.

3835. Do not you think that a Roman Catholic priest would establish a conscientious objection against any child being compelled, by attending a school in which he might have certain advantages, to listen to the reading of the Scriptures?

I dare say he would; but it is a question for the Roman Catholic parent, not the Roman Catholic priest. I consider that I am advocating the cause of the Roman Catholic parent quite as much as of the Protestant clergy.

3836. Do you think that if violent opposition on the part of the priests were excited, they would, to a certain extent, influence the Roman Catholic parents?

I think they would at times; but I have already stated what the result is. The priest clears the schools for a time, but the children all come back. But if these schools were under the patronage of the Government, then I apprehend the power of the priest of clearing the schools would be exceedingly diminished. Under the present system, the Church Education schools being under the ban of the Government, the parents have not that power which they ought to have over their children.

3837. Is not the effect which you ascribe to the favouritism of the Government, rather produced by inefficient inspection?

I should say not. What I conceive constitutes the favouritism of the Government, as it affects the Roman Catholic population, is this: that such rules are established as enable the great majority of the Roman Catholic priesthood to connect their schools with the Board, whilst the same rules prevent the great majority of the Protestant clergy from so doing; and, therefore, I say never mind what the rules are; producing great evil, they ought to be modified.

Another point which I would mention is, that I think the Board ought to be so constituted as to enjoy the confidence of all parties, and that the rules on all these disputed points should be laid down by law, and should not be subject to the changes of the Board. Sufficient experience has been had by this time to enable the rules to be definitely constructed, without fear of the necessity of subsequent alteration. If the Board were deprived of its legislative functions, there would necessarily be much more of harmony amongst its members, when they had only

to

to superintend the execution of rules for which they themselves are not responsible; I think this is an all-important point.

3838. Earl of *Wicklow.*] Then you would not give permission to the Board to make at any future time, in consequence of any immediate necessity that might arise at the time, any alterations whatever in the rules?

I would not give them legislative power; I should say, "These are the rules, and you have only to administer them."

3839. Earl of *Harrowby.*] You would make the Board a purely administrative body?

I would; I am sure that many friends of the national system would be very glad to see that done.

3840. Viscount *Hutchinson.*] When you say that the Board should be purely administrative, do you mean that you would withdraw from the Board the power of sanctioning books for secular instruction?

No; of course they must have a certain discretion. When the judges of the land administer the law, they must administer it according to what they believe to be the intention. There must always be a discretion in the Board; but I think there is a vast difference between administrative and legislative functions, and I would deprive them of the legislative, and give them only the administrative.

3841. Earl of *Desart.*] What rule would you adopt respecting the exclusion of books; would you leave it in the power of the Board?

I think I should, within limits.

3842. Has it ever occurred to you that it is a reasonable demand to ask for unanimity in the Board previously to the exclusion of any admitted book, as well as in the first admission of a book?

No; I have not directed my mind much to thinking upon that question, whether there ought to be unanimity or not; I have looked upon it as a great practical question with reference to a system which has done, and is doing a great deal of mischief; I believe that Ireland is now just taking a new start in the career of prosperity, and that if this matter were settled, and the religious feuds which it stirs up in all parts of Ireland were put an end to, more would be done to secure the tranquillity and promote the happiness of Ireland than almost by any measure which now lies within the power of the Legislature.

3843. Could you offer any suggestion that would guard the system against any serious mutilation being sustained by the withdrawal of books, in consequence of the prevalence of any particular party in the Board?

I would prevent the mutilation of the system if I possibly could; you may say, Here is a certain list of books, and if the Board wish to add to it, or take away from it, there might be some authority independent of the Board for enabling the change to be made within certain limits.

3844. Do you think that there should be some check upon the authority of the Board, so that they might not mutilate the system by withdrawing any book that any party predominating at the time might object to?

I think so; but I think the more you confine the Board to administrative functions, the better chance there will be of harmony prevailing in the country. I believe, if what I hear now proposed were adopted, it would materially improve the character of the existing national schools; and that in the course of a very few years the Douay version of the Scriptures and the Scripture Extracts would be very generally used in the priests' schools: they would be driven by the wishes of the parents into using them, in order to secure the attendance in those schools of the children of parents of their own communion.

The Witness is directed to withdraw.

The Reverend CHARLES KING IRWIN is called in, and examined as follows:

The Rev. C. K. Irwin.

9th May 1854.

3845. *Chairman.*] YOU are, I believe, Rector of Magherafelt, in the county of Derry?
I am.

3846. Lord Bishop of *Ossory.*] Are there many national schools in that part of the country?
A great many.

3847. How many are there in your parish?
There are six in my parish.

3848. Are any of those under your patronage?
None.

3849. What is the extent of the parish?
Probably about 10,000 acres.

3850. Do you know the amount of the population?
I know the population of my own flock; I can scarcely say that I know accurately the numbers of the other denominations. There are 315 Church of England families in the parish, which average four and a half to five souls to a family; the Roman Catholics are, I think, not quite so numerous; the Presbyterians are about the same, or a little more: they are pretty equally divided, I think.

3851. The national schools in your parish are stated at page 133 of the 19th Report; none of them appear to be under the patronage of lay members of the Church?
No, none.

3852. And none of them appear to be vested?
None of them are vested.

3853. Have you access to those non-vested schools to give religious instruction to the children?
I have never made the experiment, and I do not think I should have access to them. I have, of course, the ordinary access of the public to them; but I have never attempted anything further, and I do not think I should have permission.

3854. Are there some children of the Established Church in those schools?
There are.

3855. In what way do you give them religious instruction?
They are entirely dependent for any religious instruction upon the regular catechising in the Church.

3856. Do they attend that?
Yes.

3857. Is that on a week-day?
On Sunday.

3858. They receive no week-day instruction in religion?
Not as far as I am concerned.

3859. Do you find that a satisfactory mode of giving religious instruction to the children?
When I compare it with the mode which I pursue in my own schools, of course I do not.

3860. But it is the best that is attainable in those cases?
It is the best that I conceive to be attainable. I have no reason to suppose that I should be permitted by the patrons to do anything else.

3861. I observe that in all those schools but one there is some united education?
There is.

3862. Is there anything in the circumstances of that school that distinguishes it

it from the others, or is it a mere accident that it contains only members of one communion?

It is a school under the patronage of the priest of the parish, and the teacher there is a Roman Catholic female: none of the other schools are so circumstanced in both of those respects; they are either under Protestant patrons, or the teachers are Protestants.

3863. What difference does that make?

I conceive that where the patron is a Protestant, there is a sort of guarantee to the people of the locality that the Scriptures shall be read, a guarantee which, in fact, is carried out; and I conceive that where the teacher is a Protestant, they individually have confidence in that person, and the Protestants do not object to send their children under those circumstances to the school. The lower orders do not go very minutely into the merits of this very much-disputed question; and where they have anything to give them confidence, where they know as a fact that the Scriptures are read, or where they have reason to believe that the teacher will not tamper with their children, they do not go further, but use their own convenience as to locality, and so on.

3864. It appears that one of those schools, in which there are some children of the Established Church, is under the patronage of the same priest?

It is so; but the teacher of that school is a Protestant of the Church of England; it is, in fact, a Scriptural school under the National Board and under the patronage of the priest. The circumstances are somewhat peculiar, and perhaps they may require explanation: the school was up to a certain period under the management of a Roman Catholic schoolmaster; it is of that class of schools which I am disposed to call hedge schools; it is not in any respect a very regular school; it is held in a cabin, and the teacher pays the rent of it; but it was previously under the management of a Roman Catholic, and then the children were almost exclusively Roman Catholic. The neighbourhood, however, happens to be a very Protestant one; it is on the immediate boundary of my parish and another parish, and the people of the county insisted that this individual, who now holds it, should be the schoolmaster. The priest did not resist—he did not interfere, in fact; and the consequence is, that the Protestants freely resort to the school.

3865. Earl of *Wicklow.*] Are there many Protestants in the school?

The return gives 11 Church of England, 18 Roman Catholics, 13 Presbyterians, and three other Protestant Dissenters; that is the return of the Board. I have a return of my own, which I can read if your Lordships wish.

3866. Does it differ from that of the Board?

Not materially.

3867. Earl of *Desart.*] In the part of Ireland of which you are speaking, is there any distrust on the part of the Roman Catholics of a Protestant patron or a Protestant schoolmaster?

I should say not.

3868. Is there on the part of the Protestants of a Roman Catholic patron?

Decidedly.

3869. Do you consider that that distrust on the part of the Protestants is well founded?

I should not like to entrust my child to the education of a Romish schoolmaster, or to the education of a person much under the control of a Romish priest. I think it is well founded.

3870. Should you be apprehensive of his not strictly conforming his education to the rules of the Board?

I should object to an education which was not Scriptural; and if he conformed strictly to the rules of the Board, it could not be Scriptural.

3871. If he conformed to the rules of the Board, he might read the Scriptures, provided that a placard, with the words "religious instruction" upon it, was kept up in the school during the time?

He might; but if he was a Roman Catholic patron, he would not.

3872. Supposing it was a Roman Catholic schoolmaster under a Protestant patron, do you think the Protestants would send their children to the school?

The Rev. C. K. Irwin.

9th May 1854.

I have already answered that question. In that case, the Protestants would probably send their children to the school.

3873. Then the distrust is more of the Roman Catholic patron than of the Roman Catholic schoolmaster?
The one qualifies the other to some extent.

3874. Lord Bishop of *Ossory.*] In the case you have mentioned in your own parish, the patron continuing a Roman Catholic, he consented to employ a Protestant schoolmaster?
Yes; and of course that gave a degree of confidence to the Protestant people.

3875. Suppose the case of a Protestant patron employing a Roman Catholic schoolmaster?
Still it would in some degree qualify the power of the schoolmaster, that the school was under the superintendence of a Protestant patron; and the country people would, I think, feel a degree of confidence under such circumstances.

3876. They would not be apprehensive of the Roman Catholic master on his own responsibility venturing to violate the rules of the Board, contrary to the wishes of the Protestant patron?
I think they would not.

3877. Earl of *Wicklow.*] Does the Roman Catholic clergyman, who is the patron of the Scriptural school to which you have alluded, attend pretty regularly there himself to superintend it?
No, not at all.

3878. Then he is only nominally the patron?
I think so.

3879. Did you ever visit that school yourself, knowing it to be a Scriptural school?
In the proper signification of visiting it, I have not; but I have visited it, and am very well acquainted with the man. I visit him pastorally, and I have occasionally called at his school.

3880. But knowing that there are many of your flock in the school, and knowing that it is what you describe as a Scriptural school, what objection have you to attend there, to see that the Scriptural education is properly attended to?
Your Lordship's question goes into my objections to the national system as a whole.

3881. Is it solely because it is under the National Board that you object to it, and not on account of any proceedings carried on in that school?
I object to the theory of the National Board, because it requires that the Scriptures should be forbidden to those children whose parents object; and it requires that a board shall be hung up when the Scriptures are read.

3882. Earl of *Desart.*] Are you aware that there is no rule which requires the reading of the Scriptures to be forbidden by the patron, and that the rule only requires the patron not to compel the attendance of the child at the reading of the Scriptures?
I am aware of the rule which enables, without commanding, the Scriptures to be read; but I object to the rule requiring that a board should be hung up, notifying to all who object, that they may now withdraw, and consequently I do not identify myself with that system. I object to that restriction upon myself as the patron of the school.

3883. The restriction upon yourself is, that you must not compel a child to attend at the reading of the Scriptures, if his parents object to it?
The restriction upon myself is, that I must exercise the office of a policeman under the priest, to see that the discipline of the Church of Rome with regard to the absence of children whose parents object to their reading the Scriptures shall be carried out.

3884. Do you conceive yourself to be called upon, as the patron of the school, to compel a child to go out of the school at the time of the Scriptures being read, that would be willing to remain?
I must candidly confess that there has been so much of going backwards and forwards

forwards in the rules of the Board upon this subject, and as to the mode of interpreting their own rules respecting it, that I do not precisely know what would be the duty of the patron in that case.

3885. It appears from the evidence that has been given to the Committee, that the duty of the patron is merely to have a board put up, stating that religious instruction is being given, and not to refuse to permit any child to go out; if such be the rule, would that satisfy you?
No.

3886. Earl of *Fingall.*] In the school to which you have already alluded, you have stated that the patron is a Roman Catholic priest, and that the schoolmaster is a Protestant; did I rightly understand you to say that there was great confidence between them?
The facts of the case are these: The Protestants, of course, confidently resort to the school, and place their children under the care of a Protestant teacher. The Romanists certainly do resort to the school, as the Return shows, and, as far as I can rely upon the statement of the teacher, they freely read the Bible; none of them withdraw at the hour at which the board is hung up, and they bring their own Testaments in the authorised version to read in the school.

3887. Then in this school there is not that want of confidence which is complained of elsewhere?
I think not. The result of my own impressions is, that where the teacher is a Protestant, the Roman Catholics trust him, and of course the Protestants do.

3888. Lord *Beaumont.*] But you still object to that school?
I object to that school, because, in so far as it is not itself objectionable, it is transgressing the rules of the National Board, as they have been interpreted to me by the Noble Lord.

3889. Earl of *Wicklow.*] Then, in fact, are we to understand that the result at which you have arrived is, that you would not sanction any school where the reading of the Scriptures was not made compulsory?
No; I say that I would not be the patron of any school in which the reading of the Scriptures was not compulsory. But I do not say that I would refuse to identify myself with a system which, although it might give freedom to other persons, left me also free in that particular.

3890. My question does not now refer to the patronage of the schools, but with regard to that superintendence of the schools in your parish which, as a clergyman, you would naturally feel disposed to give; what alteration would you require in the system to induce you to give your support to such a school as that which you have described?
I think I should be rather unwilling to answer that question directly, because it would be seeming to make myself responsible as the suggester of a new system to the Government, and I am not prepared for that. But I have no objection to answer as to what concession on the part of the Government would enable me to avail myself of the National grant. I have no objection to say that some such a principle as that which the Right Reverend Prelate has already put before the public would content me; that is to say, to leave the question of religion perfectly free for the patron to manage as he pleased, and the State to require a certain amount of literary education and contribute to the support of the school on the condition of that being given, and the individual patron of the school to dovetail in religion, or no religion, in whatever manner he thought fit.

3891. Would you, under those circumstances, require that all the children attending the school should be obliged to receive religious instruction during the hours appointed for religious instruction?
Certainly; according to my idea the patrons should be absolute with regard to religion in the school.

3892. And that the children who attend that school, of whatever religion or persuasion they may be, must be compelled to attend the religious instruction given by that patron?
So far as the reading of the Scriptures; I would not ask to compel those who are not of the Church of England to learn the formularies of the Church of England.

The Rev. C. K. Irwin.

9th May 1854.

3893. But you mean that the patron should have the sole power, with regard to the religious instruction given at the separate hour for religious instruction, over all the children in the school?

I think he should; but with great respect I would say they are matters of detail, and I understood the question to apply merely to the general principle.

3894. I want to ascertain to what extent your proposed rule would go, and how it would operate. Would it be a necessary consequence of that rule, that the patron should have the entire command of the religious instruction to be given to all the children during the hours of religious instruction?

I think so; but I have made a restriction with regard to the peculiar tenets of any Church.

3895. Viscount *Clancarty*.] In accordance with what is at present in operation in the Church Education Society?

Yes.

3896. Earl of *Wicklow*.] Supposing a Roman Catholic Priest to be the patron, would you extend to him the same privilege, supposing his school to contain a certain proportion of Church of England and Presbyterian children?

That question would draw me into giving my advice upon the proper mode of the education of the nation, and I would beg leave to decline to give that.

3897. You stated, that you would willingly concur in any system such as that which has been suggested by the Right Reverend Prelate, and the object of my last question was to learn from you what you understand by that suggestion. You have already stated, that in a school under your own patronage, you would require all the children to attend the religious instruction during the hours of religious instruction; would you extend the same principle to a Roman Catholic patron that you would extend to a Church of England patron?

I should say that I would do that. If I were honoured with the task of framing a system of National Education in Ireland, I would not frame it upon such a basis; but that is a very different thing from the question what I would contrive to avail myself of as a concession from the Legislature.

3898. Will you explain what you understand by that system as recommended by the Right Reverend Prelate, which you think would be sufficient to meet your objections as a system of united education, applicable to the whole of Ireland?

I think that if the Government would concern itself merely with the literary part of the task, and leave the religious part of it to each individual patron to manage as he pleased, some understanding might be arrived at that would be satisfactory to all parties.

3899. Lord *Beaumont*.] Would not that have this practical effect, that the Roman Catholic patron, being a priest, would have the power of obliging all children attending his school, even supposing a moiety of them to belong to the Church of England, to attend the particular kind of religious instruction which he chose to give?

I dare say it would; but even if it had, I am taking it for granted that there would be a choice of schools.

3900. Then you would not object to a Roman Catholic patron having that power to oblige all persons voluntarily attending his school to be present while he taught them the Roman Catholic Catechism?

I certainly would object to it; but I would not hinder him from receiving aid from the Government, if they gave me aid on my own terms; I have already stated that I am not offering any suggestion as to a plan of national education in Ireland; I am only stating that if that were done, I could avail myself of it.

3901. *Chairman*.] You are only giving your opinion as to what you could conscientiously accept, and you are not making a suggestion of a plan which you think would enable the Government to carry on a national system of education in Ireland?

I began with begging leave to decline making any suggestions as to any plan of national education, because the Government might at another day turn round upon me, and say, "You expressed yourself satisfied with this." It is a very different thing, I think, to advise what shall be done, and to say, "Here is a thing which you have been doing, and of which I think I can avail myself." I am responsible in the one case, and I am not in the other.

3902. Earl of *Wicklow.*] Have you well considered the practical effect of the alteration in the system to which you have referred, as having been suggested by the Right Reverend Prelate?

I have.

3903. Having fully considered it, do you believe that the practical effect of carrying out the system, as so recommended, would be to lead to a separate education in the country?

I do not, to any greater extent than already prevails.

3904. Lord Bishop of *Ossory.*] Will you give your reasons why you do not think so?

I am as firmly convinced as I can be of any speculative truth, that the Roman Catholic population are disposed to read the Scriptures. I have also a strong opinion that the Roman Catholic priests, as a class, are not persons who, from their previous habits, and their own tastes and inclinations, are well calculated to carry on any system of education, while I venture to flatter myself that the clergy and gentry of the Church of England are; and I am convinced that the schools which they conducted would be better managed, and would command the attendance of the children of the country as a matter of choice, and I do not think that the reading of the Scriptures would prove any impediment.

3905. Have you any facts to justify that opinion with respect to the two parties?

I think I have; I think the facts are patent. The Roman Catholic people have at present a choice of schools; the Church Education Society present them with a choice of schools, and united education exists in the schools of that society to a very great extent. Besides which, the national schools under Protestant patronage exhibit more united education by a great deal than the national schools under Romish patronage.

3906. *Chairman.*] You are of opinion that the suggestion which you have made, if adopted, would have the effect of throwing the education of the labouring classes in Ireland to a great degree into the hands of the Established Church?

No; I do not say that. I stated that I do not believe that the Protestant children would resort to the priest's school if they had the choice; but I have very little doubt that Roman Catholic children would not be deterred by the Scriptural character of the Protestant schools from resorting to them in considerable numbers.

3907. I understood you to say, that if the suggestion to which you have referred were adopted, you are of opinion that the Roman Catholic children would flock to the schools of the Protestant clergymen, whereas the Protestant children would abstain from the schools under the patronage of the Roman Catholic priest?

"Flock" is rather a strong expression. But perhaps the best way to put my answer is this, that as far as the National Board now exhibits united education, I have no doubt that it would exhibit no less of it under the other system.

3908. You are clearly of opinion, that wherever a church school is established, it will practically command the attendance of both Roman Catholic and Protestant children?

I really can scarcely answer that question from any experience I have had; but what I meant to convey was, that it would not certainly necessarily lead to a separation of creeds in the schools.

3909. In giving your reasons why it would not necessarily lead to a separation of creed, you stated that you thought it would command the attendance of Roman Catholic children?

I thought there would be attraction sufficient in the Scripture school to induce Roman Catholics in some measure to attend it, notwithstanding it was a Scripture school.

3910. Viscount *Clancarty.*] Would not the national school of Magherafelt afford some justification of the opinion you have put forward with respect to the greater confidence shown in a system of teaching which includes Scripture

The Rev. C. K. Irwin.

9th May 1854.

teaching than the system of education which is conducted in purely Roman Catholic schools?

Assuredly. In the one case there is no mixture at all; in the other there is.

3911. Earl of *Wicklow.*] When you use the term "religious instruction," do you confine yourself to Scriptural instruction, or do you include all kinds of religious instruction?

I intended Scripture instruction, the instruction contemplated by the questions which have hitherto been asked. There is no church instruction, or any kind of sectarian instruction, given in the schools of the National Board where the Bible is read.

3912. In the Roman Catholic schools you are aware that the religious instruction comprises a vast deal more than reading the Scriptures?

A vast deal less, I think; it comprises the Catechisms only.

3913. It comprises a great many other things than reading the Scriptures?

Yes; omitting the reading of the Scriptures.

3914. Earl of *Carnarvon.*] The motive that would draw children away from the national schools to the Church Education schools, conducted as they are now, would be the hope of gaining a better secular education, would not it?

I am by no means sure that the people are not willing to resort to the Scriptural schools as such.

3915. Can you institute any practical comparison at present between the character of the secular instruction which is given in the Church Education schools and in the National Board rural schools?

I think I am competent to do so; I have had frequent opportunities of doing it. I have been for seven years past a member of the committee of clergy who conduct the annual examination of teachers in the city of Armagh, connected with the Church Education Society; that gives me a tolerable insight into the qualifications of our teachers; and I was also for a great many years an unpaid Inspector of the schools under that society in Armagh diocese, which gives me some idea of the mode in which the teaching is conducted. On the other side, I have within the last three years inspected about 100 national schools.

3916. What is your impression as to the relative efficiency of the two classes of schools?

I think, taking them average for average, I should call our schools rather the better of the two; and when I take into account the great advantages which the national teachers have as compared with ours, I should call ours greatly the better, because the national teachers have such excellent means of training, and such capital books, which they purchase at a very reduced rate, and the purse of the nation at their back, that unless the difference were very decidedly in their favour, I should say that it is in ours.

3917. *Chairman.*] Will you state in what respects you think the superiority exists?

There is greater system and method, and sounder teaching: what is taught, is better taught; and there is a better class of men to teach it.

3918. Earl of *Wicklow.*] Do you confine your observations now to the north of Ireland, in which you reside, or do you extend your observations to all parts of Ireland?

I was never to the south of Dublin in my life.

3919. You know nothing of the working of the system in the south of Ireland, or those parts which are called the Roman Catholic districts of Ireland?

Nothing whatever.

3920. *Chairman.*] In what respects is the education sounder?

I conceive the branches are better taught. If you go into our schools, and examine the children, you will find they know what they profess to know better than you would find they did in the other schools.

3921. Do you think the masters employed in those schools are better than the masters employed under the Board?

They are at least equal to them, taking average for average; and the others, considering the advantages which they possess, ought to be a great deal better.

3922. Lord Bishop of *Ossory.*] Supposing them to be equal, and only equal, do not you think that the patronage would make a very material difference as regards the efficiency of the school?

I do.

3923. Do you think that that is an element of the superiority which you ascribe to the Church Education schools?

Decidedly.

3924. Earl of *Harrowby.*] What is the relative remuneration of the masters under the two systems in general?

The national schoolmasters are far better remunerated than ours are. In the diocese of Armagh we cannot remunerate them at all, unless out of the private purse of the patron. Our society only enables us to give what we call a gratuity, not a salary, to the most deserving teachers, and that never exceeds 5 *l.* a year; generally it is far short of it.

3925. What is practically the income of the masters; within what limits does it range?

It ranges from 12*l.* or less, to 30*l.* or 40*l.*; but these last are very rare cases.

3926. What is the remuneration of the female teachers?

Rather worse; in some instances they are well paid too, but, generally speaking, they receive still less.

3927. *Chairman.*] In your own schools what is the amount which is given?

My schools are very peculiarly circumstanced. My parish is in the property of one of the London companies, and they help us very liberally; my parish schoolmaster is also parish clerk, and I suppose his united emoluments amount to 40*l.* a year, and the schoolmistress's from 30*l.* to 35*l.*

3928. Practically, which class of schoolmasters receive the largest salaries, those of the Church schools, or those of the national schools?

Those of the national schools, undoubtedly.

3929. Lord *Beaumont.*] Combining all they receive from every source, do the schoolmasters under the National Board obtain larger incomes than the schoolmasters under the Church Education Society?

Yes; a second-class schoolmaster under the National Board receives a salary of 19*l.* a year certain from the Board. None of our schoolmasters have any such certain salary, unless under the rare circumstance of their being under some liberal landlord, or some liberal clergyman.

3930. The Committee wish to know practically, taking the Church Education schools and the national schools with which you are acquainted, what is the proportionate amount of income received from all sources by the masters?

In the national schools which I have visited the almost universal report of the teachers, though they were not very willing to tell me all I wished to know, was, that the children's pence amounted to about 5*l.* a year. Some of them had a house, and some had not, and according to their classification under the Board, was their salary from the Board.

3931. There being no local support?

In scarcely any instance did I find any local support, except a few schools on the estate of the Earl of Castle Stuart, and one or two other proprietors.

3932. What is the case with respect to the Church schools?

The circumstances of the Church schools vary very much. The parochial school of a parish may be worth, without the clerkship, from 5 *l.* to 10 *l.* a year; if the clerkship be united to it, that is probably 10*l.* more.

3933. Earl of *Harrowby.*] What would the children's pence amount to?

I suppose that they are pretty much the same in all cases; perhaps 5*l.* or 6*l.* a year; local circumstances may make some little difference.

3934. Lord Bishop of *Ossory.*] With respect to the amount of the emoluments derived from the children, is not there this difference between those classes of schools, that while all are obliged to pay according to their means, or what are supposed to be their means, in the national schools, no child is

The Rev. C. K. Irwin.

9th May 1854.

to be excluded for the want of payment in the Church Education Society's schools?

That is the rule of the Church Education Society, that no child shall be excluded for want of payment.

3935. Earl of *Harrowby.*] Practically, is payment received and expected from all?

No.

3936. Then there is not the same amount of receipt from the children in the Church Education schools as there is in the national schools?

I should suppose there is not; I should think there is rather less; we do not exclude any from their inability to pay, and generally many are unable to pay. I cannot tell how the masters under the National Board regulate that question, but I do not think there is any such rule as we have.

3937. *Chairman.*] Are the Committee to understand it to be your opinion, that in those schools with which you are acquainted the salaries of the schoolmasters under the National Board are greater than those of the masters in the Church Education schools?

Certainly.

3938. Earl of *Wicklow.*] Have you many Roman Catholic children attending your school?

I have three schools in the parish; I was very much vexed to find this morning that I could not lay my hand upon the return of one of them; it is, however, a very small school, and is of less importance. In my male parochial school there are 40 Church children, 13 Roman Catholics, and six Protestant Dissenters. In my female school, 31 Church children, 14 Roman Catholics, and 11 Protestant Dissenters.

3939. How far from that school is the nearest national school?

From 300 to 400 yards.

3940. Earl of *Harrowby.*] Have you had reason to apprehend proselytism in the case of Protestant children within your own parish frequenting the national schools?

No; the locality is almost a sufficient protection from that.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 11° *Maii* 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Earl of Harrowby.	Lord Fingall.
Viscount Hutchinson.	

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Rev. C. K. Irwin.

11th May 1854.

The Reverend CHARLES KING IRWIN is again called in, and further examined as follows:

3941. *Chairman.*] HAVE you any remarks to make upon the evidence you gave on the former day?

A noble Lord dwelt at some length upon a comparison between the incomes of our schoolmasters and those of the National Board. I consider that I underrated the income of the National Board's schoolmasters, and overrated that of ours. In point of fact, I ought to have declined to answer the question at all as regards our schoolmasters, because their incomes are so entirely voluntary, and so completely dependent upon annual subscriptions, that it would be impossible to arrive at any fair average of them; and I forgot my possession of an important little document which shows their extreme poverty; I also forgot my possession in the Blue Book of a return which would have enabled me to give a more accurate idea of the incomes of the national schoolmasters. In the 14th page of the first volume of the 19th Report, Appendix (A.), you have the salaries and gratuities to the teachers and paid monitors: I only drew the attention of the Committee to the income of the teachers of the second class, 19 *l.*; now I find the first class of male teachers get from 36 *l.* to 25 *l.*, and the females 25 *l.* to 22 *l.*; the second class of male teachers get from 22 *l.* to 20 *l.*; and the third class get from 18 *l.* to 15 *l.*; and there is a fourth class, called probationary teachers, who get 11 *l.* Besides these, there are the monitors in schools of a certain classification who receive for the first year 4 *l.*, and they rise for four years until they get 8 *l.*; and, as far as my experience goes, those monitors were generally either the brothers or the sons, or in some way connected with the schoolmasters. Now the point I wish to correct is, that your Lordships may bear in mind that the lowest rate of payment of a national schoolmaster is 11 *l.* whilst he is probationary. And I have here a little printed collecting card of the Church Education Society for Ireland, which states a well-ascertained fact, that there were 500 of our teachers who could not reckon on 10 *l.* per annum; and in consequence of this, an association of ladies in Dublin has been formed for collecting sixpenny subscriptions in augmentation of their incomes. I have thought it right to give that more accurate information than my memory enabled me to give the other day. The Earl of Wicklow asked me, did I not plainly see that the principle which had been thrown out as a hint by the Bishop of Ossory would lead to separate education. I omitted to say, what I might have said, that the existing facts of the case exhibit separate education to fully as great a degree as could possibly result from that change; and, in my belief, to a much greater degree.

The Rev. C. K. Irwin.

11th May 1854.

3942. Earl of *Wicklow.*] As you have stated that, practically, there is more separation now in the present system of national education than there would be under the system which you have recommended, will you state to what you refer when you say that there is so much separation at present?

My inspection of the schools which I have myself visited, and my careful examination of the tabular returns furnished upon the Earl of Eglintoun's motion, have led me to the conviction, that the education is for all practical purposes completely separate at present, both in the Protestant schools and in the Roman Catholic schools. The Roman Catholic schools have scarcely any mixture of Protestants; the majority of them none at all. The only appreciable mixture to be found is in the case of Protestant schools. In my answer the other day, I gave it as my opinion that that mixture would continue.

3943. Although there may be such a variety as you allude to, are not the rules and regulations of the Board, with regard to united education and with regard to religious education, the same in the one case as in the other?

I am not aware that there is any difference in the rules of the Board as applied to one school and to another; but I understood the question to have reference to practical results.

3944. But would it not be necessary that very considerable alterations in the rules and regulations of the Board must take place, if the system you have referred to, as being recommended by the Right Reverend Prelate were adopted?

I think, if the details were gone into, they might require some alteration. On the first blush of the thing, it strikes me that the main alteration that would be required would be the removal of the board which is hung up during the hours of separate religious instruction. I think that would nearly cover all the practical alteration that would be necessary.

3945. If the removal of that board were to take place, would not that make such an alteration of the system, as that secular and religious education might be mixed up together, instead of separate hours being required for each?

It would give the power of doing so; but talking of practical results, I do not think any inconvenience would arise that does not now exist.

3946. If it gave the power to do so, would it not make a material alteration in the system of national education as now established under the Board?

The object of this Committee, as I understand, is to ascertain how far the system can be made more acceptable to those who are now unable to avail themselves of it. If the system is not to be altered at all, it must of course remain as it is, and your Lordships' labours must be abortive. There *must* be an alteration if there is to be a compromise.

3947. You have stated, that the alteration to which you have alluded could take place without causing more separate education under the Board than takes place at present. As whatever takes place at present must be carried on under the established regulations of the Board, would it not require that those regulations should be altered in order to carry the plan you recommend into effect?

I am very reluctant to impute motives, or to make statements, which I cannot from my own knowledge substantiate. But there is one thing which is perfectly clear to my mind, that with regard to those Protestant schools, those Presbyterian schools, in which the Scriptures are read, either there must be at present a complete evasion of the rules of the Board, or it is demonstrable that the Roman Catholics have no objection whatever to reading the Scriptures; because in scarcely any instance did I find the master admitting to me that any child withdrew when the board was up.

3948. Are the Committee to understand from your answer, that in those cases liberty was not given to any child to withdraw if he pleased?

I feel a difficulty in answering that question, because I do not like to state what I cannot prove; but my impression is, that the Presbyterian ministers and masters manage their schools just as they please, in total disregard of theoretic rules.

3949. Is there not a great difference, in your opinion, between Roman Catholic children remaining voluntarily whilst the Scriptures are read, and their being compelled by any rule or regulation of the patron of the school to remain?

No

The Rev. C. K. Irwin.

11th May 1854.

No doubt there is. But the point being that many Protestant patrons of schools cannot acquiesce in any regulation which will oblige them to maintain the discipline of the priest, and the object, as I understand it, of Parliament being to ascertain whether any arrangement can be made to meet their objections, you must, under such circumstances, make a choice of difficulties. I conceive, that if the plan which we are now discussing were carried out, no practical inconvenience would arise, because I conclude that the different parties would have equal facilities of establishing schools, even next door to each other, if necessary.

3950. Do not you think that the Roman Catholic parent or priest would make a great difference between the attendance of the children in the school voluntarily while the Scriptures are read, and such an alteration of the rule of the Board as to enable the patron to require, that if they attend the school at all, they must attend the reading of the Scriptures?

By the proposed alteration of the rules of the Board it is not contemplated that Scriptural education should be universally compulsory. The alteration, as I have endeavoured to explain, would be, that the education, so far as the State is concerned, should be simply secular, and that the religious element should be an open question to each individual patron. The parents alluded to, I am convinced, have no opinion of their own upon the subject; they do as the priest bids them.

3951. But you consider that every individual patron should have the right, if he pleased, of requiring the attendance of the Roman Catholic children, as well as of the Protestants, at the reading of the Scriptures?

Of all who attended the school.

3952. Then, as far as that right was exercised, it would be compulsory upon all those children who attended the school to attend the reading of the Scriptures?

Precisely; but the child who objected would not be debarred from secular education, about which alone I am supposing the State to concern itself, because he would go to the school next door.

3953. When we speak of schools of this kind, must we not contemplate the possibility of there being but one school in the neighbourhood?

I cannot contemplate that possibility.

3954. But you will admit that it may happen?

If it does so, it is through the wilful defect of the priest, or of that part of the population who may object to the existing school.

3955. Do you contemplate, then, that the National Board should make grants to two schools in the same neighbourhood, in order that the patrons of different religious persuasions may carry out their own views and feelings in those schools?

They do it at present.

3956. Would it not necessarily follow that that course must be adopted in every locality, or else, in localities where there is but one school, there must either be compulsion exercised upon the children of one religious persuasion, or no education at all afforded to them?

Of course if the Board chose to have only one school in a locality, and that school was under a patron of one particular persuasion, that patron having the power which I have supposed him to possess, what your Lordship contemplates must ensue. But I cannot imagine that.

3957. Do you not believe that, under the regulations established and sanctioned by Parliament, it is contemplated that two schools may not be necessary, but that one may be sufficient for the children of all religious persuasions?

I am at a loss to answer that question. I do not know what Parliament contemplated; but I know that practically it is not the case; and I know that if it were carried out, it would lead to what I consider to be even still greater tyranny over our consciences than is now exercised, and would constitute a still stronger claim upon the Legislature for redress and alteration.

3958. *Chairman.*] Have you practically found that, generally speaking, there

The Rev. C. K. Irwin.

11th May 1854.

are two schools close to each other in a district where the population is so small as to be barely sufficient to feed one?

I have no experience of districts where the population is small; but it is the practice of the Board in those districts with which I am conversant to multiply schools in a most extraordinary manner; and the only apparent motive that I could detect was to give facilities to patrons of different religions; not always that indeed, but frequently.

3959. I infer from your answer, that in some instances grants have been made to two or three national schools in the same district so close to each other that one was obviously sufficient?

For the population I should think that one would be sufficient; that is a question that I scarcely feel myself prepared to answer; but more than once the teacher of one national school has brought me to his door, and pointed out to me, at an interval of a field or two, another national school. In the village of Magherafelt, the principal village in my parish, there are three national schools within the confines of the village, besides one within half a mile of it.

3960. Earl of *Wicklow.*] You state that in the village of Magherafelt there are three national schools; what is the population of the village of Magherafelt itself?

I dare say there may be from 1,000 to 1,500 souls in the village of Magherafelt; and there are three national schools in the village; and there is one, the Drumrany school, within half a mile of it.

3961. Lord *Beaumont.*] Who are the patrons of those schools?

The Presbyterian minister is the patron of two of them, the male and female schools; the priest is the patron of the other, and also of Drumrany school.

3962. Earl of *Desart.*] Are those schools frequented by children of different religious denominations?

No; the Presbyterian schools are frequented by children of different religious denominations; but the priest's school is an unmixed Roman Catholic school. The Protestant schools are mixed schools, and the Roman Catholic school is an unmixed school.

3963. What do you conceive is the object of having three schools in one village, supposing that a sectarian system of education is not carried on in the separate schools?

I should not like to answer as to what might be the object of the Commissioners of National Education; I only know that when the Presbyterian schools were about to be established, which are within a very moderate distance of my own school, nearer to it than the priest's school is, the Local Inspector of the Board wrote to me to notify the fact, and to inquire whether I had any objection. It was several years ago. I have not a copy of my reply, but it was to this purport, that I did not feel myself at liberty to offer any objection in a matter upon which I was, on principle, so totally at variance with the Board; but that I would take the liberty of pointing out to them that there was already one national school and two scriptural schools in the town: notwithstanding, the other was established.

3964. Should you not conclude that the object of the application for that school must have been that the patron might be able to carry on a system of education more according to his principles?

If the Presbyterian minister had the power of doing that, there must be, I conclude, some evasion of the rules of the Board.

3965. Earl of *Fingall.*] Supposing the rule requiring a tablet or board to be put up at the time of religious instruction to be done away, would not the effect of that be to enable the patron to introduce religious instruction during the time of secular instruction?

Certainly; it would leave the patron perfectly at liberty to deal with the matter of religious instruction as he pleased.

3966. Do you consider that it would be advisable that during the time of secular instruction religious instruction should be mixed with it?

Practically, I do not understand how it is possible to mix any two kinds of instruction

instruction together, or that the same child can be receiving from one and the same person two branches of knowledge at one and the same moment.

3967. As there would be no fixed hour, as there is at present for religious instruction, would it not be open to the patron to give religious instruction during the time of secular instruction?

With regard to that, common sense is perhaps the best guide; practically, I suppose there is not a school in England or Ireland where anything of the kind is inconveniently done. I object to the fixed hours just on the same ground that I object to the suspended board. I object to both those regulations, because I know them, in point of fact, to be regulations in order to make the Protestant patron a sort of supervisor for carrying out the discipline of the priest.

3968. Earl of *Desart.*] But the Protestant patron is not compelled to act as supervisor for that purpose?

Yes; I say he is. I say, that when I believe that every person in the empire has a right to read the word of God; and when I am myself bound, by my ordination vows, not only not to hinder him, but to encourage him in so doing; if I am compelled to give notice when I am going to use the Bible in my school, with the distinct and avowed object that every person that does not like it may withdraw, I am practically—however it may be disguised by glosses—I am practically acting under the priest, to maintain the priest's discipline. It is only to meet the objections of the priest that the board is hung up; they, the children, do not want to withdraw, and the parents do not want them to withdraw.

3969. But you are aware, that if the child himself be willing to disobey the priest's order, you are not bound to carry out the priest's order against the will of the child?

I do not profess to understand the rules of the National Board. I think it would take a very able lawyer to interpret them. But the Board, I believe, ignores the child altogether, excepting as reporting the will of his parent.

3970. In the evidence that has been given before this Committee, it has been distinctly asserted by two or three witnesses connected with the Board, that the patron is not called upon to compel the retirement of a child against the child's will, but that the child may remain if he pleases?

It may be the case. I recollect that there was a most extraordinary and tortuous discussion as to the grammatical construction of one of the rules of the Board upon that very point, and it was a long time before any distinct declaration could be elicited from the Board as to what it meant—I believe they finally did declare that the rule meant, that the child was not to be compelled to be present, but that it was not to be compelled to withdraw.

3971. Do not you think it is most important that that should be clearly understood by the clergy of the Established Church?

I am sure they do understand it.

3972. Lord Bishop of *Ossory.*] With reference to the questions which have been asked you, founded upon your explanation of your view of the proposed change, I understand you to maintain, that in your view the result of the change you have so spoken of in the system of the Board would lead to no greater extent of separate education in the schools under the Board than exists at present?

That is my opinion.

3973. Perhaps it would be desirable that you should explain the grounds of your opinion distinctly. With respect to the schools now actually under the Board, in what way do you suppose that it would affect the state of united or separate education in them?

I do not think that, with regard to the Presbyterian schools, any change at all would result, because it would be merely relieving those Presbyterian ministers and patrons from a tax upon their consciences which they do not appear to me to feel; and they themselves assert that the modified rules under which they act have been framed in perfect accordance with their own desire; therefore I think that their schools would just go on as they do now. Whether they would more intermix the periods of secular and religious education actually than

The Rev. C. K. Irwin.

11th May 1854.

than they do now, I cannot pretend to say; I do not suppose they would. With regard to the priests' schools, they could not desire them to be more Romish than they are, I think.

3974. Then you do not suppose that they would undergo any change?
I do not see what change they could undergo; I cannot see what change they need undergo.

3975. *Chairman.*] You see no reason for supposing that the Presbyterians would object to the plan you propose?
I cannot imagine they would; I do not see why they should.

3976. Should you consider it a serious disadvantage if they did?
I cannot comprehend the motive upon which they would.

3977. But supposing they did, should you consider it a serious disadvantage to the good working of the national system?
The very worst that could possibly result would be the substituting of us for them; the system would be as strong, I presume, in our adhesion as in theirs; the gain would more than compensate the loss, even numerically.

3978. Lord Bishop of *Ossory.*] Does it not appear to you to be an intelligible distinction to make, to object to the system, and yet not to object to it in a form that would prevent you from acting under it?
Yes, I do object to the system. I am by no means giving my assent to the system, but I think I could act under it.

3979. What effect would such a change have upon any schools not now in connexion with the Board?
My own opinion decidedly is, that a great majority, if not all, the schools, which for convenience sake I may call the Scriptural schools, not connected with the Board, would come under the Board. I think, so far as those schools are connected with the clergy of the Church, I might say, that they would universally come under the Board.

3980. Do you think that, with reference to the extent to which united education is at present carried on in such schools, a positive diminution of it could arise from this change?
I cannot imagine how it possibly could, for this simple reason, that as these schools are now managed, we have united education in them. We could not have greater liberty under the Board than we already have, independent of the Board, and yet it does not interfere with united education.

3981. You said, upon the former day, that generally speaking, in order to have united education in the part of Ireland of which you have been speaking, there must be either a Protestant patron and a Protestant master, or either one or other Protestant?
Yes.

3982. Do you think that, generally speaking, that condition sufficiently secures united education under ordinary circumstances?
It must, in some measure, depend upon the localities; generally, I should say, I think it does; I think the Roman Catholics have no objection to a Protestant school, whether the patron be a Protestant or the master be a Protestant, or both; and, of course, the Protestants have none.

3983. When you speak of the Roman Catholics having no objection in those cases, you mean the parents?
The parents of the children.

3984. On the other hand, I understand you to say, that if both the master and the patron be Roman Catholic, there is very little chance of united education in the school, unless there be some countervailing local circumstances?
Such appears to be the fact.

3985. What do you think may be the countervailing circumstances where united education does exist under such circumstances?
It exists to a very trifling extent; and where it does exist, it results either from there being no choice—circumstances not affording a choice of school, or from the teacher being particularly well qualified to give a mercantile education—

tion—I have found that to operate in several instances. People who wanted their children brought up to trade, because the teacher had a high character in the country for teaching mercantile arithmetic and other such branches, overlooked any conscientious scruples for the sake of the immediate advantage.

3986. Then the efficiency of the teacher in secular education forms a strong inducement to Protestants as well as to Roman Catholics to attend the school?

It does, no doubt, and I must say that in some schools there is great efficiency in that respect; I have seen some of the teachers who were admirably qualified to discharge their duties in that way.

3987. Considering the great advantages that the National Board possesses in the way of having an excellent training school, and examinations of masters to keep up their attainments, and a well constituted system of inspection of schools under the superintendence of the Head Inspectors; how do you account for it that the national schools do not oftener present this attraction to Protestants so as more frequently to exhibit united education?

It appears to me that the teachers either are not capable of availing themselves, or do not avail themselves of those advantages; certainly they do not exhibit results such as the country has a right to expect. The reports of the Inspectors themselves I think confirm that view. I have scarcely ever met any of the teachers that were men who, in my judgment, had the original proper foundation for a schoolmaster; they did not understand method or system in teaching; and their heart was not in the work in the way that it ought to be in order that a schoolmaster may be prepared for his work independently of all training.

3988. Do you say that from your theory of what a schoolmaster ought to be, or from any experience of what schoolmasters of the same rank are found to be?

Both. I must acknowledge that my theory has very seldom been realized in any case.

3989. In what respect are your remarks founded upon experience, as it regards national schoolmasters?

I think they are more deficient than ours in all those respects; in what may be called the *morale* of a schoolmaster, I think they are very inferior to ours.

3990. Do you think that that is the case with respect to the other officers under the Board; do you think there is any want of zeal on the part of the Inspectors?

I have no means of judging.

3991. Do you ascribe anything of the want of efficiency of the schools, as compared with the means which there seem to be to render them efficient to the want of local superintendence?

A great deal is of course due to that: there is no local superintendence—literally none; with the exception of a few rare instances (I am to be understood as speaking of my own experience), I have found, on admission from the master, that the patron never visited the school. Sometimes a master has said that he occasionally visited; but I met with very few cases of that kind, and they were either clergymen of the Church of England, or else they were priests, and the school in the chapel-yard, so that the patron must almost daily pass by it. Generally the confession of the teachers to me was that they received no local superintendence whatever; and I may observe in connexion with that a very curious thing, that without any exception the best national school I ever saw, and the best teacher I ever saw in any school, national or otherwise (save and except with regard to the *morale* that I have spoken of), told me that he had been eight years master of the school, and that his patron had not been in it eight times; and he added, that he was very glad of it.

3992. Who was the patron in that case?

A Presbyterian minister.

3993. You said that in one of the schools under the priest, and in all the schools under the Presbyterian minister in your parish, the Bible was read?

Yes, the Bible or Testament.

The Rev. C. K. Irwin.

11th May 1854.

3994. Do you know whether in those schools under Presbyterian patronage in your parish, the Bible is read by the Roman Catholic children?
Yes, it is.

3995. Did you find that to be the case in other schools under Presbyterian patronage that you visited?
In almost every such instance where I asked the question, "Was the Bible read by all, or did any object?" the answer was, "None object."

3996. Have you any reason to think that that arose from the fact that it was known that the rule of the school was that the Bible should be read, and that none went there except those who were prepared to submit to that rule?
I must say I had some suspicion that that was the rule of the school, and that it was very little matter whether they objected or not; but I cannot state that as a fact.

3997. Lord *Beaumont.*] In cases where the Bible is read, for what length of time in the day, and to what extent is the Bible read?
I do not think I recollect a single exception to its being from two to three o'clock, or perhaps from half-past two to three every day, and the whole of Saturday till one o'clock, Saturday being a half holiday; but the difference was that on Saturdays they also taught Catechisms.

3998. That is to say, the Bible was read for half an hour upon each day?
From an hour to half an hour.

3999. Was it read consecutively, or in what way; was it read by the master?
No; the Scriptural class, as it was called, was formed, and that Scriptural class was under Scriptural instruction during that hour or half hour, as the case might be.

4000. Was it explanation of the Bible, or reading of the Bible, simply as a reading book?
Your Lordships will understand that, not being an authorized Inspector of the schools, I was under some difficulty. I could not push my inquiries any further than I thought they would be disposed to answer them. But I have in some instances been present. I have happened to be at the school at the time, and I have heard the Scripture class examined, and it was pretty much like any other Scripture class in a school, except that it was not generally very well done.

4001. That is to say, the children were examined with regard to what they read in the Bible?
Yes; they read a verse round, or sentence round, and obvious questions that arose out of it were asked, according to the talent of the master, and generally that was a very small measure indeed.

4002. It was therefore rather instruction in the Bible history, and in the meaning of the Bible, than merely reading the Bible as a reading book?
Yes; that was the kind of instruction.

4003. Earl of *Wicklow.*] Have you ever been in one of those Presbyterian schools on a Saturday?
No, never.

4004. You are not able to say whether, when the Catechism was taught on Saturday, the Roman Catholic children were then advised to withdraw, or whether they did, in fact, withdraw?
No; but I asked the question, and the answers led me to the conclusion that they did not attend on Saturdays.

4005. Lord *Beaumont.*] Do you think it advisable that the Bible should be explained, and the meaning of it taught to the children by the schoolmasters whom you have described?
The schoolmasters whom I have described, if I could remedy the deficiency, should not be schoolmasters at all; but I would rather that the Bible should be used in school, even by such men, than that it should be excluded.

4006. But do not you think it very possible that the explanation given of the Bible by the schoolmaster you have described would very often clash with the explanation

explanation given of it by the clergyman or priest of the one or the other Church?

I should not expect any explanation of it by the priest.

4007. Of course, every priest does explain the Bible?

No; I do not think he does.

4008. He explains it from the pulpit?

I do not think so. I beg your Lordship's pardon—I mean, I protest against being supposed to admit the fact.

4009. In using the word "priest," I do not mean a priest of any particular communion, but I mean a clergyman. Do not you imagine that it may very often happen that the schoolmasters, being so ignorant as you describe them, may give such an explanation of the meaning and bearing of the Scriptures as would not quite tally with that given by the clergy?

My impression is, that they go very little into it, and that the practical results of the teaching are so very small, beyond what the children acquire by reading, that it is not a very important matter. I should not anticipate any harm from the instruction that they give.

4010. Who do you think are the proper persons to explain the Bible to the laity?

The clergy.

4011. And you think it necessary that the Bible should be explained to the laity in the schools?

I think that the children of the laity should be habituated to read the Scriptures in the schools.

4012. Do you think that they ought to be taught by the persons who, you say, are the most proper persons to teach the Bible, or by persons of an inferior class in that respect, according to your description of the qualifications of the schoolmasters?

I do not think there is any opposition between the two. The discipline of the Church points out the mode and time and place for the clergyman to give instruction to his flock. The schoolmaster is only auxiliary to that. I adopt the opinion which has been expressed so eloquently and so frequently, even by Her Majesty's Ministers, Lord John Russell and others, that in England they conceive it would be extremely improper and wrong to separate religion from education. What is right in England must be right in Ireland too, for this is not a question of expediency, but of principle.

4013. My question is, by whom you think that religious instruction ought to be given in the schools; whether you think the clergy should give the religious instruction in the schools, or whether it should be confined to the schoolmaster?

Certainly it should not be confined to the schoolmaster, but I do not see why he should not break the ground for the clergyman.

4014. You think it is part of the duty of the clergy to attend the schools, and to give religious instruction there?

I will not take upon me to pronounce upon the question, whether it is their duty to attend at the schools for that purpose. It is their duty to superintend the school, and to see how the thing is going on; but I think they are at liberty to choose their own times and places for their special instruction.

4015. Would you leave it to the discretion of the schoolmaster to determine at what time he shall give this instruction, and the nature of the instruction which he shall give?

Certainly not.

4016. Under whom, then, would you place the management of that portion of the education?

I would place the whole management of the school as to every portion of the education, if I had my will, under the clergyman; at any rate under his superintendence.

4017. Earl of *Fingall.*] Under what clergyman?

If your Lordship wishes me to frame a system of education, I should have no difficulty in doing so.

The Rev. C. K. Irwin.

11th May 1854.

4018. Practically speaking, do you believe it possible that one clergyman would give up the religious instruction of his flock to another?

No, I do not; I conclude that the practical superintendence of the school would belong to the patron, and that the different clergy would have different schools of their own.

4019. Earl of *Wicklow.*] Does not that come to a separate system of education?

No, not at all; I do not think so. As I said before, I do not fear at all that there would be any risk of the existing amount of united education in the schools now conducted by us being interrupted.

4020. *Chairman.*] Have you ever framed to yourself, in theory, a perfectly satisfactory system of national education for Ireland?

My theory, if I must give my theory, is this:—Being a clergyman of the National Church, I cannot imagine any proper system of national education which is not in accordance with the national religion. I should say that the milk for babes should be of the kind that would most easily assimilate with the strong meat which the State provides for men.

4021. Then what you would wish to see would be, that the whole of the national education should be conducted by the clergy of the Established Church?

I would wish to see that as a Utopian idea; but I quite admit that it is not practicable.

4022. What are the practical reasons which make you admit that it would not be possible to carry out your own system?

The spirit of the times and the cause of legislation have, I fear, so widely departed from that principle, that I think it would be impossible to return to it.

4023. Earl of *Wicklow.*] You would like to bring it as near to that as you could?

I would; but I am not that unpractical sort of person that I would not work with a system so far as I conscientiously could, because it did not fully come up to the standard of my requirements.

4024. Earl of *Desart.*] Under the present system, do not you think that if, according to the recommendation which you gave, the time-table were withdrawn, which is the only guarantee against the children being unawares drawn in to listen to religious instruction of which the parents disapprove, it would raise a strong opposition, and to a certain extent a reasonable opposition, on the part of the Roman Catholic clergy, with reference to Protestant schools; and on the part of Protestants, with reference to Roman Catholic schools?

I believe that the Protestants would be prepared to acquiesce in that arrangement. As to the Roman Catholic clergy, I must candidly say, that if your Lordships will not admit of any regulation which does not satisfy them, the case is hopeless.

4025. With reference to the Protestants, would not a Protestant object to the possibility of his child being unawares drawn to listen to the teaching of the Roman Catholic Catechism?

No; I think the Protestants would see how the thing would work. They would say, "Having schools of our own, we will take care that our children shall not resort to the Roman Catholic schools."

4026. Then, in fact, it would practically be a separate system of education?

I have endeavoured to impress upon the Committee that I do not think there is any reasonable or appreciable mixture of Protestants in the Roman Catholic schools at present; I do not think that it could well become less than it is at present; and I am convinced that the mixture of Roman Catholics in Protestant schools now existing would not become less.

4027. It would have the effect of excluding altogether the Protestants from the Roman Catholic schools?

Yes; there would be that practical evil, if an evil it be; but they already practically exclude themselves from Roman Catholic schools, except where the circumstances are such as to drive them there.

4028. *Chairman.*]

4028. *Chairman.*] Do I rightly understand you to say, that you think that the result of your plan would be, that the number of Roman Catholic children in Protestant schools would be increased?

I am not prepared to say that, but I do not think it would be diminished.

4029. Lord Bishop of *Ossory.*] With reference to what was said about the time-table containing a column for religious education, as affording one important security against children being drawn into attendance upon religious education of which their parents disapprove, do not you think that if that time-table were removed, and if, in consequence of that, a child attending the school were led one day to attend religious instruction from which his parent would have withdrawn him, the result would be that from that time it would be well known that religious education was part of the business of the school?

Of course it would. And I will go further, and remark that there is an important difference between school religious education in a Protestant and in a Romish sense. In the Romish sense it is only special; it is only formulistic; because the Roman Catholic clergy do not wish the Bible to be read; they do not wish to have it read in the schools; consequently a Protestant child would at once know that he was witnessing and receiving special instruction in the doctrines of popery. Whereas in the Protestant schools, religious instruction is not special instruction, but simply Bible instruction.

4030. *Chairman.*] Do you think that the objection of the Roman Catholic priesthood is entirely to the Scriptures being read in the school, or that they are apprehensive of danger from the Scriptures being read in the school under the direction of a Protestant schoolmaster and a Protestant patron?

I should say that it is to the reading of the Scriptures at all. They may base it upon what ground they please, but it is the reading of the book itself that they object to.

4031. You think that their objection to the reading of the Scriptures in the school would still exist if it were under the superintendence of a Roman Catholic schoolmaster and a Roman Catholic patron?

They do not read them in such schools.

4032. Earl of *Wicklow.*] Do you think that they have the same objection to the reading of the Douay Bible as of the authorized version?

I am convinced that the priests have. They object to reading any version of the Bible.

4033. Lord *Ardrossan.*] Do you think that if separate grants were made to the Church Education schools, and the national system were left otherwise precisely as it is, the Roman Catholics would be satisfied?

I really cannot answer that question; I do not know whether they would or not.

4034. Do you not think that they would require that grants should be made to separate schools of theirs?

I think it most probable that they would; if they thought it would better their position, of course they would.

4035. *Chairman.*] What would be your opinion of such grants being made?

I should say that separate grants would be such a total subversion of the whole theory upon which it has been professed that national education should be founded, that I feel that it would not be wise to contemplate such a change.

4036. You stated that you did not apprehend that the Presbyterians would object to the change you propose, and that if they did so, the worst evil that could occur would be the substitution of those belonging to the Church of England for the Presbyterians under the grant?

Yes, that is the worst that could possibly arise, supposing their objection to be so strong as to lead them to withdraw, which I cannot anticipate.

4037. Then, with respect to the Roman Catholics, you are of opinion that, supposing separate grants were given to them (which it is your opinion ought not to be given), they would not object to the change?

I do not wish to say anything needlessly offensive; but the fact of the matter is, that the unreasonableness of popery so far surpasses all possible calculation, that I cannot attempt to answer the question.

The Rev. C. K. Irwin.

11th May 1854.

4038. Supposing the unreasonableness of the Roman Catholics were to go to the extent of objecting to your having separate grants, that were not given to them, the worst evil that could then occur would be the substitution of those belonging to the Established Church of Ireland for those belonging to the Roman Catholic religion in Ireland?

It strikes me that we need scarcely enter into this question; because I am perfectly certain that the Government would not do anything that would so offend the Roman Catholic party in Ireland as to refuse them.

4039. Admitting those two suppositions, that the Presbyterians objected to the change, and that the Roman Catholics objected to the change, you would arrive at the result which you think is desirable, but which you admit is contrary to the spirit of the times and to all recent legislation; namely, that Government assistance would only be given to the Established Church of Ireland?

Practically that would be the result, but not exactly as your Lordship states it. The money would then be given to the Established Church, if they were the only persons that were willing to take it; but it does not follow that the system would therefore be one that the Established Church would be content with. The system we have been discussing is not a system that I think would content the Church.

4040. Then, under the hypothesis, the system proposed would be met with objection from the Presbyterians and from the Roman Catholics, and would only be acquiesced in by, but would not be satisfactory to, the Established Church of Ireland?

Your Lordship is assuming, but I do not by any means join in the assumption, that the system proposed would meet with such opposition from either of those parties.

4041. Lord *Beaumont.*] Under these circumstances, I understand you to state that the party who would receive grants under this system would not be perfectly satisfied with the system?

I do not think the Church of Ireland would be satisfied with the system. What I mean by "satisfied" is, that it is not a system which, if I had the forming of a system, I would myself form.

4042. What system would satisfy you?

I think I have answered that question already. If, as a Churchman, I was bound to furnish a system to the Government, it would be a Church system.

4043. Wholly a Church system?

Yes; I think the theory of our constitution is this: our nation has united the Church to it. That National Church is a peculiar Church; and it appears to me that theory would require that the national education should be in accordance with the National Church; but I admit the impracticability of it.

4044. By a purely Church system of education do you mean that the Church alone should have the instruction of the whole of the laity?

That is the theory. I would ask, is not that the case in England?

4045. Earl of *Wicklow.*] Would you apply to a Roman Catholic country, such as the South of Ireland, the same principle that you would think applicable to Protestant England?

I do not understand the expression "Roman Catholic country" as applied to any part of the united empire. I am a Briton; I am a native of the united empire.

4046. We are speaking of that portion of the united empire called Ireland?

Then I would deal with the Romish part of Ireland just as I would deal with the Romish part of Lancashire.

4047. Lord *Beaumont.*] Are you not aware that in England the Roman Catholics have a large grant for their schools?

That is an exception to the rule; I may, perhaps, have got out of my depth upon that subject.

4048. Lord Bishop of *Ossory.*] Some questions have been put to you with special reference to the system of separate grants, and you have been asked to give a general opinion as to whether it would be reasonable for the Church Education schools to receive grants upon principles or under rules according to which the

the Roman Catholic schools did not receive grants; is that the system of which you have been talking?

No, certainly not.

4049. By the system which you have been speaking of, do you contemplate any advantage given to any one denomination in Ireland which should not be accorded to all the others?

None. I understood the questions to refer to separate grants. The plan I have been speaking of to-day is that the present national system should be so far modified as that the State would only concern itself with the secular education, and leave the religious education perfectly open to all; that is to say, that supposing the State agreed to give so many hundred thousand pounds in a year to be distributed to every school in which the State should ascertain by inspection that a certain amount of secular progress had been made, that inspection on the part of the State not meddling or concerning itself in the least with what else may have been taught in that school, that appears to me to be perfect impartiality to all parties and all sides, and I cannot conceive why any should object to it.

4050. Viscount *Hutchinson.*] You have stated that if this modification which you propose were made, your opinion is that the clergy of the Established Church in Ireland would avail themselves of the system, and would put their schools under it?

Yes.

4051. But at the same time you are not prepared to pledge the approval of yourself, or of the great body of the clergy of the Established Church, to the principle of the State granting her funds to aid schools, in which schools are taught doctrines which you conceive to be dangerous to the souls of men?

Precisely so.

4052. Therefore your opinion is, that you are not responsible for the granting of the money; that as the money is granted by Parliament, and not by you, you have nothing to say to it?

Precisely.

4053. And inasmuch as your own individual conscience is respected, you are not called upon to consider what the State chooses to do with other portions of its funds for national education in Ireland?

Precisely.

4054. You disclaim for yourself, and for those who think with you, any responsibility respecting, or the expression of any approval of, the granting of aid to Roman Catholic schools?

Precisely. I feel no more bound in conscience to refuse the grant on such terms than to refuse to become chaplain to a union workhouse, because there was a Roman Catholic chaplain appointed in the same house; the cases appear precisely analogous.

4055. Earl of *Wicklow.*] You have stated it to be your opinion that the clergy of the Church of England would generally put their schools in connexion with the Board if such an alteration as you have recommended were made?

I have never spoken to a clergyman upon the subject who did not express that opinion.

4056. Do you not believe that there is a large portion of the clergy who would say that the system sanctioned the teaching of error, and that they would not be parties to any system which sanctioned the teaching of error?

I do not; I have no doubt that some might say such a thing; but I am sure that they are a body of no influence, nor of any numerical amount. There are impracticable men of all creeds.

4057. Lord *Beaumont.*] Many would consent to support a system which they would consider as a system encouraging the teaching of error?

No, I deny that mode of putting the question; many would consent to accept the aid of the Government without meddling with that which belongs to the cognizance of the Government, not to theirs.

The Rev. C. K. Irwin.

11th May 1854.

4058. Of course the union of those schools with the national system would be really and virtually a support to the national system?

It would not be to the national system as existing; it would be to a modified system. But I am proud to hear your Lordship say that it would be a support to the system, for hitherto it has been treated as a matter of perfect indifference whether we joined it or not.

4059. Do not you think that if the clergy of the Established Church joined the system in that way, it would be a support and encouragement to it?

I think that as it is, the system cannot stand at all; I conclude therefore that it would be a support to it.

4060. You think that those persons who think that the system encourages the teaching of errors and doctrine dangerous to the souls of men, still, notwithstanding that, would consent to support it?

I think they would be improving it, and we must take an instalment of good.

4061. Earl of *Wicklow.*] When you say that you would "take an instalment," do you mean that you would regard this as being only a step towards bringing it nearer to that degree of perfection that you would approve of?

Your Lordship must be aware that I can only speak for myself; but I am sure that I should accept of it in perfect good faith.

4062. Lord Bishop of *Ossory.*] Have not the grounds on which the clergy of the Established Church would be able to receive the grants of the Board been distinctly and authoritatively stated on the part of the prelates, and responded to by the general body of the clergy of Ireland?

They have.

4063. Have not they distinctly again and again stated that they did not refuse to receive this aid because they disapproved of the conduct of the State, but because the State required of them as a condition, in order to receive it, that they should do what they thought to be wrong?

They did. There is an address which has been published, commonly known as the Prelates' address, which has very distinctly put forward that view.

4064. Lord *Beaumont.*] They do not think it their business to interfere with the Government making grants of money to certain bodies?

No; it does not appear to be their function.

4065. They would not object to the State granting money to the Roman Catholic body for the purpose of teaching Roman Catholic doctrines in the national schools, any more than they would object to its being granted to Maynooth College?

They have protested against all those things over and over again; but any good that might flow out of the system they would not refuse to receive, merely because it is mixed with evil, when you do not require them to be participators in the evil.

4066. Earl of *Wicklow.*] You recollect the time when the national system of education was first established in Ireland?

Very well.

4067. Do you believe that the opinion of the prelates of the Church of Ireland has been very much modified with regard to their opposition to the system since the time of its first establishment?

I think they were more sanguine at first, because the system was then avowedly an experiment. But the nature of their opposition, and their mode of opposition, has been modified since that system has been confirmed by a charter. It is now a *fait accompli*, and so they intimate that if the Government think fit to offer terms which would respect their conscientious scruples, they would be accepted.

4068. The terms they would now accept are much more liberal in their character than they would have accepted in the first instance?

They were not tried in the first instance.

4069. But you know what was the nature of their opposition in the first instance?

The

The grounds of their opposition were very much the same as those of the opposition to the endowment of Maynooth. They opposed it as a substantive evil. But as it is not to be annulled, they would now extract any good out of it that they can; that is perfectly consistent. They first endeavour that the thing shall not take place, and when it has taken place, they endeavour to modify it.

4070. Earl of *Desart.*] Supposing that these increased powers were given to the patrons of schools, should you not consider it your duty, as a clergyman of the Church of England, to dissuade the children of your flock from attending such a school under Roman Catholic patronage?

Undoubtedly I should.

4071. Viscount *Clancarty.*] Do you consider that such a change in the system as you have spoken of would affect the harmony of the people of Ireland injuriously, or otherwise?

I do not think it would have any effect upon it whatever.

4072. What, in your opinion, would be its probable effect with respect to the promotion and encouragement of the education of the poor?

I think it would give a great impetus to it.

4073. Will you explain in what manner you think that impetus would be given to it?

I think it would place the very best superintendents and patrons of schools in a position of influence and ability to give effect to their own usefulness which they do not now possess, and it might, perhaps, by the rivalry improve the other schools.

4074. Do you think that the reports of the Inspectors to the central body in Dublin upon the state of secular instruction in the schools would have an effect in stimulating the teachers under the different patrons?

I never saw one of these (the Blue Books) books in any of the schools. I do not think the teachers have access to them, or taste to read them, or any capability of putting ideas together upon the subject. They do not take an interest in education as a science.

4075. If the remuneration of the teachers were made in some degree dependent upon the advancement of the pupils, do you think that that would have a very great effect in stimulating their diligence?

Under the existing system, I dare say it would.

4076. Under any system?

I should say so. That is the plan that we pursue in the Church Education Society, where our poverty prevents our giving fixed salaries. We make the gratuities that we give dependent upon the desert of the teacher.

4077. Under the system which you have been proposing, do you consider that the same inspection should apply to all schools under different patrons, or that there should be separate Inspectors for the different denominations of schools?

I have never considered those details, but I should say that the latter mode would be highly objectionable. I should say that a uniform inspection would be much preferable to that.

4078. Viscount *Hutchinson.*] With respect to local support, have you any means of stating what is the amount of local support which is afforded to the national schools as compared with the local support afforded to the schools of the Church Education Society?

I have.

4079. Will you state the result of your examination of that subject?

The Church Education Society is totally dependent upon local support. But I can detect literally no local support for the national schools. The reports of the Board itself acknowledge it; and they endeavour to bolster it up by calling the children's pence local support.

4080. An answer might be made to that observation with respect to Roman Catholic schools, that the great body of Roman Catholics in many parts of Ireland are very poor, and that they have not the means of affording local support which the members of the Church of England generally have, they

The Rev. C. K. Irwin.
11th May 1854.

being in most cases richer people; but in the part of Ireland in which you live there are many Presbyterian schools?
There are.

4081. Some of the Presbyterians are people in easy circumstances?
Very.

4082. Do they afford aid to the schools under the National Board?
No.

4083. Have you had any opportunity of judging, by communication with the respectable Presbyterian laity, their opinion of the course taken by their ministers in putting their schools under the national system by joining the Board?
I have.

4084. Will you state what the result is?
I have scarcely ever found a Presbyterian of the laity that did not object strongly to their ministers having done so; and they have even suggested to myself that the question of controversy respecting national education would have been adjusted long ago if their ministers had continued to oppose the Board.

4085. It has been stated that the dissatisfaction of members of the Established Church in Ireland with respect to the National Board has been almost entirely confined to the clergy, and that the laity as a body would, were it not for the violent opposition of the clergy, be willing to accept the terms which the Board now offers; is that your opinion?
It is not.

4086. Do not you believe, on the contrary, that the feelings and opinions of the great body of the laity of the Established Church in Ireland upon the subject are identical with those of the clergy?
I have no doubt of it.

4087. Is not that fact abundantly testified by the large amount of subscriptions which the Church Education Society receives, considering the circumstances of the country, and the poverty which has prevailed among all ranks in Ireland during the last few years?
I think so.

4088. Can you state in round numbers the annual amount of the subscriptions from Ireland which that Society has received?
£. 40,724 *l.* 0 *s.* 2 *d.* for the year 1852. The report for 1853 is not yet published.

4089. Earl of *Wicklow.*] Do not you believe that a large portion of those subscriptions may arise from a desire to oppose the national system, and that they would probably be very much diminished if the Church Education Society was brought into connexion with the Board, and received grants from the Board?
There is no doubt that the gentry do not give their money for the pleasure of giving it; they give it, I suppose, because it is the only mode of supporting a system which they prefer to the existing one; if that necessity were removed, they probably would not continue to contribute so liberally.

4090. You were asked with respect to the comparative amount of subscriptions to the Church Education schools, and to the national schools; and you stated that the subscriptions to the Church Education Society were very much greater than to the national schools; do not you believe that the difference in that respect would very materially diminish if grants were made to the Church Education schools, which are now shut out from them?
I did not speak of any subscriptions at all to the national schools; I am not aware of any subscriptions to the National Board.

4091. *Chairman.*] You do not mean to state as a fact, broadly, that there are no local contributions to the national schools?
No; there are a few, but I speak of the general fact; there are individual subscriptions, but they are very rare. The Earl of Castlestuart and two or three other gentlemen were the only local contributors that I could discover among all the schools that I inspected.

4092. Is not the question of the character of the education given to the children one in which it is likely that the laity of all denominations should be much influenced by the opinions of their clergymen?
I should

I should say that the laity ought to be and would be likely to be influenced by the opinion of the clergy; at the same time, with respect to the lower order of the laity, it is difficult to work upon them in matters of speculation if self-interest comes in.

4093. Earl of *Fingall.*] Do not you think they are as likely to be influenced by the clergy as the higher order?

I think they are probably more likely to be influenced by the mere wish of the clergy; but as to being influenced by reason, they would be less; they would perhaps be more blindly influenced.

4094. Earl of *Desart.*] Has any instance ever come under your notice of any national school having been established in a sort of rivalry to a Church Education school which existed in the district?

I am at a loss to account for the Presbyterian national school in my own parish, except upon that ground; I think it was less in rivalry to the Roman Catholic one than to my own.

4095. Have you any reason for supposing that the establishment of that school was not in accordance with the wishes generally of the parents in the parish?

No; I think it was in accordance with their wishes, for it is a respectable school; it is attended by rather a better class of children. The teacher professes to teach classics. The school is a very decent structure, very unlike the national schools in general; it was built by the subscriptions of the parents; so that I conclude their wishes were in favour of the establishment of the school. It was by local contributions that the school-house was built.

4096. Have you ever heard of a case in which a national school has been established without a sufficient local contribution manifesting the wishes of the parents, merely at the request of some single individual?

Yes; that is the case with the majority of them; because they do not profess to require any contribution, except in the case of vested schools.

4097. In the case of vested schools do they always require any local contribution?

I believe they do.

4098. According to the rules they do; but have you not known cases where a vested school has been established upon the application of an individual where no local contribution has been made?

None such has fallen under my notice; I do not recollect to have met with any such, as far as information has been given to me.

4099. Lord Bishop of *Ossory.*] How are those schools which are so vested, and for which there are no local contributions, kept in repair?

They are either kept in repair (and most generally indeed) by the schoolmaster himself, or else, in the case of a farmer who establishes a national school for some local object of his own, by him; and sometimes, in the case of vested schools, they are built and kept in repair by the Board; but I found a great number of vested schools in which it was part of the contract of the patron with the teacher that the teacher should defray all the repairs of the school-house.

4100. Those are not schools vested in the Board, but in trustees?

In trustees, I conclude.

4101. In what state did you find the schools generally with respect to repairs?

Generally speaking, in a very low condition indeed.

4102. Were the schools that you visited generally buildings erected for the purpose of school-houses?

I should say that generally they were; but still a very great number of them were not. There were a great number of them that were merely cabins which had been converted into schools; sometimes what is called a bay of the teachers' residence was made into a school for the occasion; that is to say, one division of the cabin. Sometimes they were lofts in a house in a village, rudely fitted up for the purpose.

4103. Have you visited any of the industrial schools under the Board?

The Rev. C. K. Irwin.

11th May 1854.

I have not visited any industrial schools; but there was one agricultural school established by the Board that fell within my observation.

4104. Have you anything to say with respect to it?

I visited it with some curiosity, although the time of the year was rather unfavourable; it was in last February, in snowy weather, so that I could not observe much of the practical working of it; but I was curious to see what an agricultural school was, and I found that it was simply like any one of the very small low-classed national schools. It was held in a miserably small cabin, something about 12 feet by 20. The teacher was rather a good teacher. I think he was rather above the average of the teachers.

4105. Viscount *Hutchinson.*] Where is that school?

It is in the county of Tyrone, in the parish of Donoughmore; it is called Drumnafern. I was very much surprised, considering its pretentious designation, to see the sort of place it was. It was 20 feet by 12. It was merely a little thatched cabin at the corner of a road where two country lanes met. I was surprised, considering its great name, to find that the teacher was neither more nor less than a cottier farmer, like any other of that class, except that he was a tolerably good schoolmaster also, and that he grafted his own farm upon the National Board, and was paid for cultivating it.

4106. Was there any farm exhibiting any improved system of agriculture, or the tending of cattle, or anything that could be useful to small farmers?

His house and farm were at some distance, probably half a quarter of a mile or more from his school—several fields distant; and it was snowy weather, as I have stated, and I could not see his farm; but the man told me that he had nothing different from any of his neighbours; and his stock of cattle at that period was, I think, a cow and a heifer.

4107. Earl of *Fingall.*] It was not a vested school?

No; it was a mere cabin: he told me that the Board gave him 5*l.* a year as an agricultural teacher, independently of his salary as an ordinary schoolmaster, and the Board allowed him to employ eight of the most advanced of his boys in the labour of his farm; and those boys were to get 6*d.* a week each, of which the Board paid 3*d.*: he told me he paid the Earl of Charlemont 3*l.* 1*s.* 3*d.* per annum for five acres of land; and he got 5*l.* from the Board for teaching the boys to labour it for him.

4108. Lord Bishop of *Ossory.*] You are not acquainted with those schools generally, so as to know whether that is a fair specimen of them?

No; my information is but limited; I only saw one school; the man I must say appeared a very intelligent man, and spoke like a man who understood agriculture, and he stated that in his school he teaches the theory of agriculture from the little class-books of the Board, which I believe to be very good little works of their kind.

4109. Have you examined what are called the Eglintoun Returns, contained in the 19th Report

I have; I have gone over them all.

4110. Have you any information that you would think it desirable to communicate to the Committee with reference to them?

I was anxious to ascertain how far they really did exhibit united education at all, and if they did, how far that could be accounted for by local circumstances, or how far it was clearly attributable to the system itself; and I was a good deal struck by the results at which I arrived from analysing those reports; it is a matter of figures, and perhaps your Lordships would prefer to have it on paper. I have formed three tables; I have formed in the first place a table for the province of Ulster, showing the number of schools in each county; also how many of them have no united education, distinguishing Protestant and Roman Catholic patronage, and how many of them have not more than six of a different creed from the patron's own. For my own satisfaction I adopted ten as a fair standard of what might be called reasonable intermixture, and I ascertained how many had more than six and less than ten; and I threw the result into a table, which I can hand in. It is to be observed that in forming that table I omitted all union workhouse schools, and all schools under the immediate superintendence of the Commissioners themselves, and all schools under the joint patronage of Protestants and Roman Catholics; I omitted them for this reason, because I considered that

that united education was sufficiently accounted for in such schools. This I will hand in.

The Rev. C. K. Irwin.

11th May 1854.

The same is delivered in, and is as follows:

ANALYSIS of NATIONAL SCHOOLS in ULSTER in respect of United Education, as returned by Commissioners of National Education, 1853.

COUNTY.	No. of Schools.	Unmixed.		Mixture not more than Six.		Mixture above Six, and under Ten.	
		Protestant Schools.	Roman Catholic Schools.	Protestant Schools.	Roman Catholic Schools.	Protestant Schools.	Roman Catholic Schools.
Antrim - -	339	9	57	14	102	5	20
Armagh - -	112	- -	14	23	6	5	5
Cavan - -	174	- -	27	74	- - -	14	—
Donegal - -	255	1	43	52	5	15	5
Down - -	278	14	44	23	69	3	12
Fermanagh -	138	1	2	15	5	17	6
Londonderry -	175	9	14	17	24	2	13
Monaghan - -	140	- -	19	20	1	8	4
Tyrone - -	272	2	18	23	12	11	7
	1,875	36	238				

TOTAL - - 274

Then I have formed a similar table for the rest of the provinces of Ireland, which I will hand in.

The same is delivered in, and is as follows:

COUNTIES.	No. of Schools.	Unmixed.	
Clare - - -	130	82	- - The unmixed schools all R. C. Eight the largest number of Protestants in the remainder, and that only in *one*, the union workhouse.
Cork - - -	421	307	- - All the unmixed R. C., only 11 of the rest have more than ten, and six of these either workhouse or model schools.
Kerry - - -	154	100	- - All the unmixed R. C., only five exceed nine; one of these union-house.
Limerick - - -	106	69	Unmixed R. C., only 2 exceed *five*.
Tipperary - - -	185	110	Unmixed R. C., only 10 exceed *ten*.
Waterford - - -	92	73	Unmixed R. C, only 4 exceed *six*.
Carlow - - -	59	27	Unmixed R. C., only 5 exceed *five*.
Dublin - - -	149	77	Unmixed R. C., only 10 exceed *seven*.
Kildare - - -	84	50	Unmixed R C., only 6 exceed *six*.
Kilkenny - - -	137	86	Unmixed R. C., only 8 exceed *eight*.
King's County - -	81	35	Unmixed R. C., only 8 exceed *eight*.
Longford - - -	61	21	Unmixed R. C., only 5 exceed *nine*.
Louth - - -	75	53	Unmixed R. C., only 1 exceeds *seven*.
Meath - - -	139	70	Unmixed R. C., only 8 exceed *ten*.
Queen's County - -	80	35	Unmixed R. C., only 8 exceed *ten*.
Westmeath - -	103	59	Unmixed R. C., only 5 exceed *nine*.
Wexford - - -	110	67	Unmixed R. C., only 5 exceed *eight*.
Wicklow - - -	71	26	Unmixed R. C., only 9 exceed *ten*.
Galway - - -	137	80	Unmixed R. C., only 4 exceed *eight*.
Leitrim - - -	109	29	Unmixed R. C.
		1	Unmixed E. C.
			35 exceed ten; 15 of these are under Protestant patrons; and one, union workhouse.
Mayo - - -	153	86	Unmixed R. C., only 10 above nine.
Roscommon - -	99	47	Unmixed R. C., 14 above ten.
Sligo - - -	90	25	Unmixed R. C., 11 above ten.
	2,695	1,953	
ULSTER - - -	1,875	258	
	4,570	2,211	

The Rev. C. K. Irwin.

11th May 1854.

Then I have made a table for each county in Ulster, showing the per-centage of Protestants in Roman Catholic schools, and of Roman Catholics in Protestant schools; what would be the average, and how far that average was departed from. This also I will hand in.

The same is delivered in, and is as follows:

In this Return I omit all poor-house schools, all schools under the Commissioners, and all schools having two patrons of different creeds.

1.—Antrim County, 339 Schools, reduced as below to 314.

		Church.	Roman Catholic.	Protestant Dissenters.
Church schools - - -	39	528	768	1,391
Protestant Dissenters' schools -	234	1,545	2,199	13,207
Roman Catholic schools - -	41	138	3,969	565
	314	2,251	6,936	15,163

Here it appears, that 2,969 Roman Catholic children out of a total of 7,528 returned by the Commissioners, *i. e.*, nearly 40 per cent., are in attendance upon Protestant (and by inference Scriptural) national schools, while but 703 out of 18,341 Protestant children are to be found in Romanist schools, and these not distributed so as to make a mixture, but gathered in considerable numbers in a few schools, plainly indicating some accidental local cause; while out of 41 Romish schools, four have but *one* Protestant, two have but *two*, and ten have *none*.

2.—Armagh County, Schools 112, reduced to 104.

		Church.	Roman Catholic.	Protestant Dissenters.
Church schools - - -	25	481	907	585
Protestant Dissenters' schools -	29	450	676	953
Roman Catholic schools - -	50	175	4,566	147
	104	1,106	6,149	1,685

Here 1,583 Romish children out of 6,494 returned by the Commissioners as under instruction, being very nearly 25 per cent., are in Protestant schools, an average of 29 to a school; while but 322 Protestant children out of 3,040, or 10 per cent., are in Romish schools, an average of but six to a school. Of these 50 Romish schools, four have but *one* Protestant, six have but *two*, two have but *three*, four have but *four*, and fourteen have *none*.

3.—Cavan County, Schools 174, reduced to 160.

		Church.	Roman Catholic.	Protestant Dissenters.
Church Schools - - -	20	447	435	186
Protestant Dissenters' schools -	17	110	364	226
Roman Catholic schools - -	123	601	9,336	96
	160	1,158	10,135	508

Here but 799 Romish children out of 12,881 returned by the Commissioners, *i.e.*, about 6 per cent., are in the Protestant schools, an average, however, of 21 to the school; while 219 out of 2,013, or 10 per cent. of the Protestant children are in the Romish schools, an average of about $1\frac{3}{4}$. But only one Protestant school has so few as *three* Romish children, one *seven*, one *nine*, one *eleven*, and all the rest above *fifteen*; while of the Romish schools, thirteen had but *five* Protestants, thirteen but *four*, eleven but *three*, nine but *two*, ten but *one*, and twenty-seven, *none*.

4.—Donegal

4.—DONEGAL County, Schools 255, reduced to 232.

		Church.	Roman Catholic.	Protestant Dissenters.
Church schools - - -	53	927	2,640	641
Protestant Dissenters' schools -	26	178	631	823
Roman Catholic schools - -	153	733	11,379	632
	232	1,838	14,650	2,096

Here 3,271 out of 15,780 Romanist children returned by the Commissioners, being upwards of 20 per cent., are in Protestant schools, an average of about 42 to each school; and 1,365 Protestants out of 4,070, being about 33 per cent., are in Romish schools, an average of not quite *nine* to each school. But of these 153 Popish schools, five have but *five* Protestants, eight but *four*, thirteen but *three*, twelve but *two*, seven but *one*, and forty-two, *none*; while of the 79 Protestant schools, only *one* has no Papists, and but nine fewer than *eleven*.

5.—DOWNSHIRE, Schools 278, reduced to 260.

		Church.	Roman Catholic.	Protestant Dissenters.
Church schools - - -	31	601	678	1,464
Protestant Dissenters' schools -	158	1,215	1,553	8,654
Roman Catholic schools - -	71	419	6,027	543
	260	2,235	8,258	10,661

Here 2,231 out of 8,339 Romanist children returned by the Commissioners, being upwards of 26 per cent., are in the Protestant schools, an average of nearly 12; while but 962 out of 13,201 Protestants, about *seven* per cent., are in the Romanist schools, an apparent average of *thirteen* and upwards. But of these 71 Romish schools, but one has *eight* children; two, *seven*; four, *six*; one, *five*; two, *four*; seven, *three*; seven but *two*; two but *one*; and fourteen, *none: i. e.*, 40 out of the 71 have fewer than nine children, and 14 of the 40 none at all. Of the 229 Protestant schools, 40 have *no* Romanists; 13 have but *one*; 8 but *two*; 16 but *three*; 13 but *four*; 6 but *five*; 13 but *six*; 6 but *seven*; 4 but *eight*; 2 but *nine*; the rest above *ten*.

6.—FERMANAGH County, Schools 130, reduced to 123.*

		Church.	Roman Catholic.	Protestant Dissenters.
Church schools - - -	33	1,210	724	75
Protestant Dissenters' schools -	14	333	280	75
Roman Catholic schools - -	76	1,074	4,296	30
	123	2,617	5,300	180

Here 1,004 out of 5,300 Romish children returned by the Commissioners, being upwards of 18 per cent., attend Protestant schools, an average of nearly 22 to the school; and 1,104 out of 2,797 Protestant children are in attendance on the Romish schools, being nearly 40 per cent., but an average of only 15. In eight of these schools there are *nine* Protestants; in six but *eight*; in three but *seven*; in two but *six*; in six but *five*; in two but *four*; in two but *three*; in one but *two*; in two but *one*; and in two, *none: i. e.*, in 34 Romish schools out of 76 there are less than 10 Protestants. While in these Protestant there

* In this county there are seven schools with *no returns*. To these the reduction is due, and not to the exceptions specified in former counties.

The Rev. C. K. Irwin.

11th May 1854.

there are but *nine* Romanists; in one but *eight*; in two but *seven*; in three but *five*; in one but *three*; in one but *one*; and in one, *none*.

7.—Londonderry County, 175 Schools, reduced to 166.

		Church.	Roman Catholic.	Protestant Dissenters.
Church schools - - -	17	140	712	478
Protestant Dissenters' schools -	85	579	1,312	3,962
Roman Catholic schools - -	64	261	4,402	511
	166	980	6,426	4,951

Here 2,024 Romanist children out of 6,756 returned by the Commissioners, being 29 per cent., are in Protestant schools, an average of nearly 20; while but 774 out of 2,689 Protestants, being 12 per cent., are in the 64 Romish schools, an average of 12. Of these 64 Romish schools, two have but *nine* Protestants; three have but *six* (with no intervening number); five have but *four*; six have but *three*; three have but *two*; and fourteen have *none*: *i. e.*, 35 out of 64 less than ten, and 14 of these 35 none at all. Of the 102 Protestant schools, five have but *nine* Romanists; four but *eight*; four but *seven*; six but *six*; three but *five*; four but *three*; five but *two*; six but *one*; and seven, *none*.

8.—Monaghan County, Schools 140, reduced to 131.

		Church.	Roman Catholic.	Protestant Dissenters.
Church schools - - -	26	308	1,960	221
Protestant Dissenters' schools -	30	312	959	910
Roman Catholic schools - -	75	456	6,144	318
	131	1,076	9,063	1,449

Here the per-centage is about the same in both classes of schools; viz. 28, but the average of Romanists in Protestant schools is *fifty-two*; while that of Protestants in Popish schools is but *ten*. In two Romish schools there are but *nine* Protestants; in two but *eight*; in four but *seven*; in two but *six*; in eight but *four*; in three but *three*; in three but *two*; in four but *one*; and in fourteen, *none*. Of the Protestant schools, two have but *nine* Romanists; one but *eight*; one but *seven*; one but *four*: i. e., *only five have less than ten Romanists, and none less than four.*

9.—Tyrone County, 279 Schools, reduced to 259.

		Church.	Roman Catholic.	Protestant Dissenters.
Church schools - - -	59	1,027	2,189	888
Protestant Dissenters' schools -	73	996	1,663	2,168
Roman Catholic schools - -	127	1,110	8,437	954
	259	3,133	12,289	4,010

Here are 3,852 Romanist children out of 12,773 returned by the Commissioners in Protestant schools, being 30 per cent., and an average on the 132 schools of 29; while of Protestant children there are 2,064 out of 7,428 in Romish schools, 27 per cent., and an average of but 16. Of these Romish schools, two have but *nine* Protestants; five but *eight*; four but *seven*; eight but *six*; three but *five*; three but *four*; four but *two*; two but *one*; and eighteen, *none*: *i. e.*, 52 Romish schools out of 127, with less than *ten* Protestants, and 18 with *none at all.* Of the 132 Protestant schools there are only two with *no* Romanists; three with but *one*; two with but *two*; three with but *three*; four with but *five*; four with but *seven*; one with but *eight*; and two with but *nine*: *i. e.*, only 21 out of 132 Protestant schools with less than *ten* Romanist pupils.

4111. Will you state the general results of those papers?
In the county of Antrim, I find that there were 66 schools with no united education whatever, being 9 Protestant and 57 Roman Catholic.

The Rev C. K. Irwin.

11th May 1854.

4112. How many schools are there in the county of Antrim?
Three hundred and thirty-nine. I should have mentioned, that inasmuch as in forming this table I was contemplating merely the question of Scripture or no Scripture, I classed all the Protestants together. I did not see that it was important to make a denominational distinction between Protestants for the purpose which I had then in view. In the county of Armagh I find 112 schools, 14 of them with no united education, and all those Roman Catholic schools.

4113. Viscount *Hutchinson.*] Are they schools under Roman Catholic patrons?
Yes.

4114. Earl of *Wicklow.*] Are the Roman Catholic patrons almost universally priests?
I think so, or a very low class of laymen.

4115. Without going through the whole, will you give two examples of each province?
I will take them as they come: In the county of Clare there are 130 schools, 82 of them with no united education, all Roman Catholic; and in the remaining schools, the largest number of Protestants in any one is eight, and only one school with that number, namely, the Union Workhouse school. In the county of Cork I find 421 schools, and 307 of them had no united education, all of them under Roman Catholic patronage. Of the rest, only 11 exceeded 10 in the mixture, and six of those are either workhouse or model schools.

4116. I understood you to state that you had left out of your calculation all the workhouse or model schools?
That was in an extended table which I made of Ulster. I did not apply the same calculations in the other provinces, because, literally, there is no united education in the other provinces. In Leinster, Dublin is a striking example. There are 149 schools in the county and city of Dublin, and 77 of them are Roman Catholic schools, without any mixture of Protestants.

4117. Lord *Ardrossan.*] Do you reckon the Marlborough-street school in this number?
The Marlborough-street school would not be amongst the 77; it is amongst the 149. Kilkenny seems to have a large number. There are 137 schools in Kilkenny, and 86 of them are purely Roman Catholic, without any Protestants. Then I will take, next, Connaught: Galway has 137 schools, and 80 of them are unmixed Roman Catholics. Leitrim has 109 schools; 29 of them are unmixed Roman Catholics, and one unmixed Church of England.

The Witness is directed to withdraw.

The Reverend EDWARD ADDERLEY STOPFORD, Archdeacon of Meath, is called in, and examined as follows:

The Rev. E. A. Stopford.

4118. *Chairman.*] HAS your attention been turned much to the working of the national system in Ireland?
Yes, my attention has been turned to it.

4119. What means have you had of making yourself acquainted with it?
I have been for several years in communication with the clergy of the diocese of Meath on the subject, for the purpose of leading them to some conclusion favourable to a connexion with the Board, and my own schools are also in connexion with the Board.

4120. How many schools have you in connexion with the Board?
I have two.

4121. Viscount *Hutchinson.*] What parish are they in?
The parish of Kells, in the county of Meath.

The Rev. E. A. Stopford.

11th May 1854.

4122. Lord Bishop of *Ossory.*] Have you found that connexion with the Board a satisfactory one?

I have found it quite satisfactory in all the dealings of the Board with me, considering me as the patron of the school.

4123. Are your schools good ones?

My schools, I think, are very good ones.

4124. What is your general impression with respect to the character of the national schools in the diocese of Meath?

I have not had much personal opportunity of examining the schools myself, but I have had means of ascertaining from other persons the general character which the schools bear, and some of them, indeed many of them, are very good schools, but there are a good many that I think a very low class of schools.

4125. Is it your impression that they would be a fair representation of the character of the national schools in the country generally; that is to say, some of them very good and others very low?

I hesitate to speak further than I have had means of judging. Within the diocese of Meath I certainly have had a good opportunity of judging; but with respect to the rest of Ireland, I can give but the vaguest hearsay.

4126. With respect to these schools which you say are of various degrees of efficiency, what circumstances do you think chiefly influence their efficiency?

I think the efficiency of a national school depends mainly upon the character of the patron, and whether he be really in earnest in promoting education.

4127. Is that your opinion derived from theory, or is it confirmed by what you know of the schools in detail, of which you have spoken?

It is not derived from theory, but from practical observation, as far as I have had an opportunity of forming it.

4128. Then you ascribe the efficiency of good schools and the inefficiency of schools of a different character, very much to the nature of the superintendence exercised by the patron over the schoolmaster?

Not merely to the nature of the superintendence exercised over him, but also to the pains taken in the selection of the teacher; but I think that the character of the patron makes all the difference whether the school be a good one or not.

4129. Of course individuals will differ in their ability to exercise an efficient superintendence; but is there any difference, as far as you have observed, with respect to classes; would you say that the most efficient superintendence is exercised generally by the laity or the clergy, or by the Roman Catholics or the Protestants, or by Roman Catholic clergymen or Protestant clergymen, as classes?

As classes I think the Protestant clergy and laity are more anxious to raise the general tone and character of education, and to diffuse it through the country.

4130. Do you think there is any marked inferiority in the Roman Catholic patrons, lay or clerical, in those respects that you have spoken of?

It is very difficult to speak positively of a number of patrons, of whom one can have very little personal or accurate knowledge; but the general impression on my mind is, that they are not very anxious to promote an efficient education, or to raise the character or the tone of education.

4131. Do you think that you have good grounds for that opinion; is it one that you have taken up hastily, or is it an opinion that you have decidedly formed, as you think, on good grounds?

It is an impression which has been produced upon my mind, and one, I think, as well founded as anything necessarily resting upon somewhat vague inferences, and not upon positive facts, can be.

4132. If that be the case, it must be very unfavourable to the cause of education in Ireland that the national schools are to such an extent absolutely in the hands of the Roman Catholic clergymen; is that your view of it?

I think that fact has proved a hindrance to the success of the national system in promoting a really efficient education.

4133. Do you think to any considerable extent?

Yes,

Yes, I think to a considerable extent; but I could not take upon me to form an opinion as to what precise extent.

4134. Have you ever found the same opinion entertained by persons who have had larger opportunities of observing the national schools than yourself?

I have had conversations with various persons, but all those conversations were in the confidence of private, and I might almost say domestic, intercourse, and I do not know that I could well make them the subject of evidence; nor do I know that they were distinct enough to justify me in putting them forward as evidence.

4135. Whatever be the causes of its success or failure, to what extent do you think the national system has failed, and in what particulars mainly?

I think the national system has had great effect on the whole in raising the character and the tendency of education in Ireland, and the qualifications of the teachers.

4136. In those respects, you think it has succeeded to a great extent?

To a very great extent it has succeeded; although it certainly would have succeeded to a much greater extent but for the deficiencies of many patrons.

4137. To what extent in those particulars do you think it has failed, as a national system?

I think it has failed in not bringing the schools of all classes and parties into connexion with itself.

4138. Do you think it has succeeded in what was professed to be a very great object of the national system, and what was for a long time boasted of as accomplished by it, namely, in establishing united education in Ireland?

I think it has not succeeded in establishing a united education of children of different persuasions in the same schools; it has not accomplished it to such an extent as I would call success in that object.

4139. Have you examined into the details with respect to the amount of united education in the different provinces?

I have.

4140. Do you remember what is the proportion of Roman Catholics and Protestants that are educated in the national schools altogether in the province of Munster?

I know the proportion of Protestants is an exceedingly small one. I have the report for 1852, which gives it, but I do not remember what the precise numbers are.

4141. Whatever the proportion be in that sense, is it also the fact, that the success of the system, with regard to effecting united education in the other sense, that is, of educating in the same schools children of different denominations, is even considerably less?

Very much less, because some of those schools are wholly of one persuasion.

4142. With respect to the success which you are disposed to ascribe to the national system, how far do you think that is to be ascribed to the establishment and maintenance of what is called its fundamental principle or rule, that is to say, the rule respecting religious instruction?

I do not think that that rule has tended much to its success.

4143. Do you think it has promoted united education in the sense in which you have spoken of united education?

I do not think it has; I think it has rather prevented the possibility of united education.

4144. Will you explain the grounds of that opinion?

In this way: that that rule has been the foundation of the education war in Ireland; it has produced this effect, that all parties are now banded against each other, and all individuals more or less bound up in parties, taking a party view of the question, and not exercising their own individual judgments; and by those party engagements, I conceive that all individuals are more or less disqualified from conducting a system of united education.

The Rev. E. A. Stopford.

11th May 1854.

4145. Viscount *Hutchinson.*] That opinion of yours extends to all parties, to Roman Catholics and Protestants equally?

To all parties.

4146. Earl of *Wicklow.*] Do you think that the system would have worked better had it not had that ingredient in it?

I think if it had avoided giving a handle to the awakening of party spirit, united education might have been accomplished to a much larger extent.

4147. Do you mean by making no distinction between secular and religious education?

No, I am not prepared to say that.

4148. If you would have had any rule making a distinction between secular and religious instruction in the schools, to what extent would you have carried the rule?

I would not have bound the same rule universally upon the patrons of all schools, without considering particular circumstances.

4149. Lord *Beaumont.*] You would have it binding upon some and not upon others?

I would have left the Board more discretion.

4150. Earl of *Wicklow.*] Would you have held that the Board should inquire, before it applied the rule, into the circumstances of each particular school?

I think something of that kind would have been necessary; but I have always endeavoured to take a practical view of the case. I have not directed my attention to what system it would have been best to establish 20 years ago; but merely to what could best be done now.

4151. Then your objection to that rule having worked ill, is not so much to its establishment in the first instance, as to the evil that you consider arises from its now being continued?

My objection has arisen, not from any theoretical or *à priori* objection to the rule, but from what I have observed of the consequences that have actually followed from it.

4152. But when the State established a system of united education, do you not think it was necessary to have established some rule of that kind?

Yes; I think some rule was necessary.

4153. Lord Bishop of *Ossory.*] What modification of the existing rule would you propose as an improvement?

What I should suggest, with a view to put an end to the education war, and allowing individual opinion instead of party feeling to resume its sway, would be, to give the Board a greater power than they now possess of dealing with individual schools, without enforcing the same strict rule upon all schools; making it a direction to the Board that they should endeavour to bring under their direction, as much as possible, all the education of the country, and leaving them a greater discretion, in order to enable them to do it.

4154. Earl of *Desart.*] In short, you would establish a varying local rule, instead of a permanent and universal one?

I would leave it to the discretion of the Commissioners in various localities, instead of obliging them to act on precisely the same rule in all localities.

4155. *Chairman.*] Can you illustrate your meaning by stating some instances in which you think, that if the Board had the power, they could advantageously relax the rule now existing?

For instance, where there is a vested school built in connexion with a Roman Catholic chapel, and where there is no apparent prospect that that school ever can become a school for united education for other persuasions, on account of the locality and the circumstances of that particular school; in such a case I conceive that the Board might very well now give aid also to a school of another persuasion.

4156. Earl of *Desart.*] Would it not be better to have refused a grant to a school that could not be a school of united education?

I think it would have been better.

4157. Earl

4157. Earl of *Wicklow.*] In fact, would it not follow from the system that you recommend, that where one school has been established, and where there is a great prevalence of one religious creed, there must of necessity be another school in the same locality for the opposite creed?

Not necessarily; for I conceive there are a number of patrons in Ireland who are anxious to promote united education; and I would leave full opportunity to such patrons to do so. I conceive the Board would exercise this discretion, that where they found that united education could be carried out, they would accomplish it.

4158. *Chairman.*] You stated that you think there ought to be greater discretion allowed to the Board to deal with individual cases. Will you be kind enough to explain in detail the manner in which you would propose that the Board should exercise a discretion with respect to individual cases?

I think the Board ought to consider with respect to each locality, whether united education has succeeded; whether the existing national schools are affording education to the whole population in that district; and if the Board find that there are large portions of the population in any district which, from whatever cause, they have not got at by means of their existing rules, I think the Board should then have discretion to adopt such rule for each additional school as they might think would have the effect of bringing the whole education of the country into their hands.

4159. Lord Bishop of *Ossory.*] Whatever might be the reasonableness of that scheme, what effect do you think it would have in putting an end to the education war existing in Ireland, which of course would be one leading object of any modification of the system?

I conceive it would have an effect in this way, that the Board would deal with individual patrons, and would in many cases give aid to schools upon different principles. I think that parties would then consider it more as an individual matter, and not as a matter in which the whole party was involved; and they would go further in exercising their own individual judgments.

4160. But, supposing the case of there being a school which is exclusively attended by Roman Catholics in a district, and supposing that I have in the same district a Protestant school, and that I say that the only terms on which I will connect that Protestant school with the Board are, that it is left perfectly unrestricted with respect to religious education; do you think that, under those circumstances, the national school not reaching to any of the Protestants who attend my school, the Board ought to treat with me?

I think that, if the Board has reason to believe that the national school does not provide for one portion of the population, and there is no prospect that it ever will, it ought then to deal with another party, on such terms as they find necessary.

4161. *By a Lord.*] What are the conditions of a national school which should make it appear to the Commissioners necessary to establish another?

It would be impossible to state the several conditions which I think ought to lead them so to act. I do not think it would be possible to state beforehand all the conditions which might possibly have that effect; I think it must be matter of discretion with the Board.

4162. But, except in the case of a district where there was no mixed population, what circumstances except such as the school being a conventual school would be likely to make a national school, in which the rules of the Board are observed, such as to render it inaccessible for the children of other denominations?

If the patronage and management of the school was wholly in the hands of one religious persuasion, and if it appeared that, in consequence of that, the population of a different religious persuasion did not take advantage of that school, then I think a fit case would arise for the discretion and consideration of the Board.

4163. Lord Bishop of *Ossory.*] You do not mean that they should establish another school upon the principles of the National Board, but another school upon different principles, namely, the principles of the patron seeking to establish another school?

The Rev. E. A. Stopford.

11th May 1854.

Upon such principles as might be found necessary in order to bringing that portion of the population under the Board.

4164. Supposing that the patron of the other school in the parish has been a supporter of the Church Education Society, and pledged to its principles, and that he will not conclude any negotiation with the Board upon any other principle but that; do you think that, under those circumstances, the Board ought to form a connexion with him upon those terms?

I do, unless there were some peculiar circumstances that might limit their discretion in that case.

4165. Then, supposing, after they had formed a connexion with him in this place, the patron of the Roman Catholic school were to say that he was hardly treated in being put under restrictions from which the Protestant patron was free, how would you deal with him?

I do not conceive that the Board would be under the necessity of yielding to that, because that patron would himself have already given in his adhesion to the principle of a school open to all classes.

4166. He would have submitted to the rule; but do you not think there may be a case, or that it would be pretended that there was a case of a man submitting to those rules without approving of them, he submitting to them because they were equally obligatory upon all who had connexion with the National Board; and that, when that state of things was changed, he would have a grievance that did not exist before; and that, when there were a number of persons so circumstanced, there would be a foundation for agitation which does not exist now?

I do not think the complaint would be a reasonable one, nor do I think it would be generally put forward.

4167. What do you think would be the state of the educational war in Ireland under such a system as that which you have recommended; do you think that it would at once produce peace, or in what length of time?

In proportion as the Board brought the whole of the education of the country into connexion with their system, I conceive that the foundation for the education war would cease.

4168. Do not you think, in the degree to which they approached that end which you have described, and increased the number of schools that were conducted upon these more indulgent principles, they would be giving rise to an educational war on the other side, namely, an agitation for a general modification of the rules of the Board, embracing Roman Catholics as well as Protestants?

I think not, for this reason, that the modification which I have suggested would itself embrace Roman Catholics as well as Protestants. It would not give anything to one class beyond what it gave to another class.

4169. It would not give anything to one class of those who are now not connected with the Board which it would not give to another class of those not now connected with the Board; but, in point of fact, the Roman Catholics are now largely connected with the Board, and it would give them nothing?

Neither would it give anything to one-third of the existing patrons who are Protestants.

4170. According to your scheme, as I understand it, there would be conceded to the opponents of the system, one by one, what they demand, or else those from whom such concession was withheld would remain a discontented body. Would it not, to the degree to which it promoted content amongst them, also give rise to dissatisfaction amongst the large body who are connected upon different terms, and more stringent terms, at present, with the National Board?

I do not think it would to any extent; because all those existing patrons have more or less pledged themselves to the existing rules, as saying that they consider them the best; and I believe that a great majority of them, if left at liberty, would not wish to alter them, and therefore would not claim a power to act in a way which they themselves did not approve of.

4171. But in what way have they given a pledge that they consider the system the best. Their adhesion to it is certainly evidence that they think it a

system

system which they may conscientiously submit to, and advantageously act upon; but have they given any pledge that they consider that system the best?

The question has never been put to them that I know of; but I think the answer that the patrons of the national schools in Ireland would generally give to that question would be, that they approve of the existing rule in itself, and that they do not desire to alter it, as far as they themselves are concerned.

4172. Supposing we knew that that would be their answer, would not it be perfectly possible that their approbation of the system arises from this: that it is an universal rule, and that if exceptions are to be admitted, they would think it very desirable that there should be a change in the rule for all?

As far as I can judge, I think not. I believe that they do not desire to have the rule altered for themselves; but I think, with a view to the general policy of the country, it would be desirable that it should be altered with respect to some other persons.

4173. Do you think that, with reference to this education war of which you have spoken, the plan you propose would be better than an alteration at once of the rule, which would give equal license to all parties, Roman Catholic and Protestant?

That is so extensive a change of the existing system that I am hardly prepared to recommend it.

4174. With a view either to the system, comprehending those who are now outside the limits of its operations, or to putting an end to this educational war, in what respect do you think that this detailed change which you propose would be better than a general one?

I think both plans would be equally effectual in putting an end to the education war.

4175. Earl of *Desart.*] With reference to your proposal of giving a discretionary power to the Commissioners to provide for exceptional cases, do not you think that one great object of the national system is the attainment of public confidence?

I do.

4176. Do you think that that object would be gained by a varying and local system better than by an universal and permanent one?

So far as public confidence could be judged of by the fact of all parties connecting their schools with the Board, I think it would.

4177. Does not the fact of all parties connecting their schools with the Board seem to show confidence in the present system which you propose to change?

I do not admit that all parties have at present placed their schools in connexion with the Board.

4178. Do you think that they would feel more confidence in a varying and local rule than they do now in a general and universal one; that in fact they would have more confidence in a varying Board of Commissioners than they have in regulations which they consider permanent and settled—the Commissioners having only an administrative power?

If those parties put their schools in connexion with the Board, as I think they would, that would show that they had confidence in the Board.

4179. Viscount *Clancarty.*] You have stated that you approve of the rules of the Board. I find by the returns that you have two schools in the parish of Kells; do you consider that those two schools present an example of the successful working of the system?

As far as giving efficient education to those that attend the school, I think they do.

4180. As a united system of education do they present to your mind a satisfactory example?

No, certainly not; they do not accomplish united education.

4181. Why do they not accomplish united education?

Because I conceive that although many of the Roman Catholic population have shown a great disposition to send their children to my school, yet the hos-

The Rev. E. A. Stopford.

11th May 1854.

tility of their clergy against those who would send their children to my school is so great, that they do not venture to do it except in a few instances.

4182. What then is the advantage of the rule with respect to religious instruction, by which the reading of the Bible is restricted?
There is no advantage from it in my school.

4183. If the rule has been productive of no advantage in your school, why do you approve of it, or why are you satisfied with it?
Because I do not conceive that any advantage would follow from giving up the rule; and because in theory I approve of the rule myself.

4184. Are there any other schools in your parish besides your two schools, and a school which I see here of Mr. Delamere's, which is a convent school?
There is a large school taught by the Christian Brethren.

4185. Is that in operation now?
It is; it is not in connexion with the Board.

4186. *Chairman.*] May I ask whether you suppose that the objection of the Roman Catholics to sending their children, or the objection of the priest to allow the children to come to your school is chiefly on this account, that they are the schools of a dignitary of the Established Church, and that your schoolmasters are Protestants?
It is not to the fact merely of my being a dignitary, but to my being a clergyman of the Established Church.

4187. Would that be one of those cases in which you would think it right to allow a discretion to the Board to establish another school not subject to their rules, in order to fill up the void in the instruction given to the population of your district?
Education being at present wholly separate in Kells, and likely to remain so, I do not see why the Board should not provide for the other portion of the population there as well as for mine.

4188. Would you advise that they should be allowed to provide for it, by giving assistance to the Christian Brethren school, who I apprehend object to the separation of the religious instruction from the moral and literary?
I do not see why the Board should not give assistance to that school.

4189. Should it, in your opinion, be sufficient for the Board that the fact exists of one denomination objecting to send their children to the existing school, or would you wish the Board to examine into the grounds for the separation, and to judge whether they appear to them sufficient to exclude the children of one denomination from the national school?
I would not wish them to examine into the grounds; I think that if there be good evidence of the fact, and no prospect of the fact being otherwise, that is sufficient ground.

4190. In what respect is your plan different from one by which the Board should give grants to all denominations of schools?
It does not interfere with the existing schools, therefore its operation is much more limited; and there is also this important difference: the plan that I suggested leaves abundant room to all those who wish to accomplish united education, and who are able to do so; whereas the whole system of separate grants to separate religious bodies would render it impossible in every instance.

4191. Supposing the case of a patron of a school who had agreed to the rule of the Board, and had done so from his great desire to promote education, and had for that object made a sacrifice of his opinion with regard to that particular rule of the Board, and that upon that assistance being given to the Christian Brethren's school in the same neighbourhood, he applied to have the rule revised in his case, would you at once refuse him permission?
I am not prepared to say that I would refuse him absolutely; I should be disposed to leave that also to the discretion of the Commissioners.

4192. Earl of *Wicklow.*] But your opinion, if I rightly understand it, is founded upon the ground that there would be no change in any schools now in connexion with the Board?

Even

Even supposing the discretion of the Commissioners was extended to making such changes, I do not think they would be made in many instances.

4193. Would it not be a hardship upon the patrons of schools who had connected themselves with the Board, upon the supposition that there was no qualification to be expected of the rules already established, if when a new rule was formed in order to take in a new class of schools altogether, they were to be refused any mitigation of the rules?

It might in some particular instances, and therefore I would allow a discretion.

4194. Lord Bishop of *Ossory.*] You stated, as a recommendation of your plan that it would allow those who desire to promote united education in Ireland to carry out their views; how would there be any hindrance to their carrying out their views, supposing the change was of the more general kind of which I spoke, that is to say, if the rule was so far modified that the Board imposed no conditions with respect to religious education; might not then the patrons of schools carry out their views with respect to united education in any way they thought best?

I was not speaking of that case when I made that answer; I was speaking of what I understood to be the question relating to separate grants.

4195. Lord *Ardrossan.*] Should you approve of a system under which the State should take cognizance of nothing but secular education?

I conceive that such a system might be worked out efficiently, but it would be a change from the existing system which I am not prepared at present to recommend, because the change is so great.

4196. Lord Bishop of *Ossory.*] In what respect do you consider that there is at present religious education given under the National Board; whatever it be, is it in any sense religious education given by the State?

In vested schools it is.

4197. In what way do they make any provision for religious education there, beyond giving facilities for it?

They set apart a time for it, and secure the use of the school and its opportunities to the members of different religious persuasions.

4198. Earl of *Desart.*] Do not you think there is considerable danger attaching to your suggestion in this respect, that it might give a despotic authority to a predominant party in the Board at any time to make partial changes in particular instances with partial views?

I do not think it would give them a more dangerous or more difficult power than they exercise at present, in pronouncing upon each individual school whether they will give aid to that school or not.

4199. Do you think that they exercise that power partially?

I think they exercise that power with great impartiality and integrity.

4200. Do you not think that the giving them a further despotic power to make legislative changes would give to a predominant party in the Board, at any time, a strong temptation to make partial changes according to their own views?

Such a party could carry out such an object at present, by dealing only with schools of a particular class, quite as much as they could by the system I have proposed.

4201. By extending the power, would you not increase the temptation to its exercise?

I do not conceive that it would increase either the temptation or the power exercised at present; such a party in the Board might now, if they were so disposed, deal with one class of patrons only.

4202. Then, in fact, you are inclined to give an increased legislative power to the Board instead of (as some recommend) increasing its responsibility, and lessening its legislative power?

I am inclined to increase their discretion.

4203. Earl of *Carnarvon.*] Would not the principle which you have just

The Rev. E. A. Stopford.

11th May 1854.

stated, of extending the legislative power of the Board to that great extent, go so far as almost *ipso facto* to dissolve the Board, if, instead of being bound by one universal rule as they are at present, they had no guide; but what was expedient in each particular case?

I do not think it would tend to dissolve the Board. At present, I know of no other guide as to the question of taking a school into connexion or not, except the circumstances and expediency of the case.

4204. Earl of *Wicklow.*] Have they not now this security, that when they take a school into connexion, the patron pledges himself to conform to the established rules of the Board?

They have that security at present; but in former times they did take schools into connexion without requiring the patrons to pledge themselves. The changes and modifications in the rules of the Board have arisen from their having done so in certain cases.

4205. Is not that in consequence of the evil which they found to arise from such deviations from that principle?

Not so; but liberties were allowed to be taken with the rules; and afterwards, upon experience, those liberties were embodied in the rules.

4206. Then you think that they have relaxed their rules in consequence of their experience in the matter?

I do, to a very considerable extent.

4207. Your proposition would be to relax them still further to a very considerable degree?

To take a step further.

4208. Viscount *Clancarty.*] What provision is made in your national schools for religious instruction?

The religious instruction is from two to three o'clock.

4209. Do all the children remain there at that time?

All the children, of whatever religious persuasion they may be who come to the school at all, do also attend the religious instruction as they do any other lesson.

4210. It appears that there are two Roman Catholic children in the school; are you aware whether those children stay for the religious instruction?

At the time when the return was made there were two. But the numbers have varied; they have sometimes been as high as seven or eight; and every Roman Catholic child who has ever come to the school has always attended the religious instruction.

4211. Of what has the religious instruction consisted that is given during that hour?

Reading, and explaining the Scriptures.

4212. No Catechism?

No; the Catechism is not taught in the school; it is taught in the church, at a weekly service.

4213. Are there any Church Education schools in your parish?

No, there are not.

4214. Do you suppose that the whole of the Protestant population of children in your parish is represented by the 88 that I see returned as in that school?

Yes, the whole.

4215. Viscount *Hutchinson.*] I observe, that in the parish of Kells there is very large school conducted by nuns?

There is.

4216. And solely attended by Roman Catholic children?

Yes.

4217. You have stated that there is a school under the Christian Brothers, which I presume is a boys' school, which is not connected with the Board; can you state what is the reason that one of the Roman Catholic schools, the female school, is in connexion with the Board, and the other is not?

The

The schools form part of the same establishment. About 10 years since, or a little more, both schools applied to be taken into connexion with the Board; the female school was admitted into connexion, but the Inspector of the Board rejected the male school, as not being sufficiently efficient. The female school has ever since remained in connexion with the Board. I do not think the application has been renewed on the part of the male school; but I apprehend that since that took place there has been a resolution on the part of the Christian Brethren not to connect their schools with the Board.

4218. Viscount *Clancarty.*] Have you ever visited that female school?
I have not visited it myself.

4219. I believe that the Ten Commandments are hung up in your national school?
They are.

4220. From what version of the Bible are they taken?
As well as I recollect at this moment, they are not taken from any existing version, but from a comparison of the existing versions with the original.

4221. By whom has that new version of the Ten Commandments been prepared?
It was prepared by the direction of the Board; I do not know by whom.

4222. Is it fully assented to by you, as one that correctly represents the Word of God?
It is one which I am satisfied to adopt for general circulation. I heartily wish it was universally circulated through the country, and I would give every aid in my power to circulating it, and inducing others to do so.

4223. Is it, to your mind, as satisfactory a version as that in the authorized version of the Scriptures?
No, I do not think it is so satisfactory; but I would circulate it on the same principle, and with still less difficulty, than I would circulate the Douay Bible.

4224. What do you suppose must be the impression upon the mind of a Protestant child when he reads the Ten Commandments in this new version, and finds that it is a different one (if he ever does so find it) from that in the authorized version?
I do not think it would have any more prejudicial effect upon his mind than his reading the Psalms in the Prayer Book and in our Bible.

4225. Viscount *Hutchinson.*] Do you consider it to be a true translation of the original verbiage?
I do consider it a very fair translation, though perhaps not coming up to the full meaning of some of the terms.

4226. Viscount *Clancarty.*] Do you think it consistent with the duty of a minister of the Gospel to put forth a version of the Ten Commandments which falls short, in any degree, of the force of the original text?
I would not consent to omitting any of them; but it may be a question between versions which do most precisely represent the face of the original; and although the one seems to fall somewhat short of my own idea of the full force of it, I would not therefore refuse to assist in circulating it when I could not have anything better.

4227. Viscount *Hutchinson.*] The phrase in the Greek, in the Septuagint, is "Ου προσκυνησεις." Do you think that is fairly translated by "Thou shalt not adore?"
I hardly like to pronounce, upon my oath, as to the precise force of a Greek word without consulting any authority whatever upon it.

4228. Does not the word, in point of fact, mean "*to bow down to.*" Is not that the usual interpretation of the word?
It is the usual interpretation of the word.

4229. Viscount *Clancarty.*] Do you think it is consistent conduct on the part of the State to put aside the authorized version of the Scriptures in the national schools of the country, and to put forth a version, not the authorized version of the Scriptures, as that which the children of the poor should receive?

The Rev. E. A. Stopford.

11th May 1854.

I am myself by no means clear as to the position which that copy of the Ten Commandments holds in the national schools. I do not myself know how far it is enforced, or how far the patrons or managers of the schools are justified in enforcing it upon the children.

4230. What do you consider to be the object of its being hung up in the national schools?

I should suppose that the original object of its being hung up there was, that it might be seen and studied.

4231. If it is studied, and the child learns by heart those Ten Commandments, is he not intended to receive them as the Ten Commandments of the Word of God?

I think so.

4232. Do you consider that there has been a sufficient assent on the part of the Protestant Established Church to that version of the Ten Commandments, to warrant the clergy in general in adopting it as a mode of instruction for the poor of their parishes in preference to the authorized version?

I cannot understand that any clergyman should receive it in preference to the authorized version. I do not receive it in preference myself.

4233. Do you conceive that you would be allowed by the rules of the Board to put up a copy of the Ten Commandments taken from the authorized version?

I cannot undertake to determine that from the rules.

4234. Would it not be an improvement, considering that the National Church uses the authorized version of the Scriptures, that in the national schools the Ten Commandments should be taken from the authorized version?

It might be an improvement in the abstract, provided it did not prevent those Commandments from reaching the eyes of multitudes of children.

4235. Earl of *Desart.*] Do you think that the reading of the Scriptures in an integral state, according to the authorized version, would be preferable to reading the Scripture Lessons?

I should prefer having the use of the Scriptures in the school.

4236. Would you not, as patron, have the power of using the Scriptures by merely putting up the placard of "Religious Instruction?"

Under the rules, as they now stand, you may use the Scriptures to the same extent as you can use the Scripture Extracts.

4237. Would such a course of proceeding increase the hostility of the priests?

Certainly not.

4238. Would it diminish the confidence of the parents?

Certainly not. It is Scripture that is read in my school, not the Scripture Extracts. I have never used the Scripture Extracts.

4239. And you find that that fact does not increase the hostility of the priests or diminish the willingness of the parents to let their children attend?

No.

4240. Earl of *Wicklow.*] In fact, it appears that you have scarcely any Roman Catholics in your schools?

At the time of the last report there were two; but I have had seven or eight.

4241. Have they been upon the increase or the decrease latterly?

Latterly they have diminished.

4242. Do you attribute that, in a great degree, to the means of education afforded by the Roman Catholics, by those two establishments to which you have referred?

No; those establishments both existed before my school was founded.

4243. Do those establishments afford sufficient means of education to the Roman Catholics in that particular locality?

Those

Those establishments are sufficiently extensive to accommodate all the Roman Catholics of the locality.

4244. Therefore there is not the same necessity in that locality for affording education to the Roman Catholic children, as is generally the case in other parts of Ireland?

That is the case.

4245. Would not that, in some degree, account for the non-attendance of Roman Catholic children in your schools?

I do not think so.

4246. Do you think it is from hostility to the school, as being under a clergyman of the Church of England?

I think so; and I think it makes no difference at all with respect to that hostility whether I adopt the rules of the Board respecting religious instruction or not.

4247. Then do you infer from that circumstance of the hostility on the part of the Roman Catholic population to entering a school of which the patron is a clergyman of the Church of England, that practically it gives the power to clergymen, being patrons of those schools, to give what description of education, consistently with the rules of the Board, they think proper?

I did not speak (as the question assumes) of hostility on the part of the people. I stated that many of the people had from time to time shown a great disposition and anxiety to send their children to my school; but I also stated that the influence used over them had, to a large extent, prevented it.

4248. But whatever may be the cause of it, the opposition is in consequence of the school being under the patronage of a clergyman of the Church of England?

It is.

4249. That being the case, does it not give to the clergyman, consistently with the rules of the Board, an opportunity of introducing as much religious education in his school as he thinks proper?

I think not. I think if there were no such hostility, the clergyman would still have the same power of introducing religious education; and I am not at liberty to introduce more religious education into the school, because no Roman Catholics come to it.

4250. Do you not think, that in a school in which there are no Roman Catholics, you may, consistently with the rules of the Board, fix upon a much larger portion of the day for what you call religious instruction, than you could do in a school in which there was a mixture of different religious persuasions?

I do not think so; I am bound by the same rule in either case.

4251. Lord Bishop of *Ossory*.] As I understood, you stated that the Roman Catholic priests exhibit no more hostility to a national school in which the Scriptures are read, than to one in which the Scripture Extracts are read?

That certainly is the case. I have known numbers of instances in which the priests have spoken to the parents, and forbidden them to send their children to my school; the children themselves have told me so; but I have never heard of an instance, nor do I believe an instance ever would occur, in which the priests would tell a child to absent himself from my school at the time of religious instruction, because by so doing he would be giving a sanction to his coming to my school for secular instruction.

4252. I understood from you, that you never tried what would be the conduct of the priests in the other case, by the employment of Scripture Extracts only?

I never tried it.

4253. But speaking generally, have you any ground for stating that there is not an augmentation of hostility on the part of the priest if the Bible is introduced in place of the Scripture Extracts?

I have not had any precise opportunity of forming a judgment upon that question.

The Rev. E. A. Stopford.

11th May 1854.

4254. Then you do not mean to say positively that it would not be the case, but merely that you have no reason for describing it as the case in your own instance?
Yes.

4255. Earl of *Desart.*] You meant that the Roman Catholic children do not withdraw at the time that you read the Scriptures in the authorized version?
I did.

4256. Earl of *Harrowby.*] What was the inducement for any Roman Catholic children to come to your school, when there were Roman Catholic schools open to them in the same parish; was it local convenience, or any reason of that sort?
Certainly not local convenience, for they were as near to the other schools as to mine; I knew of no reason except that they have often shown a desire to come, and they have stated that they did come because they found the education superior in my school.

4257. *Chairman.*] You stated at the beginning of your evidence that, generally speaking, you considered that the national system of education in Ireland had succeeded; will you be good enough to state in what respects?
I conceive that it has succeeded in improving greatly the character and the tendencies of education in Ireland; it has also greatly improved the qualifications of the teachers, and all the materials; in fact, everything used in conducting the schools.

4258. Earl of *Harrowby.*] Do you mean that you ascribe the improvement not to the particular system introduced by the National Board, but to the circumstance of there being public funds devoted to the assistance of education?
I do not think the improvement has arisen from the particular rule respecting religious education, but I conceive that it has arisen in a great degree from the efficiency, intelligence and zeal of the persons employed by the Board.

4259. Irrespective of the peculiar features of the plan?
Yes.

4260. But you think that the peculiar features of the plan have given it a wider extension over the country than it otherwise would have received?
No, I cannot say that; because I conceive that if the Board had never had any rule at all about religious instruction, their schools would have had a still wider extension over the country.

4261. What do you mean by saying "if they never had any rule about religious instruction?"
By that I mean, the Board leaving it altogether to the patron to make his own rule respecting religious instruction.

4262. Then if the system had been that the patron might make his own rule about religious instruction, but that the State insisted upon a certain amount of qualification in the master, and a certain amount of progress on the part of the pupils in secular education, you think that the system would have received a still greater extension?
Much greater. The extension arose, I conceive, from the efficiency of the persons employed by the Board.

4263. How would you have provided for those cases where there were a very few persons of one religious faith scattered in the midst of a population of a different faith?
Where there are enough to support a school for them in particular, the difficulty must be met in that way.

4264. But where there are not enough for that, what would you do?
Where there are, say, but two or three, or four such children in a school consisting of 50, 60 or 80, I think the position of those children is at present so bad that I do not conceive that it would be much worse by allowing the patron to make his own rules respecting religious education.

4265. In what respect do you consider that their position is so bad?
I do not conceive that these rules are any real security for the child being brought

brought up in his own faith, or for the possibility of his being brought up a zealous member of his own faith.

4266. Supposing that, for instance, there were half a dozen Protestant children in the midst of a large Roman Catholic population, under the existing system those children would be entitled to go to that school mainly consisting of Roman Catholics, with the security that there should not be any attempt to tamper with their religious persuasions, and it would therefore be open to them to receive the secular advantages of the school without damage to their faith, their religious instruction being left in the hands of their own pastor or their parents; would that be possible under a system by which the patron, being of one faith, might insist upon all the children who frequented his school receiving the whole of his religious instruction?

The way I look at it is this: those children have at present a security as against the teacher of the school; but they have no security against what I have found to be the overpowering influence of the vast majority of the children around them.

4267. Do you know it to be the fact, and are you aware of actual instances in which proselytism on the one side or the other has arisen from the force of the general current of opinion, and the influence belonging to an association with masses of a different faith?

In the workhouse, and in the workhouse schools, I have seen it very strong; I have seen many instances.

4268. In the workhouse, there is a different element introduced which we have not in this case, namely, the circumstance of their living under the same roof, forming naturally a part of one community; but in the case of the national schools, have you seen instances, or known of instances, where proselytism has been the result of associating together during the time of instruction?

I am not able to point out particular instances of that in national schools; I have known very few national schools so circumstanced.

4269. You have known very few instances in which a very small number of children of one faith have frequented a national school mainly belonging to another faith?

Yes; in those few I have not known any absolute case of conversion; but I have no hesitation in saying, that in such instances the security for those children growing up consistent and sincere members of their own faith is very small.

4270. In the course of the various discussions which have taken place in Ireland upon this question which has agitated the public mind so much, have you, from various sources of information, found that such has been practically the result, that the few have followed the current of the many in consequence of this kind of association?

I do not remember to have heard the statement made.

4271. And then it is only an *à priori* expectation that such will be the result?

No, it is not merely *à priori*; but I am prepared to certify to the deteriorated condition of those children who do attend the national schools under those circumstances.

4272. Deteriorated in what respect?

In my own diocese there are such children who, having no school of their own to go to, have been so educated; and I think their adherence to their own religion, and their knowledge of it, is very much weaker than in the case of children educated in a school better circumstanced.

4273. In cases such as you state, have the clergy of the different persuasions taken upon themselves to counteract the deficiency by taking special care of that small number of children of their own persuasion, who have not that religious instruction in the school which they would desire them to have?

In some cases, I think, they have; in other cases, perhaps, I could hardly say so; but it is very difficult for a clergyman to deal with each child individually, and to give him proper religious instruction and training.

The Rev. E. A. Stopford.

11th May 1854.

4274. But have they, in such cases, on the Saturday or at any other given time when the children would be at leisure, taken that half-dozen children, or whatever the number may be, and given them religious instruction under their own roof?

Yes; I have known many cases in which they have done so.

4275. In such cases, have you found that there was a religious deterioration in the character of the children?

I am not prepared to affirm that it must be so in every case.

4276. Are any of the cases in which that deterioration in the religious condition of the children has arisen, cases in which the clergyman took upon himself to supply the deficiency of religious instruction which he lamented by any special action of his own?

Yes; I think I must say that in some cases.

4277. Lord Bishop of *Ossory.*] You mean that occasional instruction would not counteract the effect of daily association in the school?

I should myself feel that I was placed in a very painful position with respect to such a child—a position in which I could not entertain much hope of counteracting that evil influence which I apprehend.

4278. Earl of *Harrowby.*] You conceive that there is an insensible influence from association in school-hours with a great mass of children of a different faith?

I think a very sensible influence.

4279. Earl of *Wicklow.*] Do you not apprehend that that danger arises to Roman Catholic children that attend in your school when the Scriptures are read by all?

I do not consider those children in danger.

4280. Do those children absent themselves every Saturday from the school when religious education only is given?

That religious education is given in the church on Saturday, and those children do not attend then.

4281. In fact, the school is not open on Saturday?

No.

4282. Lord Bishop of *Ossory.*] Do not you think that that state of things, so dangerous to Protestant children, which has been contemplated in the recent questions, would have arisen far more extensively in Ireland but for the interposition of the Church Education Society?

I am not sufficiently acquainted with the working of the Church Education Society to answer that question. I do not know whether they are in the habit of establishing schools for such a very small number of children in a locality as we are now speaking of.

4283. *Chairman.*] You were engaged some years ago in a very active correspondence with the Board, during the time in which you declined to put your schools under their superintendence?

I was.

4284. Do you think that either during that time or afterwards, you had reason to complain of any unfavourable feeling towards the Established Church on the part of the Board?

My impression at that time was, that at that period the Board did not wish to take any step that would have the effect of conciliating the clergy; but I have no doubt at all upon my mind, that if any such feeling as that existed during that period, no such feeling has existed since; and I have since had of course a better opportunity of judging, by being in personal and actual communication with them.

4285. Earl of *Carnarvon.*] If there be a spirit of conciliation now on the part of the Board towards the Church Education Society, and towards that portion of the Established Church which rather stood aloof from them, do you think that there is a corresponding feeling of late years towards the Board on the part of those who stand aloof from it originally?

I think

I think there is a much greater tendency, and that there is now a great disposition to consider upon what terms they could connect themselves with the Board. But along with that I must say, I do not think there is any progress in the minds of the clergy at present towards connecting themselves with the Board under its existing rules.

4286. The opposition to it has not in any way decreased of late years?

I think there is a much greater desire to come to some arrangement, and to go as far as possible in making such arrangement; but I do not think there has been a great increase in the number of the clergy who are prepared to adopt the existing rules as they stand; at the same time I think that the number of persons among the clergy who were disposed, or who could bring themselves to adopt those existing rules, has always been larger than has been commonly supposed.

4287. Earl of *Harrowby.*] You think it has been larger than has shown itself?

I think so.

4288. From their being unwilling to dissociate themselves from the great majority of their brethren?

Various motives have tended to it; there has been a strong party feeling on the subject, and I believe that if that party feeling could in any way be put an end to, they would show themselves more. Another thing which certainly tended very much to prevent clergymen acting upon their own private opinions in favour of acting with the Board, was a rule which was understood to exist on the part of the Government for some time, of not giving Government patronage to any but those who would pledge themselves to support the Board. I know myself some instances of men of high character who were themselves satisfied to admit the rules of the Board, and to connect their schools with the Board upon those terms, but who refrained from doing so, simply upon this ground, that every one would say that they were seeking for Government patronage.

4289. Lord *Ardrossan.*] Have any of them joined the Board since that objection has been removed?

I have not known any instance of any of them joining it lately, but I must say this, that whenever I have known an instance of a clergyman from really conscientious motives, and from a desire to settle this question, being anxious to connect himself with the Board, and whenever any cause of that kind has occasioned two or three years to pass over without his being able to do so, it has generally ended in his becoming more and more involved in the opposite party.

4290. *Chairman.*] May I ask whether the general distribution of Church patronage by the Church itself, according to the converse of that rule which you have attributed to the Government, has at all had the effect of inducing clergymen to be more favourable to the national system than they were before?

I do not like to speak beyond what I have opportunities of knowing; I have never been in any diocese where any such rule existed or any such practice, to confine the patronage exclusively to men of one opinion upon that subject, and therefore I cannot say how such a rule would work.

4291. Earl of *Carnarvon.*] Do you think that the difference of opinion which has existed among the Commissioners during the last year has affected either those who were in connexion with the Board, or those who were standing aloof from it, but felt inclined to put themselves into connexion with it?

I have no means of knowing what effect it produced upon the patrons of schools; but with respect to those who were opposed to the Board, or standing aloof from it, I think the effect of it has certainly been to strengthen their impressions against the Board.

4292. Lord Bishop of *Ossory.*] You mean the effect of the division at the Board?

Yes, I think it has alienated them still more strongly from the Board.

4293. On what grounds do you think so?

It increases their suspicion that the Board is to be worked out in a particular direction.

The Rev. E. A. Stopford.

11th May 1854.

4294. In what direction?
In the direction of those who have had influence enough to carry out their views upon this occasion.

4295. Viscount *Hutchinson.*] You are aware that a petition was presented to this House, signed by a very large number of patrons of national schools, complaining of the alteration of the rule against the opinion of the Archbishop of Dublin?
I was aware that there had been such a petition; but I have not any knowledge of the number of signatures attached to it.

4296. Does not that petition, *pro tanto,* show that the late alteration of the rule has caused dissatisfaction among some of the patrons of national schools?
It does, no doubt, as far as it goes; but I have never seen the petition nor the signatures.

4297. I wish to call your attention to the question of united education; I suppose you are familiar with the outlines of the plan of national education which were set forth in Lord Stanley's letter to the Duke of Leinster?
I am.

4298. The principle adopted in that letter was that of combined secular and moral education, and separate religious instruction?
It was.

4299. And it was specially desired that, wherever it was practicable, that education should be carried on under the combined patronage of Roman Catholics and Protestants?
It was.

4300. You have stated in answer to former questions, that in that point of view the system has failed?
In that point of view, I think upon the whole it has failed, with of course local exceptions.

4301. What do you consider to have been the causes of that failure; do you consider that the rule with respect to the reading of the Scriptures and religious instruction had anything to say to that failure, or was in any way the cause of it?
I think it was the cause of it, in giving rise to the great party disputes that followed. If those party disputes could have been avoided in any way, I have no doubt that under any system of rules whatever, there would have been more united education than there has been under the existing rules with that party strife.

4302. Do you think there is any large body of persons in Ireland who are really friends of united education?
I think there are; I think there are very many of the laity, especially of the proprietors, who are anxious to promote united education.

4303. Of the Protestant proprietors?
Yes.

4304. Do you think that the Roman Catholic priesthood are friendly to united education?
No, certainly I think they cannot be.

4305. *Chairman.*] Do you limit it to the Protestant proprietors?
No, I do not mean to limit it to them.

4306. Earl of *Harrowby.*] When you say that the proprietors are anxious for united education, with what view are they anxious for it?
In general they are anxious to promote harmony and good-will among their tenants; they wish to produce a cordial co-operation among their tenants, and that the different religious denominations should live in harmony and not in party strife with each other.

4307. They look upon association in the same school as an important element for that purpose?
They do.

4308. Has

4308. Has it come within your own knowledge, that that effect has been produced where the national system has prevailed?
I have no doubt it has to a considerable extent.

4309. Have you observed that result?
In the North of Ireland I have seen united schools to a very large extent for some years, but I must say that the Roman Catholics and the Orangemen did not seem to improve upon it very much.

4310. Lord Bishop of *Ossory.*] In the North of Ireland, is not it the fact that the division hardly exists in the schools, and that at a certain hour in the day, when the religious education comes on, usually none of the children withdraw?
Certainly.

4311. Earl of *Harrowby.*] Does the separation at the hours of religious instruction interfere with their playing together, with their association in games?
I have never myself had much personal opportunity of observing that separation. I have not been connected with any school in which that separation was made; but in the model schools in Dublin I have no reason to suppose that it has had any such effect as to prevent their uniting in games.

4312. Have you observed whether a portion of the children there being sent out at a certain hour are in consequence separated from the rest of the children in their recreations, or whether they still take their recreations together?
No, I have not observed that.

4313. Have you seen instances where the united education in the national schools has had a mollifying influence upon the general tone of the community?
I can hardly speak as to the general tone of the community, but upon the children themselves I have no doubt it has such an influence, which I should hope would be permanent.

4314. Have you observed any instances where the effect of mollifying the divisions of party has shown itself among the children by reason of their frequenting the same school?
I think decidedly as respects the children.

4315. Viscount *Hutchinson.*] You state that you believe that the Roman Catholic clergy as a body are not favourable to the system of united education; what is your opinion of the feelings of the Protestant clergy upon that point; do you think they would wish to see united education?
They are much more disposed to united education than the Roman Catholics; some difference exists upon that subject among the Protestant clergy; there are some who are not favourable to it; but I think the majority are favourable to it.

4316. You think that it can be said of them as a body that they are favourable in the same sense in which it can be said of the Roman Catholic clergy that they are not favourable?
I think so.

4317. Earl of *Wicklow.*] Is not that, in your opinion, very much occasioned by the belief on their part that the Roman Catholic children are anxious for an opportunity of reading the Scriptures?
It may be partly owing to that; but I do not think it is wholly owing to that.

4318. Viscount *Hutchinson.*] So that the result of your observation upon this question is this: that a system of education which in its establishment was intended to be a system of united education has been largely adopted by the clergy of a Church who, as a body, are anxious for separate education; and that it has been repudiated by the clergy of another Church who, as a body, are anxious for united education?
That certainly is the case.

4319. Within your own observation in your own diocese, can you state whether united education has succeeded or failed in the national schools?
With respect to the national schools, it has almost entirely failed, with hardly a shade of exception.

The Rev. E. A. Stopford.

11th May 1854.

4320. Do you account for that failure principally from the anxiety of the Roman Catholic priesthood to make it a system of separate education?

The failure I think has arisen in this way: from the conscientious objections of the Protestant clergy to connect themselves with those schools; that has been one reason, but not the whole reason; the schools have been almost wholly in the hands of the Roman Catholics who have not the confidence of the Protestants, and to whom the Protestant children never will be sent.

4321. But in your schools, which are not open to that objection, united education cannot be said to exist?

It cannot be said to exist, because the other party have an equal objection to send their children to any school.

4322. Viscount *Clancarty*] Where is it that you have seen the beneficial effect upon the children of this system of united education?

It was when I lived in the North of Ireland, in Tyrone, about 10 years since; I have not been a personal witness of united education since that.

4323. Earl of *Harrowby*.] Have you gone back to that district since, and observed any difference in the state of the people, especially with reference to the feelings of the members of the different Churches towards each other?

Occasional visits would hardly enable one to judge of that; but I know that in the district with which I was then connected, party feeling has died away very much, and that the two parties live in greater harmony together.

4324. Viscount *Clancarty*.] Do you attribute that improvement to the influence of the national schools?

The schools I speak of were not national schools.

4325. What schools were they which had this beneficial influence?

The schools under the Kildare-place Society.

4326. Viscount *Hutchinson*.] In which the reading of the Scriptures was compulsory upon all the children who attended?

Yes.

4327. Earl of *Harrowby*.] But the Protestants and Roman Catholics were mixed in those schools?

To the best of my recollection those schools were mixed about half-and-half.

4328. Viscount *Clancarty*.] You state that the influence of united education, combined with Scriptural instruction, you have seen to be beneficial; are you able to produce any instance where the influence of united education, as carried on under the National Board, has produced that beneficial effect upon the rising generation?

I have not had any opportunity of examining the results of any such cases under the National Board.

4329. Viscount *Hutchinson*.] You say that there are some few exceptions in the diocese of Meath to the general fact of the failure of united education; are there any local circumstances which will account for those exceptions?

In every case where I have observed anything that comes up to the name of united education, I have at the same time always observed that there are some local circumstances that immediately account for it.

4330. Of what nature?

In one case I remember the parochial school was taken possession of by the landlord, under some defect in the lease, and the parish was left wholly without a parochial school, and there were no means whatever of establishing one; and in that case the children went to the national school. But had there been any possibility of restoring the parish school, the Protestant children would immediately have left the national school. In other cases where it has succeeded, it is generally where the patron is an influential proprietor, and his immediate dependents around him have been united in the same school; but the instances are very few, I think, not more than seven or eight, out of about 280.

4331. Earl of *Harrowby*.] Those are cases where a few Protestants have been induced by local circumstances to attend schools which were mainly Roman Catholic?

Yes; I do not mean to say but that there are more schools in which there may be

be one or two or three Protestants attending, where the great majority of the children were Roman Catholic; but I speak of what may be fairly regarded as united education.

4332. Lord Bishop of *Ossory.*] Are there any instances of united education of a similar kind, where a small number of Roman Catholics attend Protestant schools?

There are one or two other cases of that kind.

4333. Viscount *Hutchinson.*] I presume that there are a great number of Church Education schools in the diocese of Meath?

Yes, there are now a good many. There were always a good many parochial schools, but not always connected with the Church Education Society; but now they are connected with it.

4334. In those schools is there a proportion of Roman Catholic children attending?

There is.

4335. So that, comparing the two systems in the diocese of Meath, the system which professes to be a united system of education is not practically a united system; and the system which renders the reading of the Scriptures compulsory upon all the children who do attend is practically a united system?

I will not say that it is a united system in every instance; but it does accomplish that in many more instances than the national schools do.

4336. And to a greater extent?

And to a greater extent.

4337. From your previous answers I gather, that you are yourself a friend of united education?

I am; I think it desirable for the general welfare of the country, wherever all parties can be mixed in numbers somewhat corresponding to each other; but I am no friend to leaving one or two or three children in the midst of a vast majority of a different persuasion.

4338. Therefore, in point of fact, united education, such as you would approve of, is only possible where the numbers of Roman Catholic and Protestant inhabitants are equal or nearly equal?

No, I do not say that they must be equal, or nearly equal, but there must be some tolerable proportion between them.

4339. What would you make the minimum proportion that you would think would make it safe?

It is very hard to fix the precise point; the minimum proportion would depend upon the actual extent.

4340. You have stated that you consider that it would be extremely dangerous for one or two or three children to attend a school, the remainder of whose attendants were children of another faith than their own; but that you are not prepared to draw the inference from that answer that united education, such as you would approve of, is only possible where the numbers of the two Churches are equal, or nearly equal; then I ask, what is the minimum proportion which you would consider safe, say for members of your own flock?

I would much rather speak of positive numbers than of so much per cent., because I should conceive that 10 children in 100 were much safer than 1 in 10.

4341. Earl of *Harrowby.*] In fact, you think that there should be a sufficient number to form a little body of their own, protecting each other?

Yes. I should say that where 10 children are together, they will do something in supporting each other.

4342. Earl of *Desart.*] Have you known any practical evil to result from the attendance of a small number of Protestant children among a large number of Roman Catholic children?

I have known cases in my diocese in which I have no doubt it is producing unfortunate results upon the children so attending; I could not bring forward any instances of actual conversion arising out of it, but I have no doubt it is producing most injurious effects upon the children in some parishes so circumstanced.

The Rev. E. A. Stopford.

11th May 1854.

4343. Of what nature is the injurious effect?
Making them careless and indifferent about their own religious persuasion.

4344. From your own observation you believe that that effect has arisen?
I do think that effect is now taking place to some extent.

4345. Viscount *Hutchinson.*] I think you stated that the Roman Catholic schools in the parish of Kells, one of which is under the Board, were established before your schools?
I did.

4346. At what period was it that you placed your schools in connexion with the Board?
My school was placed in connexion with the Board, I think, in 1846.

4347. Previously to that, had it been carried out in connexion with the Church Education Society?
No, it had not been connected with any society.

4348. Had it been carried on according to the principles of the Church Education Society?
No; I never had in my school any rule requiring the reading of the Scriptures by all who attended; I was much better pleased to see that all who attended did read the Scriptures without such a rule.

4349. So that although there was no such rule, they all did read the Scriptures?
Yes.

4350. And some of the children attending were Roman Catholics?
At one time many of them were.

4351. Earl of *Harrowby.*] Did you find proselytism the result of that system?
I think one family became Protestant whose children had first attended in that way.

4352. Is that the only instance in the school in which that result has been produced?
Yes.

4353. Viscount *Hutchinson.*] Would you approve of any of your Protestant parishioners sending their children to a nun's school under the Board?
I should object to it by every means in my power.

4354. That affords an illustration of your opinion that you would consider it highly dangerous for Protestant children in small numbers to attend a Roman Catholic school?
Certainly.

4355. You do not think that the present rule of the Board with respect to religious instruction would afford any practical security for the faith of those children?
I think no practical security.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 12° *Maii* 1854.

LORDS PRESENT:

The Lord President.	Viscount Clancarty.
Marquess of Lansdowne.	Lord Bishop of Down, &c.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Earl of Harrowby.	Lord Fingall.
Viscount Hutchinson.	

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

C. Buxton, Esq.

12th May 1854.

CHARLES BUXTON, Esquire, is called in, and examined as follows:

4356. Lord Bishop of *Ossory*.] HAVE you made the question of the education of the poor in Ireland a subject of consideration?
Yes; I have been interested in the subject.

4357. Have you had any opportunities of seeing practically the working of the system which is adopted there?
I have paid two visits to Ireland in successive years. I was not there for a long time; but I devoted myself very much to looking at the schools of different denominations.

4358. In what years were you in Ireland?
In 1852 and 1853.

4359. What was the impression which your observation of the schools made upon your mind?
I thought that the schools varied to a very great degree; some of them which I visited were exceedingly good schools, and others exceedingly bad; but I think no one can doubt that they have been an extremely useful engine of education.

4360. What number of schools did you visit?
I did not keep any list of those which I visited, and I cannot say how many there were.

4361. In what part of the country were they chiefly?
I went from Cork towards Galway the first year, and the last year I was in Conamara and that district; then I went south into Kerry again, to Killarney and Dingle, &c.

4362. Your impression, from what you observed and what you heard, was, that great benefit has been effected by the national system in Ireland?
I have no doubt of it at all. I think all that the Government has done has been of an extremely useful character. Whether it might have done more good, is a different question; but that it has done an immense deal of good, I have no doubt at all.

4363. The national system does not extend to a considerable number of the poor in Ireland who would be the proper objects of a national system?
No; there is a large number who do not come under it.

4364. There were a very large number under education in both the years of your visit in the national schools?
Yes.

4365. Do you recollect about what number?
As far as I recollect, it was about 520,000.

4366. Have you any means of ascertaining the number of children who were educated in another way who would have been proper objects for the national system?
I do not think I can answer that question.

4367. You are aware of the existence of a class of schools under the Church Education Society?
Yes.

4368. Have you looked at the reports of that society?
I have not seen the report for 1853.

4369. Do you recollect in 1852 how many children there were?
I think there were 103,000 children in their schools.

4370. That is about one-fifth of the number in the national schools?
Yes.

4371. Do you know to what cause the result is to be attributed that there are a number of schools which would be naturally connected with the National Board, which are not so connected, and, in consequence, a great number of children who ought to be educated under the national system who are not educated under it?
I suppose it arises principally from the scruples of the clergy.

4372. Did you learn upon what those scruples are grounded?
I used to ask almost all the clergy I came in contact with, for I was very anxious to ascertain, being prejudiced against them when I went to Ireland. As far as I could understand, they did not think it right to promise that if there were, for instance, 30 children in their school, they would not give the Bible to perhaps 10 or 15 of them, who might be Roman Catholic children. They did not like to engage not to place the Bible in the hands of all the children of the school.

4373. You do not mean that it was on any grounds of taste or inclination that they refused to make such an engagement?
No; but they thought it was their duty, as the children were in their parish, to do all that they could to put the Bible into the hands of them all, and that it would be wrong to make a solemn engagement not to do so.

4374. This limitation to the operation of the national system arises, in point of fact, therefore, from what is its distinctive rule?
Certainly.

4375. It is said that it is necessary to maintain this rule in order to accomplish united education in Ireland, meaning thereby the union of children of different denominations in the same school; do you think that the national system has attained that object?
I certainly do not. There was not united education; but the Roman Catholics were in one school, and the Protestants in another school.

4376. That was the result of your observations?
Yes.

4377. Have you examined the returns, with the view of ascertaining whether such is the case generally in Ireland, as well as in those districts which you particularly visited?
Yes; I have studied the reports with that view. It was not very easy to ascertain distinctly from them what number of Roman Catholic and Protestant children were being educated together; but, as far as I recollect, if you deduct those schools which are exclusively Protestant and those which were exclusively Roman Catholic, the remainder was small.

4378. This rule, therefore, has not secured united education?
It appeared to me not to have secured it.

4379. Have you ever inspected the returns contained in the reports of the Church Education Society, or heard of their nature in respect to united education?
Yes;

Yes; I think they return between 20,000 and 30,000 Roman Catholic children as being in their schools.

4380. Whatever might be expected, in point of theory, from the operation of such a rule as this, in point of fact the system which is carried on upon this principle has not succeeded in attaining united education, but the system which is carried on upon the opposite principle has done so?

So it appeared to me.

4381. Viscount *Clancarty*.] Have you come to this conclusion from a reference to the published reports, or from your own observation in visiting the schools?

More from my own observation in visiting the schools.

4382. Have you any list of the schools which you visited in the county of Galway?

No, I am sorry to say I kept no list of the schools which I visited.

4383. In the national schools which you visited in the county of Galway, what means had you of ascertaining who were Protestants and who were Roman Catholics among the scholars?

I went with a friend, and we almost always inquired in a national school what number of Protestant children they had, but we scarcely ever found a single Protestant child.

4384. Were those schools which you visited in the county of Galway under Protestant or Roman Catholic patrons?

When I inquired, I generally found that the priest, or a Roman Catholic landlord, was the patron.

4385. *Chairman*.] To what creed does the population of Galway generally belong?

The bulk of them are Roman Catholics, I should say.

4386. Viscount *Clancarty*.] In the schools which were under the patronage of priests in the county of Galway, did you find any Protestant children?

Not in the national schools which were under the patronage of priests.

4387. Did you take cognizance of the nature of the religious instruction which was given to the children in those priests' schools?

Yes, as far as I could do so; sometimes it was rather a delicate matter to ask the children any religious questions; the master or mistress objected to it; but where I could, I used to put questions to them from the Bible, or other religious questions, to ascertain what religious teaching they had received.

4388. Do you mean that the teachers ever objected to your putting religious questions to the children?

They expressed some degree of dislike to it, and then I refrained from doing it.

4389. In those schools did you find in the time-table anything set forth with respect to the religious instruction to be given?

I do not remember ever observing anything of the kind.

4390. I suppose it was at the time of secular and united education that you visited the schools?

Yes, it was.

4391. Did you visit any Church Education schools in the county of Galway?

I visited a good many of the Protestant schools under the clergy; I think several of them must have been Church Education schools; but I do not think I ever put the question whether they were so or not.

4392. They were schools conducted under the patronage of the Protestant clergy?

Yes.

4393. What was the state of those schools in regard to any mixture of creeds in them?

I found a decided mixture in most of the schools where I inquired. I found that a large number of the children were Roman Catholics, though the schools were under Protestant teaching, and under Protestant clergymen.

C. Buxton, Esq.

12th May 1854.

4394. Were those Roman Catholic children receiving the Scripture education which was provided in the schools?
Yes, just the same as the others.

4395. You say you had some scruple about examining into the subject of the religious teaching of the children in the national schools; did you feel any similar scruple in examining the children in the schools under the patronage of Protestants?
No, none whatever.

4396. Did you, in fact, examine any classes in the Scriptures, or in religious subjects?
Yes, almost always.

4397. Were there Roman Catholic children among those whom you examined?
Yes.

4398. Did you find that those children appeared to be well grounded in the Scriptures?
Yes, quite as much as the others.

4399. Still they were professing to be Roman Catholics?
Yes; I could only take the word of the teacher, or of the clergyman, as to their being Roman Catholics.

4400. Did you ascertain in those schools whether any difference was made in respect of the teaching of the Roman Catholic children, and children of the Established Church, or other Protestant creeds?
There was no difference made.

4401. Did you understand that the religious instruction given extended beyond instruction in the Scriptures, so as to include the Catechism?
In some of the schools which I visited the children were taught the Catechism, I believe.

4402. Can you recollect what Catechism was taught in those schools?
In the Irish Mission schools they were sometimes taught a controversial Catechism; but that was not the case in all the Protestant schools which I visited.

4403. You found a difference between the Missionary schools and the ordinary parochial schools?
Yes; in Conemara, in some of the Mission schools, I found a controversial Catechism in use, but I did not notice it in any other schools that I visited.

4404. In the Missionary schools did you find as great a mixture of Roman Catholics and Protestants?
Yes; very often a still larger proportion of Catholics.

4405. In those parochial schools which were not connected with the Church Missions, was there any difference between the instruction given to the Roman Catholic children and that given to the Protestants?
Not that I saw any trace of.

4406. Did you see any Catechism used in those schools?
I did see our ordinary Catechism; but whether in the Mission schools, or the Church Education schools, I am not sure.

4407. Have you any reason to believe that the union of Roman Catholics and Protestants in those schools was the result of any coercion exercised upon Roman Catholic parents?
Not the slightest, I should say, in any case.

4408. Have you any reason to believe, from your observations, that any undue influence was used to keep Roman Catholics from the Scriptural schools?
I heard stories continually of the priests making a violent opposition to children going, and horsewhipping them on the way, and so on.

4409. You never heard of any coercion used on the part of landlords to enforce

enforce a system of education towards Roman Catholic children different from that which was given by their own clergy?
Never.

4410. Did you make it your business to inquire whether there was any such coercion used?
No; it was never suggested to me in Ireland.

4411. In your intercourse with any of the children or the parents, did you see any reason to believe that such undue influence was used?
No, not the slightest reason.

4412. What should you say was the feeling of the Roman Catholic peasantry with respect to those schools?
I do not think I mixed enough with the peasantry to be able to judge; I did what I could to talk to the people; but I do not think my opinion would be worth having at all, from my intercourse with them having been so limited.

4413. *Chairman.*] You have just stated, that you are not aware of any coercion having been used, on the part of Protestant landlords or Protestant clergymen, to force Roman Catholic children into Protestant schools?
I am not.

4414. You state that you understood that the Roman Catholic priesthood exercised great influence in preventing the Roman Catholic children coming to those schools?
So I have heard, in many cases.

4415. Are you aware of any similar influence having been exercised by Protestant clergymen to prevent children attending schools under the patronage of Roman Catholics?
No; I never heard of their using any influence, except by trying to improve their own schools, so as to attract them there; and also I found that they gave meal to the children in their Mission schools occasionally: I always expressed my disapproval of that; but they answered me, that in many Roman Catholic schools the same thing was done, and it was to keep the children from starving.

4416. What led you to believe that the Roman Catholic priesthood exercised any influence to prevent Roman Catholic children coming to Protestant schools?
I heard of such cases from the clergy with whom I came in contact: the only thing I ever saw myself was in the case of a school which a friend of mine had set on foot near Ballynahinch; we found, when we went into it, the master in considerable distress; he had had 60 children before; but the priest one day came into the school-house when the master was ill, and was not able to come down, and drove the children out; that had happened a short time before we were there, and there were then only eight children in the school in consequence: we happened to pass the priest as we were going back to Ballynahinch, and my friend, who was very much mortified, got out of the car, and said to the priest, "I wish to speak to you in a friendly way; but I must remonstrate with you for having told the children to leave my school;" and he wished to talk it over in a friendly way: the priest spoke to him with great rudeness, and, after a minute, turned on his heel, and walked down the road, but did not deny having used his influence, or having tried to withdraw the scholars.

4417. Except in that one instance, you gathered your information from conversations which you had with clergy of the Established Church?
Yes.

4418. Had you any conversations upon the same subject with any Roman Catholic priests?
No.

4419. Viscount *Clancarty.*] I believe you went to Ireland favourably impressed with the principles of the national system as a means of uniting different creeds?
Yes.

C. Buxton, Esq.

12th May 1854.

4420. You expected to find the result of the existing system to be united education?
Yes.

4421. Do you attach considerable importance to united education?
I think it would be of immense benefit to Ireland if you could unite children of the two creeds.

4422. The result of your observations in Ireland, you having a previous feeling favourable to the national system, was, that the objects of the national system were better and more fully carried out by a system founded upon Scriptural instruction than they are in the schools under the National Board?
That is my impression.

4423. Lord Bishop of *Ossory.*] I collect, from your previous answers, that in your first view of the course which a large body of the clergy and the laity of the Established Church have pursued in respect of the national system, your impression was, that their objections to the system were unreasonable?
I had thought so before I went to Ireland.

4424. I collect that this impression underwent a modification in consequence of further information and observation, and perhaps reading?
Certainly, it did.

4425. Perhaps you will have the goodness to state to the Committee what the extent of the modification was, and what were the grounds of it?
It appeared to me, in talking the subject over with the clergy, that perhaps I was better able to appreciate the feelings which they had entertained against making a formal declaration, that they would not put the Bible into the hands of a certain number of children in their schools; I was able to sympathise with that feeling after hearing them explain the reason to me themselves; I could not help perceiving that there was great force in it: for a clergyman to make a distinct declaration that he will not attempt to use any religious influence with a certain number of children in his school, is what I can quite understand that a conscientious clergyman may object to.

4426. Viscount *Hutchinson.*] Do not you think that that objection would equally apply to the laity, who feel seriously the value of the Holy Scriptures as a rule of life?
Yes, I think so undoubtedly.

4427. You do not therefore confine it to the clergy?
No, by no means.

4428. Lord Bishop of *Ossory.*] On the whole, whether you changed your own view of the national system or not, you arrived at the conclusion that the clergy were less unreasonable in their opposition to it than you had previously supposed them to be?
Certainly; it appeared to me that there was a great deal of ground for their entertaining conscientious scruples on the subject.

4429. I suppose whether their objections were reasonable or unreasonable, there can be no doubt that they are conscientiously entertained?
No doubt at all.

4430. Did you come to the conclusion that there was any likelihood of their altering the course to which they have been led by those objections?
No; it appeared to me that they were not at all likely to change their opinions.

4431. I presume, whether conscientious scruples are reasonable or unreasonable, if they are real, and if they subject those who entertain them to certain disadvantages, you think it would be a very desirable thing to relieve them from those disadvantages, if it can be done without injustice to others, and without the sacrifice of any important public interest?
Certainly.

4432. Do not you think that besides that consideration, the present position of the clergy, with reference to the system of education of the people which is established and supported by the State in Ireland a very disadvantageous one, not only to the interests of the Church, but to the cause of education in Ireland?

No

No doubt of it at all. One could not help feeling, in visiting the Protestant schools, that there was a great want of the advantages which the State could give in the way of books and apparatus, and salaries for teachers, and so on.

4433. On all those grounds, you probably think it would be very desirable if there could be a settlement of the question, which, without interfering with any good, be it small or great, which the national system is doing in Ireland, would satisfy the scruples of the clergy, so as to allow their schools to be connected with the National Board?

I think so, certainly.

4434. Have you, in considering the question, been able to arrive at any scheme for such a settlement?

I do not see why the system, which has answered so well in England, should not be applied in Ireland, though, perhaps, with some modifications.

4435. Will you suggest any modifications which you think it ought to undergo?

I think, as I have heard suggested by Dr. Trench, that the plan of the Church Education Society should be, to a certain extent, adopted; that is the plan of only giving aid in proportion to the qualifications of the children in the school. It appears to me that the schools I visited in Ireland, particularly the national schools, wanted a stimulus; many of them were in a very languid state indeed; and if the system were altered, it would be an excellent thing to let the teachers feel that the grant to the school would be in proportion to the advance of the children in learning.

4436. So that the State might have security that for the money which it paid it received a return?

Yes.

4437. Lord Bishop of *Down*.] Do you allude, in the alteration which you say would be desirable, to a separate grant to each denomination?

No, not so much that. I have not reflected very carefully upon the plan; but I conceive that any school, on making application for aid to the Government, should be inspected by an Inspector, who should report how many children had reached a certain standard of education; and for every child who had reached that standard, a certain amount of aid should be granted.

4438. Do you allude to secular education?

I think it would be a question open for discussion whether each church might not name its religious books, and require the Inspector to examine the children in those religious books, as well as in secular learning.

4439. You would not require the State to be guided at all by the nature of the religious education in making those grants?

No.

4440. It should make those grants irrespective of any religious education?

Yes, exactly so.

4441. Lord Bishop of *Ossory*.] Do you think that such a modification in the national system as would allow of schools being taken into connexion with the State on such conditions would diminish the amount of secular education which is given in Ireland?

No, I do not see that it would.

4442. Do you think that it would affect the extent of the religious education which is now given in the national schools?

I do not think it would diminish it at all.

4443. On what ground do you think it would not do so?

I think, under the present system, if a national school is under a priest, he has as much opportunity as he can desire of giving religious instruction; and, on the other hand, if the system which I am speaking of was adopted, and the Government gave assistance according to the qualification of the children, the priest would still have as much power in that school.

4444. It is said it would have this result, that it would allow the members of

C. Buxton, Esq.

12th May 1854.

each denomination to force their religious teaching upon the members of every other?

I think the practical answer to that is, that wherever I went I found there was a Roman Catholic school and a Protestant school: under this change of system, the Government would give the advantage of its aid to both, and the parents would select to which they chose to send their children. If that were not the case, if it were a very rare thing in Ireland for more than one school to exist in a neighbourhood, that objection might hold; but, in travelling through the country, I think we find almost universally that the Protestant clergyman has set up a Protestant school, and that there is a national school in existence also.

4445. You think that there would be the same protection against such a result as there is given in England, namely, by a choice of schools?

Yes, generally speaking.

4446. It has been said that it would have this evil effect, that it would enable the priests to force upon the children of their own communion such religious teaching as they pleased; do you think that that is an objection of any practical importance?

I do not think it is of any practical importance, because in all the national schools which I saw the priest could enforce exactly what amount of religious teaching and what kind of religious teaching he pleased.

4447. It has been maintained, that whatever be the practical effects of the change, there is an objection on the score of principle; that the principle of the national system is the principle of religious liberty, and that the State could not depart from that without a violation of the principles of justice and of Christian charity, and of the principles of the British Constitution; you may have seen that suggestion in print; what answer should you be disposed to make to that objection, or do you think it is one which admits of no answer?

In the first place, I think in England we do not insist upon that principle of parental authority; we have contravened that principle throughout our own country; and, in the second place, from all the inquiries I could make, there was no strong feeling among the Roman Catholic laity, the peasantry at any rate, against their children being taught the Bible by a Protestant clergyman. The objection was in the minds of the priests, and this attempt to enforce parental authority, in fact, resulted in enforcing a priestly authority.

4448. It is also said that the State would be abandoning what is its clear duty, and, perhaps, its first duty, that of providing for its members, for whom it provides any education at all, a religious education?

The present system simply affords opportunities for religious education, and the other would do the same, and would be on a par with it in that respect.

4449. One other objection has been put forward, that it would be establishing rival schools in the same district; I collect, from what you have said, that that would not, in your opinion, amount to any serious injury?

I think it would be a great advantage, instead of a disadvantage, to have one school by the side of another; it is a great stimulus to both.

4450. Viscount *Hutchinson.*] Would not it, in point of fact, very much improve the secular education which is given in the schools?

I think it would; I think the emulation which would exist between two schools, especially if they knew that the amount of the Government grant would depend upon the height of qualification of the children, would be a great stimulus, and one which is very much needed.

4451. Lord Bishop of *Ossory.*] Would it not also further aid the cause of general education, by giving better means of education to those schools which are now excluded from Government aid?

No doubt it would.

4452. Lord *Ardrossan.*] Would such a change in the existing system, in your opinion, remove the objection of the greater portion of the Established clergy with whom you conversed in Ireland?

I think so. I have do doubt they would acquiesce in a system of that kind; there would be nothing to excite scruples in their minds.

4453. Earl

4453. Earl of *Desart.*] From your late remarks, you seem to be sensible that there is a good deal of difficulty in carrying out a system of united education; from your own observations, should you have gathered that the rules of the Board were strictly administered in Roman Catholic schools and in Protestant schools?

I do not think I saw any distinct breach of the rules.

4454. Should you think, supposing a parent to be satisfied with those rules, that he could with confidence send his children to a school, for example, under Roman Catholic patronage?

I should think he might. If the parent of a child was known to be particular, they might be afraid of his complaining to the Board; at least I saw nothing to lead me to any other conclusion.

4455. You never had any reason to suspect that objectionable books, in his estimation, were read during the hours properly allotted to combined education?

I did not see anything of that kind.

4456. Would you make any distinction between non-vested schools under the patronage of Roman Catholic laymen, and vested schools under the patronage of priests, or attached to conventual establishments?

I do not see any distinction between them.

4457. Do not you think there was greater suspicion on the part of Protestants as to the discipline pursued in such schools as I have mentioned, than in schools under the patronage of Roman Catholic laymen?

I did not hear of their having any different feeling of the kind; I did not come in the way of it at all.

4458. In fact, you think that in general the Protestant population of Ireland have sufficient confidence in the system, as administered by Roman Catholic patrons generally, to send their children to such schools without fear of proselytism?

All I can say is, that I did not come in contact with anything which would give me a different impression; I did not observe any breach of the rules in any of the schools that I went into; I did not find them at any time teaching anything that they ought not to have taught at that period; and I did not hear of the people having any feeling of suspicion or mistrust on the subject.

4459. Have the priests any feelings of mistrust with respect to schools under the patronage of Protestant clergymen?

I should fancy they have; but I did not have any conversation with any priest upon that point.

4460. Do you think that there was mutual distrust upon the part of the Protestant clergyman as to any school under the patronage of a priest, and on the part of the priests as to schools under the patronage of Protestant clergymen?

I do not believe that a Protestant clergyman would have wished to see any child he was interested in go to a school where a priest was patron, and had full authority.

4461. He would use his interest over his flock to prevent it?

The only influence he would have used would have been to try to make his own school more attractive, so as to draw them there.

4462. You do not think he would have recommended his flock not to go to the Catholic schools?

Not unless he could have offered them a better education elsewhere.

4463. You do not think either the priests upon the one hand, or the Protestant clergy on the other, are opposed to schools under the patronage of members of the opposite faith?

All I wish to express is, that I saw no grounds for mistrust myself, and I did not hear any remark of the kind made by either side. I do not know that I ever asked the question.

4464. Your impression is, that such mistrust does not exist?

I cannot say whether it exists or not; I never asked the question, and I never came in contact with anything which brought it under my eye.

C. Buxton, Esq.

12th May 1854.

4465. *Chairman.*] Are your recent answers perfectly consistent with the answers which you previously gave to a similar series of questions?

I have no doubt, and I saw reason to feel sure, that the priests had an intense aversion to their children going to the Mission schools, for instance, or to a Protestant school, where they knew they would all be taught the Bible; but I did not hear of any priest having any mistrust in sending his children to a Protestant school under the National Board.

4466. Have you any reason to believe that the Protestant clergy would have interfered to prevent the children of their flock going to a convent school?

I conceive a clergyman would probably use moral influence; that he would think it a dangerous thing for the children. I think it is possible he might do so; but I never asked any question of that kind, and I never heard anything said about it.

4467. Lord Bishop of *Ossory.*] I understand you that the circumstances of the schools which fell under your observation, were not such as naturally to lead to conversation on any such subject?

No.

4468. Lord Bishop of *Down.*] Why do you think that distrust would arise in the one set of schools, and not in the other?

In the Mission schools and the Church Education schools the very principle upon which the school is based is, that all the children are to be taught the Scriptures; consequently, in that case the priest would naturally have a strong motive to prevent the children going there: in the national schools, on the other hand, the children are, to a certain extent, protected from any influence of that kind.

4469. If there were no coercion used in the Church Education schools, you think a Roman Catholic clergyman would not have the same repugnance to the children going there?

I think he would never much like to see the children of his flock going to be taught by a Protestant teacher, especially if the patron were a Protestant clergyman.

4470. Viscount *Clancarty.*] Do you think they can be called Church Education Schools if the Scriptures do not form an essential part of the education given in them?

No.

4471. Do not you think that the teaching of the Scriptures should form the basis of education in a school in connexion with the Church?

I do not know that it is essentially connected with a school in connexion with the Church.

4472. Earl of *Desart.*] Is there confidence both upon the part of Roman Catholics and of Protestants in each other's administration of the system, provided they are both assured of the strict observance of the rules of the National Board?

I do not see that they have any reasonable ground for such mistrust; but I never heard the question mooted.

4473. Your impression, however, is, that there is such a mistrust on both sides?

My own opinion is, that the clergy would feel such a distrust on both sides.

4474. Even supposing the rules of the National Board to be strictly observed?

I should think there is such hostility between them, that either side would feel uneasy at having their children under schoolmasters of an opposite faith. They would not be sure but that some sort of influence might creep in; I should fancy that would be the feeling, but I never heard any of them say so themselves.

4475. Earl of *Carnarvon.*] Do you think that a system of combined education, such as that now in use under the National Board, is a possible or practicable system?

I think that experience has proved that it does not really unite the children.

4476. Do you think that the present system has had every fair chance given to it, and that if it had the elements of success in it, it should have succeeded?
I think so.

4477. *Chairman.*] You stated that you went upon this tour of inspection in order to inform yourself of the facts, without any preconceived notions, but rather the contrary, against the national system?
I was decidedly prejudiced in favour of the national system when I went over to Ireland in 1852, and my views were modified by what I saw.

4478. Will you be so good as to state what was your course in making your tour; whom did you chiefly call upon?
I chiefly associated with the English clergy.

4479. Did you hold communications with the Roman Catholic priesthood or laity?
No; I wished to do so very much, but I found it exceedingly difficult; when I could fall in with them, I tried to get into conversation, but it was difficult.

4480. Did you visit the Protestant clergy much at their own houses?
I was at the houses of eight or nine of them.

4481. Did they frequently accompany you in your inspection of the schools?
I do not think they ever visited any national schools with me but once, and then we had rather a cold reception; I found it better to go alone.

4482. The persons with whom you conversed most during your travels were clergymen of the Established Church?
They were.

4483. Lord Bishop of *Down.*] Were those clergy of the Established Church with whom you became acquainted all averse to the system, or were any of them favourable to the system of national education?
I think all of them were opposed to the system.

4484. You never had an opportunity of conversing with clergymen of the Established Church who were favourable to the system?
No.

4485. Have you ever inspected a national school which was under the patronage of a clergyman of the Established Church?
I never have.

4486. Viscount *Hutchinson.*] You said that the schools you principally inspected were in Galway and Kerry?
Yes.

4487. I believe in those districts there are very few, if any, national schools under the patronage of the clergy of the Established Church?
Very few, indeed.

4488. Did you visit parts of Ireland where the population was tolerably mixed?
I have not been in the north of Ireland at all; my visits were almost entirely to the west and south-west.

4489. *Chairman.*] From what you have stated, the Committee infer that you are not opposed to the theory of the national system?
No, not at all; I think it was an admirable theory.

4490. And you consider that it has chiefly failed from the non-adhesion of a very important portion of the Irish population?
Yes, I think so. I think they have good grounds for their non adhesion; but I think if there had not been that broad gulf between Protestants and Roman Catholics, the system might have answered.

4491. Before you visited Ireland, what were your reasons for thinking that the Protestant clergy were unreasonable in opposing the system?
I did not know much about it; I think that was the principal reason.

4492. Viscount *Clancarty.*] It is a notion which commonly prevails among people who do not know much about it, is not it?
I believe that is the general feeling.

4493. Lord *Ardrossan.*] Are you of opinion that a change by which the State should only take cognizance of secular education, would be an improvement upon the present system?
Yes, I think it would.

4494. You are clearly of opinion that it would be an improvement in the present system?
Yes.

4495. *Chairman.*] Are you still of opinion, that if the clergy of the Established Church had not entertained the conscientious scruples to which you allude, the present system might have worked well?
I think the hostility is so great between Protestants and Roman Catholics, that they never would have had their children educated together to any great extent. Even if there had been no such conscientious scruple, I believe Roman Catholics would not have liked to see their children under Protestant teachers, and the Protestants generally of Ireland would not have liked to see their children under Roman Catholic teachers.

4496. Lord Bishop of *Ossory.*] Have you ever considered what might have been the effect of the adhesion of a large number of the Protestant clergy to the system, if it had been given in at the outset; whether it might not to some extent have prevented the adhesion which has taken place of the priests?
I believe, if the Protestant clergy had adhered to it originally, and had become patrons of a great number of the schools, and put Protestant teachers into them, the Roman Catholic priests would not have allowed their children to go to such schools, and the same difficulty would have been felt; I believe the education would not have been mixed, even if both sides had given in their adhesion.

4497. *Chairman.*] What power, under the existing rules, has a clergyman of the Established Church to give religious instruction in his schools; do you consider that he is debarred from doing so?
I think the Board by their rules have done everything they could to give the ministers on either side an opportunity of coming into religious contact with the children.

4498. Do you consider that religious instruction has been excluded by the present system?
Not at all. I think the Commissioners have done everything they could to encourage it.

4499. Is there anything objectionable in the books published under the sanction of the National Board which you have examined?
I have never seen anything objectionable in any of them.

4500. Do you think that there is any advantage in the children of both communities reading the same books?
I think the secular books are excellent. They are admirable books for education, and the Scripture Extracts, I think, would have been exceedingly useful; but I never found them used.

4501. Viscount *Hutchinson.*] You are probably aware that among the books published by the National Board there is neither a History of England nor a History of Ireland?
I do not think I have noticed that.

4502. It is the case. Do not you think that a system of primary instruction is very incomplete which leaves the children entirely ignorant of the history of their own country?
As a Protestant, I think the less they know of the history of Ireland, the better.

4503. Do you think it is wise or prudent that the whole of the youth of Ireland,

Ireland, supposing the present system really to be a national system, should be brought up in total ignorance of the history of the Empire to which they belong?

I think it would be very desirable that they should know the outlines of English history.

4504. You, of course, understand the reasons why the National Board have omitted that from their course?

No, I do not.

4505. Do not you understand that it would be impossible to write a History of England or a History of Ireland which would be completely impartial between Catholics and Protestants?

Of Ireland it would be extremely difficult, certainly.

4506. How would it be possible to write a history of the reign of Henry the Eighth which would be equally acceptable to Protestants and to Roman Catholics?

It would be very difficult, certainly.

4507. Do you think, therefore, that the object of united education, which was the object in view of the Commissioners of National Education, and which was the ground for their omitting all instruction in history from their course, is an object of sufficient magnitude to warrant the omission from the instruction of a whole people any knowledge, however elementary, of the history of the nation to which they belong?

No; I should have thought that they might have given them a great deal which was very useful for them to know, without hurting the feelings of either side. It certainly is very important to teach the elements of history.

4508. Lord *Beaumont.*] Do not you think that the outlines of the History of England might be given without creating any great collision of feeling between the rival creeds?

I think so. I should have thought that they might have taught a great deal of the outlines of English history without giving offence to either party.

4509. *Chairman.*] You have stated that, in your opinion, it would be better to resort to a system of aiding all schools, having regard only to the amount of secular education given in them?

I think it is an open question whether it might not be desirable to add to that, that the Inspectors should examine the children in religious books selected by the communion to which they belong.

4510. You propose that the amount of the grant to each school should be exactly apportioned to the efficiency of the education given in it?

Yes; that there should be no religious restrictions at all.

4511. The difference of wealth between the Protestant population and the Roman Catholic population in Ireland is very great indeed, is not it?

Yes; but the difference in numbers is very great too: the Roman Catholics are very much the majority. Consequently, in the schools it would be probable that if aid were given according to the number of children who had passed a certain standard, the Roman Catholic schools would get, at all events, their due proportion of the grant. If for every child you gave according to his qualifications, the probability is that there would be a much greater number of Roman Catholic children who would pass that qualification, and obtain the grant, than of Protestants. I propose that for every child, when taught up to a certain standard, a certain amount of grant should be made.

4512. In comparing the national schools and the Church Education schools which you visited, which appear to you to give the best secular education?

The national schools varied very much; some of them were most excellent schools. In other places they were in a most gross state of ignorance; whereas the Protestant schools I visited were more on a level, and were certainly much better taught than some of the national schools, but worse than others; I only speak of secular information.

4513. From your conversations with the clergy of the Established Church, did it appear to you that if this concession were made, namely, of putting their schools under the Board, they would rest satisfied with that state of things, and

C. Buxton, Esq.
12th May 1854.

that there would be no strong conscientious feelings on their part against the State giving assistance to Roman Catholic schools, in which every child would be compelled to receive instruction in Roman Catholic doctrines?

I think even if they had objections to it, those objections would not be strong enough to prevent their taking a share of the grant. Some of them might think it would be wrong of the State to do so, but they would not feel that to be a conscientious objection to their connecting themselves with the Board.

4514. You think they would acquiesce in that state of things?

Yes; I asked that question of several of them; the majority certainly would not feel it to be any objection at all, though a certain number of the more bigoted might probably object.

4515. Earl of *Desart.*] Do not you think if the clergy of the Established Church were to give in their adhesion to the system, and administer it conscientiously, as patrons of non-vested schools, according to the rules of the Board, availing themselves of the latitude given by the Board, Roman Catholic children would avail themselves of the education which was given in those schools, even if the priests refused their assent?

I think in many cases they would.

4516. Viscount *Clancarty.*] Do you think they could administer it honestly, having conscientious objections against it?

No.

4517. *Chairman.*] You are acquainted, are you not, with a great many schools in this country?

Yes.

4518. Some connected with the National Society, in which the teaching of the Church Catechism is compulsory, and others in which that teaching is not compulsory, but where the children are allowed to withdraw from it; are you of opinion that the Church suffers where children are allowed to withdraw whose parents object to their receiving such instruction?

I do not think the Church suffers at all.

4519. Viscount *Hutchinson.*] In schools under the British and Foreign Society, the patron may render the reading of the Scriptures compulsory upon the children who attend, if he thinks fit, may he not?

Yes, practically it is so. I know, in a school I am interested in, we make all our children read the Bible.

4520. The only distinction between the schools of the National Society and those of the British and Foreign Society is this, that, in addition to the Word of God, the managers of the schools under the National Society may, if they think proper, enforce the learning of the Church Catechism; is not that the case?

Yes.

4521. Are you of opinion, that enforcing the learning of the Church Catechism does not strengthen the Church, but rather, in certain cases, might tend to weaken it?

I think generally it creates a hostile feeling in the minds of many of the parents.

4522. Do you draw a marked distinction between the compulsory reading of the Word of God and the compulsory learning of a Catechism, which is but the composition of man?

I think there is a broad distinction. I am not sure, if I were myself setting up a school in Ireland, that I should feel it my duty to compel Roman Catholics to read the Bible if they objected; but I see it is a very different thing to add a Catechism made by human hands, and to say we will not teach a child at all unless he learns this in addition to the Bible.

4523. Lord Bishop of *Ossory.*] You are aware that the Church Education Society in Ireland does no such thing?

I am.

4524. Viscount *Hutchinson.*] Do you consider that the scruple of the clergy of the Established Church in Ireland, which is attached solely to the reading or

not

not reading of the Scriptures, is based upon far higher grounds than the scruple of some of the clergy of the Established Church in England, who refuse to give instruction to children who will not learn the Church Catechism?

A much higher ground.

4525. *Chairman.*] In point of fact, as a matter of expediency and a matter of fairness between the two communions, if one communion, however much we may deplore it, disapprove of a child being taught to read the Scriptures without certain restrictions which they think to be necessary, does not the same argument apply, under those circumstances, to the compulsory reading of the Scriptures as to the compulsory learning of the Catechism?

As I said just now, if I had a school in Ireland, I do not think I should feel any scruple in admitting a Roman Catholic child for general education without forcing him to read the Bible; but I can quite understand a better man than myself having such a scruple.

4526. Viscount *Clancarty.*] Do you conceive that a clergyman, who is under a peculiar obligation from the nature of his ordination vows, may readily take a very different view of the case?

Yes, I think that makes a great difference.

4527. Earl of *Desart.*] Do not you think that the matter might be put in this light, that the non-compulsory system holds out a partial inducement to the child to stay while the Scriptures are being read, while the compulsory system exposes him to a veto against his doing so, by the priest opposing his going to the school at all?

I think the priest in many cases has influence enough with the parent to lead him to forbid the child remaining during the religious lessons, who would not have influence enough to prevent the parent sending the child to the school altogether; he would not be able to keep the children away from the school altogether, though he might get the parent to object to their remaining during the hours of religious teaching.

4528. Lord Bishop of *Ossory.*] Do not you understand that the scruple which affects the minds of the clergy, and which has led to the course they have taken, is altogether independent of the practical results, and is entirely founded upon principle?

Entirely so.

4529. Even supposing, therefore, it were demonstrated that they would do better by taking another course, they could not do so?

No doubt it is a matter of absolute principle upon their part.

The Witness is directed to withdraw.

The Very Reverend EDWARD ADDERLEY STOPFORD, Archdeacon of Meath, is called in, and further examined as follows:

4530. *Chairman.*] WILL you be so good as to state any observations you may have to make respecting the evidence you gave yesterday?

With respect to the school in Kells, taught by the Christian Brethren, what I said yesterday might have conveyed the impression that at the time that school was rejected by the National Board, it was taught by the Christian Brethren; I did not say that; but what I did say may have produced that impression. I wish to explain, that I have distinctly recollected since, that the connexion of the Christian Brethren with that school was subsequent to its rejection by the Board. There was another question which one of your Lordships asked me yesterday, to which I can now give a better answer than I then did; that was as to whether in any diocese in which the rule was that no one should be promoted but supporters of the Church Education Society, that hindered the clergy from supporting the Church Education Society. In reply to that question, I should say the same difficulty did not arise with regard to the clergy in that case, supposing such a rule to have existed. The reason why clergymen were withheld from putting their schools into connexion with the Board was in many cases this: the practice of the Government giving Church patronage to none but supporters of the Board operated upon the clergy, as they themselves have told

The Very Rev. E. A. Stopford.

12th May 1854.

me, in the way of producing suspicion; those who did yield, and joined the Board, were looked on as persons who had betrayed their principles, and that, in effect, disqualified them from exercising an efficient ministry; whereas in the other case no such suspicion followed, and, therefore, it had not a tendency to produce the same effect.

4531. Supposing the fact to be as it has been represented, that among several of the Bishops the practice was to give preferment exclusively to those who were opposed to the national system, probably the same result may have arisen that a clergyman may have been disposed not to act in the way in which he otherwise would have acted, for fear of suspicion being thrown upon his reasons for doing so?

I should say that practically it has not been so among members of the Church; practically they have not been disqualified by any such cause from exercising an efficient ministry.

4532. In what way would the difference arise between the case of a clergyman who was suspected of seeking preferment from his Bishop and one who was suspected of seeking preferment from the Government?

I cannot account for it in principle, nor do I see any difference in point of principle; but, practically speaking, there was a great difference as to the impression upon the minds of the congregation.

4533. Lord Bishop of *Ossory*.] Cannot you account for it in this way; do not you know that a great majority of the lay Protestants in Ireland think it is contrary to the duty, and to what ought to be the principles of a clergyman, to join the National Board, and they would therefore suppose, there being room for a corrupt motive, that it was actually done from a corrupt motive; whereas the laity are, to the same extent, impressed with the belief that a clergyman is only acting up to his duty when he supports the Church Education Society; therefore they would not look for a corrupt motive in the one case, whereas they would be ready, whether rightly or wrongly, to suspect it in the other?

I think I must agree with your Lordship, that the majority of the laity are opposed to it; but, perhaps, I do not consider the majority so large as your Lordship does; but I have no doubt that the fact of those suspicions may be accounted for, and probably do arise, in the way your Lordship states.

4534. Viscount *Hutchinson*.] You stated to the Committee yesterday, that at the time you put your schools in connexion with the Board, you had some correspondence with them?

I had.

4535. Have you by you any copy of that correspondence, or can you tell us where it is to be found?

I have a copy of nearly the whole of the correspondence with me; there are one or two letters I have not, but I have the remainder; that correspondence was not with reference to the schools I now have under the Board; at least it was very brief in reference to the schools I now have; I had a correspondence with the Board about another proposition I made for building a school, which was never carried out.

4536. Are the Committee to understand that it was in the year 1846 that you were first connected with the national system?

Yes.

4537. Previously to that period you did not think yourself justified in joining the Board?

I did not.

4538. Will you have the goodness to state what were the grounds of your objection, and how they were removed previously to your joining the Board?

The objection, in point of principle, which I had was to the rule, which appeared to me to require that the patron of a school should be made the instrument of a parent, in removing children from religious instruction. I was ready to assent to the principle that I would not compel a child to remain, but I would leave it to the parent to withdraw his own child; but I could not bind myself in every case to remove the child as the parent might direct me; I could not be the instrument of the parent for carrying out his will, where I thought it

was

The Very Rev. E. A. Stopford.
12th May 1854.

was wrong. It appeared to me that the rule of the Board did involve such an obligation; it was capable of either construction, and the Board declined to say which construction was the right one, and, until they should do so, I could not put my school into connexion with them; that was the main objection which I had in point of principle. Then there was another in point of expediency: it appeared to me that the non-vested system, with which alone I was willing to connect myself, was not intended to be permanent, and without some security for its permanence I was not willing to connect myself with it. Those were the two chief points which prevented me for some time connecting my schools with the Board.

4539. Previously to putting your schools under the Board, did you receive from them any satisfactory explanations?
I did; after the lapse of about a year and a half: at first they declined to give me any explanation; but after the lapse of a year and a half they gave me satisfactory explanations on both those points.

4540. Lord *Beaumont.*] That is to say, in the first case they stated that it was not obligatory upon you to turn a child out merely because you knew that its parent objected to its remaining during the time of religious instruction?
Yes.

4541. So that it does devolve upon the parent himself to withdraw his child, and he could not claim from you the right of your telling the child to leave the school for him?
Yes; that was the explanation that was given.

4542. You felt that to be perfectly satisfactory upon the first point?
Yes.

4543. With regard to the second point, had you an assurance that the non-vested system was to continue?
I had.

4544. Earl of *Desart.*] Do not you think that some of the clergy of the Established Church are labouring under a similar apprehension to that which you yourself laboured under previously to your giving your adhesion to the Board?
I do not conceive that I laboured under any misapprehension.

4545. You put a different interpretation upon the rule to that which was given by the Board?
No; the rule was altered to meet my views.

4546. Do not you think that some members of the Established Church still conceive that the rule does compel the compulsory exclusion of a child whose parent objects, and that they are partly prevented by that consideration from giving their adhesion to the system?
I have heard of some who still think that that is the effect of the rule; but I think there are very few who now suppose it to be so.

4547. Do not you think that it would be very desirable that their minds should be brought to a right conception upon the subject?
I do; and I have done everything in my power to convince them upon the subject.

4548. Viscount *Hutchinson.*] Has it had the effect, in any instances which have come to your knowledge, of causing any clergyman to give up his objections to the system?
Yes; I have known of several cases in which clergymen have been reconciled in consequence of the change then made.

4549. Can you state any number of clergymen who have been so?
I cannot state many, because I have not succeeded in prevailing upon many clergymen to connect their schools with the Board.

4550. You do not think it is a matter of very great importance, as far as the controversy on the "educational war," as you have called it, goes; you do not think that the alteration of the rule which was made at your request has to any extent put an end to that educational war in Ireland, or removed the objections of the clergy of the Established Church?

The Very Rev. E. A. Stopford.

12th May 1854.

It has removed the objections of a good many individual clergymen, but it has not done anything towards satisfying the body at large.

4551. *Chairman.*] Since your connexion with the Board, have you had reason to be satisfied not only with the Board, but with the officers acting under it?

I have found every reason to be satisfied both with the Board in their conduct to me as patron, and also with all the officers of the Board with whom I have come into communication, or of whom I have had an opportunity of judging. The Board, I conceive, are prepared to act with perfect integrity and fairness towards every person who applies to them, or has any dealings with them.

4552. Have you found anything in their rules which has prevented you from giving the amount of religious instruction which you think necessary to all those who are willing to receive it?

I do not think there is anything in their rules to prevent my giving any amount of religious instruction I wish to all who are willing to receive it.

4553. Viscount *Hutchinson.*] You stated yesterday that you were familiar with the original outlines of the system as established in 1832?

Yes.

4554. You are aware that those original outlines have not been adhered to?

I am.

4555. That changes have from time to time been made to meet the objections of various parties?

Yes.

4556. You are probably acquainted with the circumstances of the late division in the Board?

I am aware of the leading facts.

4557. Will you state whether that change has met with your approval?

I cannot approve of the alteration of the rule which was then made; I think the alteration of that rule should have been in the opposite direction.

4558. Will you state what alteration you would have approved of?

If that 8th Rule is to be taken in its strictly literal construction, I think it was always wrong in principle, and tending to mischief in practice.

4559. Lord *Beaumont.*] That is to say, the literal construction of that rule is that which eventually was given to it?

I conceive that to be the literal construction of the rule; but I think that there were also some circumstances which might justify persons in putting a different construction upon it.

4560. What is the alteration in the rule which you would have suggested?

I think the introduction of that rule was a great error.

4561. You would have recommended its repeal altogether?

I would; the Board acted for several years without any such rule, and I think it was an error to introduce it.

4562. Viscount *Hutchinson.*] Can you state from recollection what was the motive for the original introduction of the 8th Rule?

I never heard anything upon which I could take upon me to say what the intention of the Board was; but, judging of the rule itself, I should suppose it was meant to remove the objections of those who were not satisfied with the Scripture Extracts.

4563. Lord Bishop of *Down.*] Has your confidence in the Board been at all shaken by the resolution which was proposed, which had the effect of withdrawing one book from its published list, and another book from its sanctioned list?

It has weakened my confidence in this way: I conceive that the 8th Rule introduced a wrong principle, and I conceive that the change which has now been made renders inevitable further changes in the same wrong direction.

4564. To what extent?

I can foresee the progress of change growing up out of what has been done; I can hardly foretell its extent.

4565. In

4565. In what way do you suppose the withdrawal of those books has weakened confidence in the Board?

I think wherever the Board, after long and mature deliberation, have recommended a book as suitable for all religious persuasions, if afterwards, at the desire of one party, they withdraw that book, such a change must tend to the weakening of confidence in their proceedings.

4566. Do you not think, that a book which has been once sanctioned by the Board unanimously, should at any future time, under any circumstances, be withdrawn?

I am not prepared to say that; I can imagine that circumstances might be stated to justify it.

4567. Earl of *Desart.*] Have you ever thought of the security which would be given by a requisition of unanimity upon the part of the Commissioners, in order to the exclusion of a book, just as it is required for the admission of a book?

I have not turned my attention to that point.

4568. Do you think it would be practicable, if it were thought to be advisable?

I am hardly prepared to say that it would be advisable; for this reason, that unanimity is required in order that the book may be used; when that unanimity ceases, it is not necessary that there should be unanimity on the opposite side; the unanimity upon which the book was introduced, has been destroyed.

4569. *Chairman.*] What is your opinion as to the advantage or disadvantage of compulsion, either with regard to Scriptural instruction, or any special religious teaching?

I think it much more advantageous to avoid all appearance of compulsion: I do not say but that cases may arise where it may, under some circumstances, be necessary; but I desire, as far as possible, to avoid even the appearance of it.

4570. Earl of *Carnarvon.*] What was the interpretation which you originally gave, in your own mind, to the 8th Rule previously to its being so much discussed?

I think the obvious construction of the 8th Rule is this, that any one parent has a right not only to prohibit his own child reading that book, but to prohibit that book being read in the school.

4571. That was your opinion from the first time that the rule appeared?

It was my opinion that that was the obvious construction of the rule; but along with that I also saw that there were circumstances which might justify a different construction.

4572. Lord Bishop of *Ossory.*] When you formed that opinion, were you aware of the correspondence between Mr. Tottenham and the Board?

I have no recollection of that correspondence.

4573. Viscount. *Hutchinson.*] You think, in point of fact, the alteration of the 8th Rule has simply explained it in the natural and obvious meaning of the rule as it stood when it first appeared?

I think so, provided we are to take the words, and argue upon them only; but if we may take in any other facts besides the words, that construction of the rule may be questioned.

4574. Will you have the goodness to state what alteration of the 8th Rule you would yourself have recommended, or what step you would have recommended the Board to take in reference to that rule?

I would have recommended the withdrawal of the 8th Rule, and a return to the practice of the Board as it existed several years previously to the introduction of that rule.

4575. You, as patron, would have been enabled to put the Scriptures, and all the religious books published or sanctioned by the Board, into the hands of all the children attending the school at the hours of combined instruction?

That I think is what ought to be the principle; at the same time I should not

be prepared to insist upon it to that extent; I should be satisfied to admit that parents might withdraw their children if they objected.

4576. How could the business of a school be carried on if individual parents were permitted to withdraw their children from the school during the hours of combined instruction, one of them objecting to one book, and another to another, and a third to a third?

That would be very objectionable in a school, and I think all schoolmasters would be of the same opinion.

4577. Do not you therefore see that such a practice as you propose might have the effect of disorganizing the machinery of the school, and impairing its usefulness as a means of conveying secular instruction?

It might have such an effect.

4578. You have already stated that several changes have taken place in the rules of the Board from the time of its foundation up to the last change which has just been spoken of?

Yes.

4579. Does not it appear to you that there is no security to the public, or to the supporters of the system, that those changes may not go on to an indefinite extent in future?

Formerly I had such a fear very strongly in my own mind; of late years I have quite got over that fear; but since the late alterations made with respect to that 8th Rule I do foresee further changes as being inevitable.

4580. In what direction do you think the changes will be which you foresee?

I think it probable that the Board will ere long have to withdraw their sanction from the Scripture Lessons, with the sole object of getting rid of the principle of the 8th Rule, so that they may not be urged to apply that principle to all their reading books.

4581. You are aware, doubtless, that there is a good deal of Scriptural information contained in the ordinary reading books of the Board?

I am aware of it.

4582. In principle, if, according to the 8th Rule, as now interpreted, one parent can prohibit the use of the Scripture Lessons at the hour of combined instruction, should not that one parent also be permitted to prohibit the use of any parts of the ordinary lesson books which have a religious character or tendency?

The principle appears to me to be precisely the same in each case, so much so, that I anticipate that an attempt will be made hereafter to apply it to both classes of books alike.

4583. And as the Board have already surrendered the principle in the case of the Scripture Lessons, they cannot refuse to surrender it in the special case which I have put?

I think they cannot refuse when they are pressed upon it.

4584. *Chairman.*] Is there any general feeling on the part of any denomination, or of any patrons of schools, to exclude the religious portions of the books which are used during the hours of combined instruction?

Nothing of that kind has appeared yet, but I fear that it may appear.

4585. You are not aware of any such feeling existing at present?

I am not aware of its having been yet exhibited.

4586. Viscount *Hutchinson.*] You are aware that the system, as originally contemplated, comprised only vested schools?

I am.

4587. You are aware that subsequently the non-vested system was introduced, and added to the other?

Yes.

4588. Are not you of opinion that, while the principle of the vested schools was one of united education, the principle of the non vested schools was as clearly one of separate education?

I think

I think it was; and I think it was tacitly admitted by the Board themselves in their 6th Report; for they said that such schools must be looked upon as bearing a peculiar religious aspect.

4589. So that from the moment the Board consented to give aid to non-vested schools, they departed from the great principle of their system, which was united education?

Practically they did establish a system of separate schools, under the name of a system of united education.

4590. Of course you are of opinion that convent schools, or schools in connexion with any of the Roman Catholic religious bodies, must, from their very nature, be schools of separate education?

I think they must, of course, from their very nature, be schools of separate education. I think it equally impossible that Protestants should send their children to such schools, as that Roman Catholics should send their children to schools where the education is Scriptural.

4591. In point of fact, whatever pretended security the rules of the Board may give, convent schools, from their very nature, must be strongly tinged with Roman Catholic religious teaching?

I cannot imagine how any child in those schools could be secured from the influence which must exist there.

4592. You stated yesterday, in answer to a question put to you by a Right Reverend Prelate, that in your opinion the Board should have the power to examine the local circumstances of each case, and to give aid where it thought necessary to the schools which are now carried on under the Church Education Society, or any schools the managers of which at present cannot conscientiously take aid from the Board, and promise to obey their rules?

I did express such an opinion. I did not confine it to any particular religious persuasion, nor any class of schools.

4593. The confidence which you have in the Board having been, to a certain extent, shaken by their late proceedings, do not you think that it might be dangerous to put so great a power into their hands as that of judging in each case whether aid shall or not be given to any description of schools?

I never meant to express that my confidence in the Board was weakened or shaken as to the fairness and integrity of their conduct to every patron and to every person inclined to put a school into connection with them; in that respect my confidence in them is not weakened; it is only as to the prospect of their resisting changes in their rules for the time to come.

4594. In point of fact, would not the adoption of the course which you recommend, that is, the admittance into the system of schools which have hitherto refused to obey their rules, be a greater change than any which they have yet made?

I do not see that the same danger would apply, because their rules, as they now exist, must be uniformly applied to every school, and that is the ground upon which I object to the course of change upon which they appear to me to have entered; but if their rules were not to be uniformly enforced upon every school, then my objection upon that ground would be gone.

4595. You stated, in a former part of your examination, that, according to your experience, the objection stated by the Roman Catholic clergy to members of their flock against sending their children either to Church Education Schools or to national schools managed by Protestant clergymen, is not the fact of their having to read the Scriptures, but the fact of their being educated at all by the clergy of another denomination?

That is my conviction.

4596. Supposing, therefore, that the whole of the clergy of the Established Church who at present object to the system waived their objections, and were to put their schools under the Board, and to adopt its rules, do you think that their doing so would conciliate in the least degree the opinions of the Roman Catholic clergy, or would induce them to mitigate their objections, or to give up their objections to the attendance of children upon schools managed by Protestant clergymen?

The Very Rev. E. A. Stopford.

12th May 1854.

I do not think that th fact of their connecting their schools with the Board, and adopting its rules as to religious education, would have the slightest tendency to produce that effect.

4597. Therefore you are of opinion that if the objections of the clergy of the Established Church were given up to-morrow, and the schools were brought under the Board, and managed under its present rules, the amount of united education in Ireland would not be in the least increased?

I think it would not be increased.

4598. Earl of *Harrowby.*] It is not the present position of the clergy of the Established Church which prevents the existence of mixed education in Ireland?

I think not; I think if the clergy all became connected with the system, as I am now, the effect would be simply to establish their schools as schools of separate education, or having only such an amount of united education in them as they at present possess.

4599. *Chairman.*] Would not the accession of the clergy be followed by that of a considerable portion of the laity, and would not the same principle apply to schools in which laymen were patrons?

I do not think the accession of the clergy would have any very great effect upon the Protestant laity. A great many of the Protestant laity have already thought and acted for themselves, and have adopted the national system. I do not think that those who have hitherto refused to do so, would now follow the clergy in taking such a step.

4600. Lord *Fingall.*] Did not you say yesterday that there is a strong feeling existing, and an educational war now going on in Ireland, and that all individuals, being of one party or the other, were more or less incapacitated from acting dispassionately in relation to this question?

I think that that was not the exact expression which I used. I think what I stated yesterday was, that nearly all individuals were more or less disqualified from conducting united education.

4601. Subsequently you were understood to state that you thought the Board should not have any fixed and uniform rule of acting, but that they should possess a discretionary power to vary their rules according to local circumstances, and should be enabled to give a discretionary power to the patrons of schools?

I did not mean to say that the Board should have no fixed rule of their own; what I said was, that they should not impose the same rule universally and without exception upon every school, but that they should have a discretion, where they saw it necessary for the object of bringing all the education of the country under the Board, of making such a departure from their rules as they thought necessary for that purpose.

4602. Giving increased power to the patrons?

In those particular cases where they thought it proper to do so.

4603. How are those opinions to be reconciled with the fact of the patrons being, as individuals, liable to those influences which you in a former answer described?

I think the effect would be to put an end to parties. If, for instance, it was known that the Board were ready, under certain circumstances, to make grants to schools in which the Scriptures were required to be read by all the children, I conceive it would no longer be regarded as the case of a whole party against the Board, but it would come to be a question, in each particular instance, what was the best course to be pursued in that instance.

4604. Do you believe that the power of varying the rules according to local circumstances would be found convenient?

I do not apprehend there would be much difficulty in the use of it: it would appear at once whether united education had already been accomplished in the locality; where it had, the Board, of course, would maintain it, and would not interfere with it; it would appear in other cases equally clear that united education had not been accomplished, and could not be accomplished, under the rules

rules of the Board, and then the Board might attempt to accomplish the education of the people in some other way.

4605. Lord *Beaumont.*] Would not that be putting an end to everything like a system of national education, and to all uniformity of rule?

It would so far put an end to it, that all schools would not have the same rules applied to them as to religious instruction.

4606. Would not it be making the Board merely an instrument for advancing money to various schools established on all and every kind of principle?

No; I think it would be the duty of the Board to carry out united education wherever they found it possible to do so.

4607. Lord *Ardrossan.*] Do not you think that vesting such a discretionary power in the Board would give rise to constant squabbles between members of the Board?

I am not in possession of any information to lead me to say that it would; I do not see that it would necessarily be the case; I do not imagine that it would involve any more difficult questions at the Board than the questions which now arise as to the taking of individual schools into connexion, or refusing them.

4608. Do not you think that the having to determine upon the different rules to be applied to schools where they were governed by patrons of different religious persuasions would form a much more formidable element of disagreement, and give rise to much greater divisions of opinion between members of the Board?

I hardly think so: I think the very same difficulty must arise at present. There may be an application from a school, which practically may be wholly Roman Catholic, and there may be an application from another school which, practically speaking, may be exclusively Protestant; but I am not aware that any jealousies or difficulties have ever arisen in dealing with such cases.

4609. Lord *Beaumont.*] In those cases the question as to the application of any fresh rule, or any different system, does not arise under present circumstances?

It appears to me that if it were taken to be the duty of the Board to bring the whole of the education of the country into connexion with them on the best terms they could, what was necessary in each individual instance would be readily apparent.

4610. The only object being to get the school into connexion with the Board?

Yes.

4611. Do you not imagine that the State has some other object beyond that of merely bringing all the schools in the country into connexion with the Board by means of grants of money?

There is certainly an ulterior object, which I take to be the promotion of an enlightened education in the country. It is only in order to that I conceive the State has any object in bringing the schools into connexion with the Board.

4612. Could that be carried out unless there were some general and fixed rule of action?

I think it could.

4613. Earl of *Desart.*] If your confidence has been shaken in the firmness of the Board as regards its adherence to the institutions which were adopted after long examination, and partly on the faith of which its Parliamentary grant was given to it, should you not think that there was some danger in giving to it those increased discretionary powers?

I speak from experience. I have never seen anything which would lead me to anticipate any want of impartiality in the dealings of the Board with the patrons of the various schools in connexion with them.

4614. Earl of *Harrowby.*] Is your view of the case this: that, practically speaking, the Roman Catholic population have a system which suits their wishes and their wants; that the Presbyterians have a system which practically suits their wishes and their wants, they receiving certain assistance from the public funds; that the only party now practically left out, that is to say, which does not receive assistance from the State, but is left to its own resources,

The Very Rev. E. A. Stopford.
12th May 1854.

is a considerable portion of the members of the Established Church; and that the two other parties being provided with a system which suits them, and receiving assistance from the State, it is desirable to make such alterations as, leaving the other parties in possession of what they have obtained, shall admit this third portion of the community to their share of the public assistance as regards education?

I do not put it as a matter which interests the Established Church only. I believe there are a large portion of the Roman Catholics in Ireland who object as much as we do to connecting themselves with the Board as it is.

4615. Therefore, in reference to those who are now left out of the operations of the Board of all denominations, you would, without altering the plan in regard to such as are already in connexion with the Board, admit those parties who have been hitherto excluded, to a share upon a different basis?

I would.

4616. But you would not permit those who are already enjoying the assistance of the Board to vary or modify the conditions on which they have hitherto received what they do receive?

I do not mean to say that I would not give the Commissioners a discretion even in that case also; but though I conceive it might safely be given to them, I do not think many patrons of existing schools would desire to be released from the present rules of the Board.

4617. Viscount *Clancarty*.] A short time ago you stated that you did not consider that any increase of united education would be the result of the clergy of the Established Church bringing their schools into connexion with the Board, and into conformity with the existing rules?

I did.

4618. Do you think that there would be any improvement in the system of education generally in those schools in consequence of their submitting those schools to the rules of the Board; do you think that they would become more efficient as a means of imparting instruction generally?

In regard to the general improvement in the schools, I am hardly prepared to speak, because I am not sufficiently acquainted with all the details of the Church Education Society for conducting the ordinary business of a school.

4619. It is only of late years that your own schools have been placed in connexion with the Board; upon what principle were your schools conducted before you placed them in connexion with the Board?

They were conducted on the principle of not having any rule whatever on the subject of reading the Scriptures or religious education; no child was under any force or requirement to be present at that lesson more than at any other lesson in the school.

4620. Do you mean that the children who came to the school were under the impression that they might go away when the religious education was being conducted, and remain during the period of secular instruction?

I never sought to produce any impression upon their minds; I never said a word to them upon the subject; as a matter of course, we had that lesson the same as any other, but we had not any rule about it.

4621. It is not usual to make rules distinguishing the courses of instruction which a child may or may not absent himself from, is it?

There have been such rules in the Church Education Society, and in the old Kildare-place Society, and in the schools of the Association for Discountenancing Vice. All those societies have had rules requiring the attendance of the children at a certain amount of religious instruction; I had no rule of the kind in my school.

4622. Your school since it has been placed under the National Board has undergone no change?

No change at all.

4623. Have you found that its connexion with the National Board has increased or diminished the number of Roman Catholics attending it?

I had

I had many more Roman Catholics attending it before it was connected with the Board than I have had since.

4624. Earl of *Wicklow.*] Do you attribute that difference to your having put your schools into connexion with the Board?

No, I do not think that that has had anything to do with it.

4625. Viscount *Clancarty.*] The putting of your school in connexion with the Board, which sets itself up as the promoter of a united system of education, has not increased that united action in the case of that school?

It has not.

4626. *Chairman.*] Is there any reason why it should have done so, if, previously to your joining the Board, you did not compel the children to attend the religious instruction?

No, except it may be supposed that it was popular; there was no change in the arrangements of the school to make it have that effect.

4627. Viscount *Clancarty.*] You stated that there was no publication given to any rule by which children might depart when they pleased, or absent themselves from any particular part of the instruction which was given in the school. Is not it their impression, now that the school is under the National Board, that when the intimation of religious instruction being given is put up, as the rules of the Board require that it should be at times when that instruction is given, they may depart?

Yes.

4628. Therefore there is that difference between the course of education in your school now and formerly, that now they are made aware that they can retire upon the religious instruction being given, whereas formerly they were not made aware of it?

There is that difference.

4629. And that has not tended to increase the number of Roman Catholics resorting to your school for education?

No.

4630. Lord *Fingall.*] Are there other causes which would enable you to account for the fact that the Roman Catholics attend your schools now in less numbers than they did formerly. Had any other schools been established?

The school which I spoke of as a school of the Christian Brethren, at the time when I had a good many Roman Catholic children attending my school, was, I believe, taught by very incompetent persons; after that, and since the Christian Brethren have taken it up, it has been much more efficiently taught, and that, I think, has had some influence upon the attendance at my school.

4631. *Chairman.*] What is your opinion as to the proposal which is entertained by members of several denominations in Ireland, that separate grants should be given for the encouragement of schools belonging to each of those denominations?

If the question have reference to separate grants to be made to each denomination as a whole, I conceive that nothing could be more mischievous. It would destroy all security for the efficiency of the education to a great extent by not having one central body to control and direct the whole. It appears to me that it would also render united education impossible even in those localities in which it is now possible to accomplish it. But if it be meant to apply to grants to different schools upon different principles, in order to meet the views of the different religious persuasions, I do not see at all the same objection to them.

4632. Do you see any objection to their being made as a general rule?

As a general rule I do: it takes away all inducement to aim at united education, and in fact the very name of it does a good deal to prevent the possibility of united education: I think that ought never to be the general rule, but only the exception and the supplement.

4633. Is not your only objection to it, as a general rule, that it would tend to render impossible united education?

The Very Rev. E. A. Stopford.

12th May 1854.

If proper means were taken to secure a sufficient and satisfactory amount of secular instruction in a school, I do not see what other objection could arise.

4634. You do not see any objection to giving that sort of assistance to denominational schools which do not belong to the denomination to which you yourself belong?

I do not see why the schools of all parties in Ireland should not be dealt with upon the same principles and on the same terms.

4635. Lord Bishop of *Ossory.*] Would not that be the effect of a general rule such as has been mentioned?

I have no objection to a general rule upon that ground.

4636. Earl of *Harrowby.*] In fact you would see no objection to the introduction of the English system, except that you think it might destroy the hope of accomplishing united education?

I think it might; that is the only objection I see to it.

4637. *Chairman.*] You think it would destroy the united education which at present exists?

I am not prepared to go so far as that. I should wish to see a plan adopted in Ireland which offered a more direct inducement to accomplish united education than the English system would.

4638. What are the inducements which you would offer to increase the amount of united education?

I would wish, as an experiment at least, to see the general principle of the existing rules of the Board maintained in all the schools that were willing to adopt them: I should wish to see that at the same time putting an end to strife, by giving assistance to other schools in proper instances.

4639. Do you think that that would tend to promote mixed education?

I think it would. I think when the opposition was in that way disarmed, and it was no longer a question of principle or of party, individuals would consider much more than they have hitherto done what rules were in themselves the best for accomplishing the object.

4640. The real objections to united education you consider to be the unwillingness of persons of one persuasion to put themselves under the direction of persons of another persuasion; would that difficulty in any way disappear in consequence of the alterations which you suggest?

I have not stated that it arises from the objection of the laity of one class to put themselves under the clergy of another class; I do not think that that has been the great hindrance: the great objection has arisen from the clergy of each class.

4641. Supposing it to rest entirely with the clergy acting through the laity, would that influence be diminished by the alteration which you suggest?

A number of persons who are best qualified to accomplish united education in Ireland have hitherto held aloof on account of the principles which they consider involved in the whole system. If their objection could be removed, and they could be induced to become the patrons of national schools, we should see a much larger amount of united education under the system than we see now.

4642. Do you mean to say that Roman Catholics would by that means become more willing to put themselves under the patronage of a Protestant, and, *vice versâ*, that Protestants would be more willing to put themselves under the patronage of a Roman Catholic?

I do not say that.

4643. Except in that way, how would you get rid of the real obstacles to mixed education?

One patron may be more likely to accomplish it than another. In each religious persuasion there are some persons whom the members of another religious persuasion would not place themselves under: on the other hand, there may be some persons in whom they would put more confidence. Therefore one patron may succeed where another may fail; and the effect of the strife and the party spirit which has existed, has been in many cases to throw schools into the hands

of

of the persons who never could accomplish united education, instead of into the hands of the persons who could.

The Very Rev. E. A. Stopford.

12th May 1854.

4644. Do you think that by the proposed change a Roman Catholic priest would be rendered willing to send the children over whom he has influence to a school where the schoolmaster was a Protestant, and the patron a Protestant, or, *vice versâ*, that a Protestant would be willing to send children over whom he has influence to a school where the teacher, the patron, was a Roman Catholic?

I do not mean to say that.

4645. Unless you produce that result, how would you to any considerable extent remove the obstacles which now stand practically in the way of united education?

One school is now practically in the hands of a Roman Catholic, and another in the hands of a Protestant. I conceive that there might still be persons found in either community who could unite together in so conducting the schools as to bring each party to the same school.

4646. Earl of *Desart*.] Would not a discretionary power of concession to opposing sects rather have a tendency to diminish the confidence of the opposing sect, and thus discourage, rather than promote, the cause of united education?

United education appears to me to depend rather upon the confidence which persons would feel in the individual patron than the confidence they feel in the Board. I do not think, therefore, that the changes made at the Board have much to do with bringing individuals of different persuasions into the same school.

4647. Do you conceive that the confidence of the opposite party in the patron of each school would be increased by the patron being enabled still further to promote his views, by having an increased power given to him by the Board of conducting the education according to his own plan?

That would be according to the use the patron made of his power. If the patron were left at liberty, and he adopted the existing rules of the Board from his own choice and conviction, instead of from any compulsion which may now be supposed to exist, I think people would have increased confidence in him; but if he altered the rule, and established a school of separate education, of course it would not tend in that school to promote united education.

4648. You think if the patron were at liberty to carry out his views altogether, even though that patron were influenced by a wish to promote his own religious opinions, those of an opposite faith would have more confidence in him, having that discretion, than if he were trammeled by a universal rule?

I think they would have confidence if they saw that he acted from his own choice.

4649. To a certain extent he acts now from his own choice, in putting himself under the national system?

He must either do that, or not get a grant for his school.

4650. Lord Bishop of *Ossory*.] You think that the plan which you propose, of dealing with individual cases according to their circumstances, at the discretion and according to the judgment of the Commissioners, would have a tendency to promote united education. In what way do you think that setting all the patrons free by a single rule to conduct religious education as they pleased, would have a tendency to prevent united education. There are two classes of schools to be operated on, one comprising those which are now under the Board, and the other those which would then come under the Board; will you state what its effect would be upon each?

The plan I have suggested would not in any way affect those schools under the Board, which are now accomplishing united education; it would not touch them at all. The plan, if applied to all schools, would immediately destroy the existing rules in those schools; it would affect them, and I think you would incur the risk of destroying the result that has been accomplished in those schools, by touching them unnecessarily.

4651. Would the plan to which you object do anything more than set the patrons free to alter the rules, if they were so disposed?

No.

The Very Rev. E. A. Stopford.

12th May 1854.

4652. Then the result would be, that all patrons who preferred the present mode of conducting the schools under the Board might, if they pleased, adopt that mode?
Yes.

4653. You have said that the most efficacious way of promoting united education would be, in your opinion, to have such a rule as that of the national system adopted voluntarily, and not by compulsion, as it is at present?
I think so.

4654. Would not it be clear that in every case in which a man adopted the rules of the Board, or acted under the rules of the Board, under the change which has been supposed, he acted voluntarily?
Yes.

4655. And would not the schools be in a better condition to accomplish united education according to your own principle?
If sufficient pains were taken to make it known to every one that the rule was still continued, it would.

4656. Earl of *Wicklow.*] Have you considered the advantages or disadvantages which may have arisen from the alteration which has taken place in the construction of the Board since its first institution?
I have not turned my attention to that subject.

4657. Have you had reason to believe that any secession has taken place in consequence of the recent withdrawal of the Archbishop of Dublin and other members of the Board?
I am not aware that such a secession has taken place, but I conceive it to be quite probable; and I think it is the case in many instances that persons are waiting to see the result of the present inquiry before your Lordships.

4658. You think there is a disposition on the part of some of the clergy of the Established Church to feel less confidence in the Board in consequence of that secession?
I think the tendency is in that direction.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next,
One o'clock.

Die Martis, 16° *Maii* 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Down, &c.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.

THE LORD PRESIDENT in the Chair.

CHARLES BUXTON, Esquire, is called in, and further examined as follows:

4659. *Chairman.*] HAVE you any observations to make in regard to the evidence you gave on a former day?

I fear that I conveyed to the Committee rather a false impression upon one point. I thought it appeared as if it was owing to my coming so much in personal contact with the clergy that I had changed my opinion as to the national system; whereas it was many months after, when I had thoroughly studied all which had been written on both sides, and thought it over very carefully, I came to the conclusion that the system ought to be altered.

4660. You do not wish to change the statement as a matter of fact, that you chiefly communicated with the clergy of the Established Church adverse to the national system?

No.

4661. Lord Bishop of *Ossory.*] What you now say is, that you did not form your opinions upon their statements?

No, I did not.

4662. But the result of your interviews with them was to put you into possession of their views, and make you understand their position better; but with respect to the national system, your views had been formed previously, and you have not substantially changed them with respect to the system itself?

While I was in Ireland I did all I could to get into possession of the views of the clergy; but it was not till long after that I changed my own view, and became unfavourable to the national system, or at least wished for a modification of it.

The Witness is directed to withdraw.

ROBERT GOULD ADAMS, Esquire, is called in, and examined as follows:

R. G. Adams, Esq.

4663. Lord Bishop of *Ossory.*] WHAT opportunities have you had of becoming acquainted with the working of the national system of education in Ireland?

By visiting several schools, both to the east and the west of the city of Cork.

4664. How many schools have you visited?

Eleven.

R. G. Adams, Esq.
16th May 1854.

4665. To what extent did those schools exhibit united education?
I cannot say that they did so to any great extent. The attendance of Protestants at those schools was very small indeed.

4666. Have you any more accurate recollection of what the number was?
I think 17 in the 10 schools.

4667. What was the entire number of scholars?
One thousand eight hundred and ninety were on the rolls of those schools.

4668. Were the districts which you examined very thinly peopled with Protestants?
I think the combined amount of Protestants in those districts was 1,155.

4669. Of those, 17 were in attendance at the national schools?
Yes.

4670. Do you recollect how they were distributed?
I think there were 12 in one school, two in a second school, one in a third, and one or two in another.

4671. Lord *Beaumont.*] Do you hold any official situation?
None whatever. I have been a vice-guardian in Ireland.

4672. Do you reside in the neighbourhood of Cork?
I do, 15 miles from Cork.

4673. Have you any connexion with the system of national education?
None whatever.

4674. *Chairman.*] Have you paid much attention generally to the subject of elementary education?
Some, but not much; I cannot say I have done so to any great extent, except that I have been very active in regard to the system of Church Education, as far as religious instruction is concerned.

4675. Lord *Beaumont.*] It was merely as a private individual that you went to those schools?
Yes, solely; I take a great interest in the subject of education.

4676. Earl of *Wicklow.*] Was it by the desire of any person interested in the system that you made the examination?
Yes, I had been requested to do so.

4677. *Chairman.*] Have you any objection to state by whom?
The Dean of Cork requested me to turn my attention to the subject.

4678. Earl of *Carnarvon.*] Did you visit those schools from any particular choice, or did you take them indiscriminately, simply because they happened to be near Cork?
Some were in my own locality, and others about 40 miles from my residence—more easy of access than going to a greater distance; sometimes I could ride over from my own residence to visit them.

4679. *Chairman.*] What were the facts which the Dean of Cork requested you to ascertain?
In reference to the system, whether it was a mixed system of education or not.

4680. Earl of *Desart.*] Did you consider those schools which you visited as exceptional instances, or did you consider them as examples of a general system prevailing throughout Ireland?
As a general example of the system prevailing in the county of Cork.

4681. Lord Bishop of *Ossory.*] You did not make any selection in reference to their particular circumstances?
No.

4682. Earl of *Wicklow.*] The Dean of Cork resides in the same neighbourhood himself, does not he?
About 18 miles from my residence.

4683. Had he been long a resident there when he requested you to make this inquiry?
A long time.

4684. He had ample opportunity, therefore, of making himself acquainted with the system, if he pleased, had he not?
I should think so.

4685. Lord Bishop of *Ossory*.] Perhaps the species of examination he wished you to make of the schools would not have been so easy to a person in his position, or at least so agreeable?
No; he is a very old man.

4686. He is closely connected with the Church Education Society in the county of Cork, and has been so a long time?
I believe so.

4687. Probably it was his interest in the subject which led him to ask you to make this inquiry?
I think so.

4688. Lord Bishop of *Down*.] Were you favourable to the national system in general previously to entering on your inquiry?
I was not. I think the Dean of Cork knows that I have taken an interest in the education of the Protestant population in my own neighbourhood, in Sunday-schools, and so on; the Dean of Cork knew that I took an interest in one of the Church Education schools.

4689. Lord *Beaumont*.] Are you connected with that Church Education school?
I attend the school every Sunday myself.

4690. Earl of *Wicklow*.] How long is it since you undertook this examination by the desire of the Dean of Cork?
It is about this time two years, I think.

4691. Earl of *Desart*.] Considering those schools, as you did, as examples of a general system, will you state what was the result of your examination; what was your impression as to the efficacy of the system?
My impression is, that the religious instruction is very bad, and that the secular instruction is good.

4692. Would your impression be in favour of separating altogether secular and religious instruction, and confining the national schools to secular education?
Certainly not.

4693. You think some reform might be adopted in the present system of combining secular and religious education?
Yes.

4694. What would be that reform?
I would allow the patron of every national school to give the religious instruction which he thought best, based upon the Scriptures.

4695. Would you still keep up the rule of having the placard put up during the time set apart for religious education?
No, I would not be in favour of that.

4696. You would provide no safeguard against a child who might be in the school listening to instruction to which its parents might object?
No; I should think every child who attended the school ought to receive the religious instruction which the patron thought best.

4697. Would not that have the effect of making it an entirely separate system?
It is, to all intents and purposes, a separate system now.

4698. Do you think it is so all over Ireland; has not united education, in some instances, been found possible?
As far as my personal observation extends in the county of Cork, it is not so.

R. G. Adams, Esq.
16th May 1854.

4699. *Chairman.*] Your own observation extends to 11 schools in the neighbourhood of your own residence?
It extends to a distance of 40 or 50 miles from my neighbourhood.

4700. Lord Bishop of *Down.*] It is confined to the county of Cork?
Yes.

4701. Lord Bishop of *Ossory.*] Were the schools that you visited vested or non-vested?
There were eight non-vested and three vested.

4702. Did you find any difference in the united education carried on in the vested and the non-vested schools?
None whatever.

4703. What was it, do you think, influenced the attendance of the Protestants at the schools at which they did attend?
In the case I refer to, where there were 12 Protestants, there was a peculiarly good master. Perhaps I may be allowed to say, that afterwards I heard that a particularly good master was appointed in the school under the Church Education Society, and that then several left the national school.

4704. Were any of those schools so situated as to render it unlikely that Protestants would attend?
In one case I recollect the national school was actually in the chapel yard, and close to the chapel.

4705. Without any separation?
Without any separation; in many cases there was a mere wall between.

4706. Earl of *Wicklow.*] Did it open into the chapel?
It was close by, within 10 feet of the chapel.

4707. But it was a separate building?
Yes, in the chapel yard.

4708. Lord Bishop of *Ossory.*] Was that the case in more than one instance?
I am not quite sure as to a second case, whether it was in the yard, or whether there was a wall between.

4709. In the schools you visited, did you see anything to make you conclude that much local interest existed?
No, very little; I never met the patron in any of those schools.

4710. Had you any other evidence of a want of interest in the locality about the schools?
The fact of there being no local subscriptions, except in one or two instances, proved that there could be very little local interest.

4711. Are there any national schools in the city of Cork?
There are, I believe.

4712. Did you visit any of those?
I visited one national school; that was said to be under a committee, and the pupils were admitted solely by ticket from the committee; and the names given to me were the Roman Catholic Bishop, Dr. Delany, and a Mr. Macleod, the parish priest; the scholars were admitted by ticket from them into this school. There were 33 females in the school.

4713. Did you know that it was a national school?
Yes; I saw it written over the door.

4714. Had you any difficulty in obtaining access to it?
None whatever.

4715. Did you ask any thing about this, which appears to be a departure from the principles of the Board?
I merely asked how they were admitted, whether it was open to the public. The schoolmistress said, "No, it was not; it was by a ticket of admission from the committee;" and she named those two as the chief members of the committee who had the power of giving tickets.

4716. Were

4716. Were any of the schools you visited under Protestant patronage?
No.

4717. Were any of them under lay patronage?
They were all under the patronage of the parish priest, or priest in charge of the parish in absence of parish priest; so it was stated to me.

4718. You said that the education carried on in them was for the most part efficient?
As far as the secular instruction went, it would appear to be so.

4719. Lord *Beaumont*.] What opportunities had you of ascertaining whether they were efficient or not; did you examine the scholars?
I made the masters examine the classes in my presence.

4720. Earl of *Wicklow*.] What books did they use?
I took up some of the reading books; I heard them parse the sentences.

4721. Do you mean books supplied by the Board?
Yes.

4722. Lord Bishop of *Ossory*.] Did you find among the books supplied by the Board the Scripture Lessons at that time?
In some of the schools they were there, but were not used.

4723. Were you told that they were not used?
I was.

4724. Was that the case in all the schools?
No, not in all the schools; in two or three instances they said they were partially read; in the rest they said they were altogether given up.

4725. Lord *Beaumont*.] Did you visit more than once all those schools?
Only once, I think.

4726. How long did you stay in the schools on the occasion of your visits?
I dare say a quarter of an hour or 20 minutes; in some cases it might have extended to half an hour.

4727. Lord Bishop of *Down*.] Did you make any report in the report book?
None, that I remember.

4728. Lord Bishop of *Ossory*.] Was there a book presented to you for the purpose?
Yes, I think there was, in one instance.

4729. Have you visited many Church Education schools in Cork?
I have not.

4730. Earl of *Wicklow*.] Did you visit many of the schools on the same day, or did you visit them on separate days?
I did not visit them on the same day; they were miles apart; I might have visited, perhaps, two or three on the same day, and, perhaps, others not for a month afterwards.

4731. You did not arrive at the schools during the period of separate religious education, did you?
I cannot exactly say that; it might have been after three o'clock, which was generally stated to be the hour set apart for religious education; I am not positive whether I might not have arrived at some of them after three o'clock.

4732. You would have known, would not you, by the nature of the instruction which was going on?
No; they seemed to be all learning their lessons at the time that I arrived; what was going on seemed to be suspended when I went into the school, and I asked the master generally to allow me to hear a class examined.

4733. You do not know whether in that school, where there were 12 Protestant children, they absented themselves during the hour of separate religious instruction, or whether they continued in the school?
I have no reason to believe that they continued in the school during the hour set apart for religious instruction; I believe they left it; I should think so.

R. G. Adams, Esq.

16th May 1854.

4734. Lord *Beaumont.*] You do not know that of your own knowledge?
No.

4735. Do you know, of your own knowledge, what books were used?
I know what was stated to me.

4736. Who stated it?
The master.

4737. What books did he state were used?
Bishop Butler's Catechism, I think, was the only religious instruction generally given in all those schools.

4738. That is what you heard from the master in those schools?
Yes.

4739. Does that apply to all the schools?
Yes; in all the schools Bishop Butler's Catechism was the religious instruction.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 18° *Maii* 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Down, &c.
Earl Graham.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Earl of Harrowby.	Lord Somerhill.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	Lord Hatherton.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Ven. R. Bell.

18th May 1854.

The Venerable ROBERT BELL, Archdeacon of Waterford, is called in, and examined as follows:

4740. Lord Bishop of *Ossory*.] HAVE you had many opportunities of judging of the working of the national system of education in Ireland?
I have had some.

4741. Has your attention been much turned to the education of the poor generally in Ireland?
A good deal.

4742. Have you been connected at all with the working of the Church Education Society's schools?
I have been Secretary of one of the Diocesan Church Education Societies for some years.

4743. In what localities are you best acquainted with the working of the national system?
Generally in the diocese of Waterford and Lismore; partly in the county of Waterford, and partly in the county of Tipperary.

4744. Have you looked at the returns in the 19th Report of the Commissioners of National Education?
Yes, I have.

4745. Was your attention at all directed to a report by Mr. Graham, referring to a part of the diocese to which you belong?
Yes.

4746. Do you know what the object of that table is?
I see that it is a return from the Inspector of District No. 36, relative to the religious denominations of the children attending the national schools in his district, and signed "Christopher Graham, District Inspector."

4747. Is that a correct return with reference to the schools in the part of the county with which you are acquainted?
Certainly not.

4748. In what respects is it incorrect?
Some of those schools are not national schools at all.

The Ven. R. Bell.

18th May 1854.

4749. Will you specify some instances?
The Waterford endowed school, No. 11, is not a national school, and No. 12 is stated to be "Model School Memorial." I suppose the explanation of that is, that a model school is now being built in Waterford.

4750. *Chairman.*] What is the character of the Waterford endowed school?
It is a collegiate school, more for the upper classes; it gives a mercantile, scientific and collegiate education.

4751. It is not under inspection, or receiving grants from the National Board?
It has no connexion whatever with it.

4752. Viscount *Hutchinson.*] Is not the master of it a clergyman of the Church of England?
He is.

4753. Lord Bishop of *Ossory.*] Is there any other point in which there is any inaccuracy in that statement?
I have reason to believe that the school of the 49th regiment was not in connexion with the National Board.

4754. Do you mean in 1852?
It was never in connexion with the Board; I do not believe the regimental schools are in connexion with the Board; it was the school of the depôt of a regiment quartered in the city of Waterford.

4755. Viscount *Clancarty.*] Have you any memorandum of the names of the schools which you have visited, or with which you are acquainted?
I have visited a great many from time to time.

4756. You have not with you any list of schools upon which you are prepared to give evidence?
Not of all the schools; I have visited very lately a number of national schools in the town of Clonmel, and I visited the schools in the town of Tipperary; I happened to be near the schools upon Lord Derby's property, and I visited them and several schools in the county of Waterford.

4757. Lord *Beaumont.*] You have been constantly in the habit of visiting schools?
From time to time, frequently.

4758. And observing their progress?
And observing their progress.

4759. Lord Bishop of *Ossory.*] Can you point out any other inaccuracies in this table?
With respect to the numbers; I take the first upon the list: this report I understand to be intended to give the state of things in 1852, and the date referred to is 1845; but even in 1845 that statement of numbers was not correct.

4760. Lord *Beaumont.*] You mean that there were not so many on the roll?
I mean that that number of children of the Established Church were not in the school in 1845.

4761. Lord Bishop of *Down.*] Not upon the roll?
Nor on the roll.

4762. Lord *Beaumont.*] That is to say, there were not 50 scholars of the Established Church attending in the school?
Certainly not.

4763. Lord Bishop of *Ossory.*] How do you know that they were not on the roll?
Because a return was made to me by the clergyman of the parish of the school in connexion with the Church Education Society; and I think I should be correct if I stated that all the Protestant children of the parish were in the Church Education School at that time.

4764. Lord Bishop of *Down.*] You think that there were no Protestant children upon the roll at that time?
I should be disposed to say so.

4765. *Chairman.*]

4765. *Chairman.*] I understand you to say, that your knowledge that the return is incorrect is derived from the fact of the clergyman of the Established Church in that parish having informed you that all the Protestant children attended his school?

I am quite certain, from what I know of the village myself, that there could not have been 50 children of the Established Church in the national school, besides the number of children returned to me as being in the Church Education Schools, for both together would have considerably exceeded the whole number of Protestant children in the parish.

4766. Lord Bishop of *Down.*] But the children may attend the school, and not live in the parish?

They are not in the neighbourhood.

4767. Lord *Ardrossan.*] But might not one return be erroneous as well as the other?

I do not know from whom this return has been obtained. The Inspector was not there in 1845. He got this information in 1853, respecting what is supposed to have been the case in 1845.

4768. Lord *Fingall.*] Do you mean that he made the return without having a personal knowledge of the facts?

He could not have had a personal knowledge of the facts; for he was not in the district at all in 1845.

4769. Who was the Inspector then?

I have no recollection of there being any Inspector resident in Waterford in 1845; but I only went to live in Waterford at the end of 1845 myself.

4770. Lord Bishop of *Ossory.*] Are you quite certain that Mr. Graham was not there in 1845?

He was not there in 1845.

4771. Are there any other inaccuracies in the table?

I take the second on the roll, which states, 37 children of the Established Church and 163 Roman Catholics as attending the Stradbally national school; I see that the date is from 1838 to 1852. There is a difficulty in understanding the meaning of the return. If it means that during all those consecutive years there were that number in attendance, it is altogether erroneous: if it means that the 37 is to be divided between the 14 years, it might come something near the truth; for I believe there may have been about two children of the Established Church in the national school each year.

4772. Do you think that could have been the meaning of the Inspector?

I cannot in the least guess the meaning of the return.

4773. Lord *Beaumont.*] Can you, from the other number, 163, draw any conclusion as to what is meant; do you know, from having visited the schools, whether there are about 163 Roman Catholic children attending it?

I have not visited the school; but I should be disposed to think there may be as many as that upon the roll.

4774. Annually?

Annually.

4775. Therefore you would conclude that the 37 is intended by the Inspector to mean the number attending annually?

I should not like to draw that conclusion, because I have not any ground for believing it to be correct.

4776. Are you satisfied that there have not in any one year been 37 Protestant children attending the school?

Perfectly.

4777. From your own knowledge?

From my own knowledge; from the returns made to me, and the information I have had.

4778. Lord Bishop of *Ossory.*] The account which we have in the Report of the District Inspector, of the establishment of this Knockmahon school, the first

The Ven. R. Bell.

18th May 1854.

in the list, is as follows: he says that this school "had, in 1845, an attendance of 170 Roman Catholics and 50 Protestants; Lady Osborne and John Petherick, Esq., the managers, both Protestants; the teacher, a Roman Catholic. The clergy on both sides were favourable. The Rev. Charles Harte (then curate of Knockmahon, now rector of Whitechurch) attended daily to give religious instruction to the children of his own communion; and he assures me that nothing could work more harmoniously and efficiently than the school then did. He removed to another parish, and under his two successors at Knockmahon the same order and unanimity prevailed. The Right Rev. Dr. Sandes, the Bishop of Cashel, died, and the Right Rev. Dr. Daly succeeded him; he at once applied to Lady Osborne for ground to build a school at Knockmahon, and was refused, on the grounds that the existing national school was sufficient for the locality, and gave satisfaction to all parties. A school-house was then built on the churchyard, then and now known by the name of 'Bishop Daly's School,' about 50 yards from the national school; and, owing to the representations of the Protestant curate, the Rev. Mr. Power, the Protestants were induced to withdraw their children from the national school built and supported by Government, and to send them to the new and rival school. The manager, and also the teacher, remonstrated with the curate; and his reply, as I am informed, was, 'that he regretted to be obliged to act as he had done; but that he did so in accordance with instructions received from his ecclesiastical superior.' Having within the last two days called upon the Rev. Mr. Fleury, rector of Passage East, I was informed by him, 'that, in 1845, he had accompanied the late Bishop of Cashel on his tour through the western part of the diocese; that they had examined many national schools, among them Knockmahon; that they had been gratified and surprised, not only at the amount of literary information acquired by the pupils in it, but more particularly so by the answering of all the senior classes on Scripture.' Mr. Fleury is an opponent to the national system." Will you state whether that is a true account of the foundation of that school, and if not, in what respects it is incorrect?

I am able to say that it is an incorrect statement almost from beginning to end.

4779. Will you point out in detail the particulars in which it is incorrect?

The dates are altogether astray, which may be a matter of importance in such cases. For instance, this last statement, that Mr. Fleury, the rector of Passage East, accompanied the late Bishop of Cashel in the year 1845 on a tour through the western part of his diocese, must be incorrect, for the late Bishop of Cashel died in 1842. There is a little importance in some of these dates. Again, the clergy on both sides are stated to have been favourable to the national school at Knockmahon, and it is stated that the Rev. Charles Harte "attended daily to give religious instruction to the children of his own communion; and he assures me that nothing could work more harmoniously and efficiently than the school then did." It is not the fact that Mr. Harte, while curate of that parish, was favourable to the national system of education, but the reverse.

4780. *Chairman.*] Can you state, of your own knowledge, that Mr. Harte was not favourable to the school in question?

As to his being favourable to the school, I do not exactly understand what is meant by that. There had been a school for some years in that parish; it was mainly supported by the principal landowner of the place, Lady Osborne, during the minority of her daughter. I think it was in 1838 that Lady Osborne expressed an intention of putting the school, which had been for some time in existence, in connexion with the national system of education; and I have reason to know that a good many of the Protestant inhabitants of the parish were not favourable to its being put into connexion with the national system of education. Mr. Harte may have attended the school after that connexion took place; I could not undertake to say that he did not; but I know that at that time, and subsequently, Mr. Harte continued unfavourable to the system of education in connexion with which the school had been put. I know that his immediate successor was also unfavourable to the system, and that, during the time that he was curate, the Protestant parishioners were anxious to have another school, and not to have their children attending the school after it had become a national school.

4781. My

4781. My question had reference, not to whether Mr. Harte was absolutely opposed to the national system, but to this, whether he gave assistance to the school in question, or opposed it?

I cannot undertake to say that he showed any opposition to that particular school.

4782. Lord *Beaumont.*] You do not know whether he attended the school and gave instruction to the children?

I should not like to state that positively.

4783. You are not aware whether that statement in the report is correct or incorrect?

I have a strong impression, from what I have heard, that it is incorrect; but I should not like to state so positively.

4784. Lord Bishop of *Ossory.*] You have stated, in addition, that during the time of one of his successors, there was an earnest desire expressed on the part of the Protestant parishioners that there should be another school, in order to give their children an opportunity of obtaining education not in the national school?

Mr. Harte's immediate successor has so stated. I have a letter of his with me here to that effect.

4785. Viscount *Clancarty.*] When did Mr. Harte leave that place?

I think in 1843.

4786. Lord Bishop of *Ossory.*] What is the name of his successor?

Rev. Robert Ellis.

4787. Will you read the letter?

It is a letter written to Mr. Power, the gentleman mentioned in the report. It was written by Mr. Ellis after he left the parish of Monksland, in which this school is situated, and it is addressed to the Rev. Thomas Power: "My dear Sir,—In reply to your letter, referring to the proposed school-house at Monksland, I can assure you that, while I was curate of that parish, the Protestant inhabitants (I may almost say unanimously) were urgent to have a school provided in which their children should receive an education, of which the Word of God should be the basis; and in accordance with my own wishes, and at their request, I endeavoured to supply the deficiency, but, unhappily, did not succeed; and although the national school was well conducted, and gave in other respects a very useful education, yet they all expressed dissatisfaction with it because the Bible, the only book which they thought of really vital importance, was excluded. I have not seen any of the correspondence to which you allude," &c. This letter is dated the 24th of February 1845.

4788. *Chairman.*] Is it the fact that the Bible is excluded in the teaching of that school?

I cannot give your Lordships any information upon that point; but that is the expression of Mr. Ellis's opinion upon the subject.

4789. Was Mr. Power the next successor of Mr. Harte?

Mr. Power succeeded Mr. Ellis.

4790. In the meantime, the Bishop of Cashel, Dr. Daly, is described as having, upon Lady Osborne's refusal to give him a site, built a school in the churchyard?

It is stated, that Mr. Harte "removed to another parish, and under his two successors the same order and unanimity prevailed." Now, the gentleman who is reported to have disturbed the unanimity is, in reality, the second successor.

4791. The statement of the Inspector appears to be this, that the Bishop was the disturber of the unanimity; that he built a school, and that Mr. Power persuaded the Protestant parishioners to leave the national school; was that the fact?

No; the late Bishop died, and the present Bishop succeeded while Mr. Harte was curate of the parish. All the dates are astray, and the order of the circumstances entirely incorrect.

The Ven. R. Bell.

18th May 1854.

4792. Lord *Beaumont.*] Was it the late Bishop, or the present Bishop, who built the new school in the churchyard?

It was built during the incumbency of the present Bishop.

4793. It was up to that time that this harmony is supposed to have existed?

It did not exist up to that time; the very letter from Mr. Ellis, which I have read, was written before the school-house was built at all.

4794. Had the Protestant children left Lady Osborne's school prior to the new school being built?

Yes; a school was conducted for them for some time in the church before this school-house was built; they had pressed it, as I understand, upon the clergyman of the parish, and a temporary school was kept within the walls of the church for a time.

4795. Do you know whether the objection to Lady Osborne's school was merely the fact of its being in connexion with the Education Board, or was it in consequence of the master being of the Roman Catholic denomination?

I do not myself know whether the master was a Roman Catholic; I am unable to state that myself.

4796. Did you ever ascertain what were the real grounds of objection to the school?

I understood that the Protestant inhabitants of the parish objected to sending their children to the school after it had become a national school.

4797. Was it merely in consequence of its being put in connexion with the Board that they objected?

I cannot state their motives.

4798. Did they object, according to your impression of the facts, before the school was put in connexion with the Board?

They remonstrated before it was ever put in connexion with the Board against that being done, and it was done in opposition to their wishes.

4799. But they did not object to the school itself prior to the question being mooted of its being connected with the Board?

The school was under another system till it was put in connexion with the Board.

4800. What change took place in the system upon its being put in connexion with the Board?

There was the difference, I believe, between a Kildare-place school and a national school; I think it was under the Kildare-place Society.

4801. Earl of *Wicklow.*] The Scriptures were read there regularly?

The Scriptures were read by all the children daily.

4802. Lord Bishop of *Down.*] It is stated in Mr. Graham's Report, that Mr. Harte attended every day to give instruction in the Scriptures; do you believe that instruction in the Scriptures was given every day?

I have no doubt upon my own mind that that statement is an error.

4803. He may have done so sometimes?

He may have done so; I cannot undertake to say.

4804. Then it appears that the children received instruction in the Scriptures even whilst attending the national schools?

It may have been so.

4805. Have you any reason to believe the contrary?

If Mr. Harte said he did so, I should of course be quite sure that it had been so.

4806. Lord Bishop of *Ossory.*] What were the circumstances connected with the erection of the school in the churchyard?

I think they were simply these: the Protestant inhabitants having in the first instance requested in vain that the school might not become a national school, and having subsequently in vain requested aid for building a school, or rather

rather land upon which it should be built, which was also refused, the school-house was subsequently built in the churchyard, as the only place where the ground could be had.

4807. Lord *Beaumont.*] Which school is now in operation?
It is.

4808. What is the attendance upon the school?
I dare say there may be about 60 or 70 upon the roll.

4809. Lord Bishop of *Down.*] Can you class them according to their denomination?
I cannot from my recollection state the proportion of children of the Established Church; but there are some Roman Catholics attending the school.

4810. Viscount *Clancarty.*] Can you state what is the present attendance of children of different denominations at the Knockmahon school?
I do not think there are any Protestant children in the national school.

4811. Does that appear to be so according to the return furnished by the patron?
You will find by the return from the patron, in the Nineteenth Report, it is stated that there is no Protestant child in the school.

4812. How do you account for Roman Catholics attending the Protestant school in the churchyard when they have the Knockmahon national school to go to?
I do not think the circumstance of its being in the churchyard has made the slightest difference.

4813. You are sure that there are Roman Catholics attending that school which is under the patronage and management of a clergyman of the Established Church?
I am quite sure there are some. I do not know that I am in a position to state exactly how many.

4814. Earl of *Wicklow.*] What is the distance of that school in the churchyard from the national school?
It is quite close to it.

4815. Lord Bishop of *Down.*] Do you know whether those Roman Catholic children who are now receiving instruction in that school had been previously receiving instruction in the national school, and were withdrawn from the national school, and sent to the other school?
I cannot answer that. The school has been built nearly 10 years.

4816. Lord Bishop of *Ossory.*] There is a further statement here, that it was owing to the representations of the Protestant curate that the Protestants were induced to withdraw their children from the national school, and to send them to the new and rival school. It is said, "The manager, and also the teacher, remonstrated with the curate; and in his reply," Mr. Graham was informed, "that he regretted to be obliged to act as he had done, but that he did so in accordance with instructions received from his ecclesiastical superior." Do you believe that to be a true statement?
I know that Mr. Power gives a contradiction to it himself.

4817. From what you know of him, do you think it likely that he made that answer?
I am quite sure that he never did.

4818. Lord *Beaumont.*] You know from Mr. Power's own lips that that is not correct?
I do.

4819. Viscount *Clancarty.*] Who is the chief landed proprietor in the parish?
Mrs. Osborne.

4820. Do you conceive that the proprietor exercises, or endeavours to exercise, any influence upon the tenants as to which school they should use?

The Ven. R. Bell.

18th May 1854.

There are very few Protestants, as I understand, who are actually tenants; a good many Protestant miners, with their children, have been brought over to the Knockmahon mines; many of them are Englishmen who were resident in the parish, or in the immediate neighbourhood, though not actually holding any land.

4821. Viscount *Hutchinson.*] Is not Mr. Petherick the manager of the mines?
He was, but I believe is not so now.

4822. Viscount *Clancarty.*] Then, as far as local influence goes, there has been no undue influence used to withdraw the Protestants from the national school?
Any local influence that there is would go the other way.

4823. With respect to the Roman Catholics who attend the Protestant school, which is so near to the national school under a Roman Catholic teacher, what do you conceive to be the influence that has induced Roman Catholic children to prefer that Protestant school?
I cannot answer in that particular instance as to what led to it; but we find that in many instances in our Church Education schools many Roman Catholic children will attend them, though they have national schools within reach of them.

4824. Is it your impression that there is any endeavour on the part of the proprietors of that parish to exert influence upon the minds of their peasantry as to which school they should prefer?
I should be disposed to say that no influence is now exerted.

4825. Do you think that there ever was such an influence within a recent period?
I should say not.

4826. Is it considered in the parish that the proprietor is favourable or otherwise to the national system?
He is known to be thoroughly favourable to it.

4827. Is he known to entertain any unfavourable views with respect to the system of Scriptural Education in the Church Education schools?
With respect to the Church Education Society and its schools, his opinions are known to be altogether unfavourable.

4828. Then, so far as the known feelings of the proprietor can have influence upon the minds of the peasantry, the general impression in the parish is, that the proprietor or the person who manages the property is favourable rather to the national system than to the Church Education system?
His opinions are known to be favourable to the national system, but I am not aware that any influence is exercised.

4829. Supposing there to be no influence exercised at all, the result is, that the school in the Protestant churchyard presents united education to a great extent, while the national school, which is conducted under the patronage of the proprietor of the parish, and is under a Roman Catholic teacher, is a separate system of education?
Certainly.

4830. Earl of *Wicklow.*] Is the master of the national school supposed to be a good and intelligent person, fit for the situation?
I am not able to answer that question; I have not myself heard of anything unfavourable to the teacher.

4831. You have no reason to believe that the attendance of those Roman Catholic children at the school in the churchyard is occasioned by their not having confidence in the master of the national school?
I could not answer that of my own knowledge.

4832. Viscount *Hutchinson.*] It appears that the school under the patronage of Lady Osborne is not the only national school in the parish of Knockmahon?
I was not aware of any other.

4833. I find here two schools; one under the joint patronage of Mr. Baron and the Roman Catholic priest, and the other under the sole patronage of the Roman Catholic priest, the Reverend Edmund Meagher, in the parish of Mothel?

I do not myself know those schools; but we are very often perplexed by the parishes being given according to the Roman Catholic divisions, and not according to the legal divisions in connexion with the Established Church of the country.

4834. Do you know whether the Reverend Edmund Meagher, the Roman Catholic priest of the parish, is favourable or otherwise to the school?

I do not.

4835. Lord Bishop of *Ossory.*] With respect to the Waterford national school, and which is called the Waterford Commercial School, are you acquainted with that school?

I am.

4836. The statement with respect to that school in substance is this: that it was conducted, previously to its union with the National Board, upon precisely the same principles on which it has been conducted since its connexion with it; and that during that former time, it enjoyed the patronage of the Bishop and many of the clergy; and that upon its becoming connected with the National Board, though there was no change in the principle upon which the school was conducted, they became decidedly hostile to it; is that so?

Certainly not.

4837. Will you state what the facts are?

The commercial school was a school established several years ago for the sons of Protestant tradesmen; it was to be a pay-school for a sort of intermediate class of boys, who were above going to the ordinary parochial schools of the country. The rule of the school at its establishment was, that the Scriptures were to be read daily in the school, either by the children, or to the children by the teacher. I am not quite sure which the original rule was. The school continued for several years to be conducted according to those rules. In the year 1847, the school was in some pecuniary difficulties, and the then conductors of the school, which was managed by a committee, applied to several bodies to ascertain in what way they could have some pecuniary support for the school. Neither the present Bishop of Cashel, nor myself, nor the clergy referred to, had any connexion with the school at the time. Amongst other persons that were applied to (and I have the correspondence), they applied to the Commissioners of National Education to know whether this school could be taken into connexion with the National Board, and upon what terms. They were asked to state the rules of the school, and they made a report of the rules of the school; and it was pointed out to them, that the fundamental rule of the school, with reference to reading the Scriptures, was at variance with the fundamental rule of the National Board; and then the committee passed a resolution, agreeing to remodel their rules, so as to meet the views of the Commissioners of National Education; and they sent up a statement to the Board to that effect. After some time they received a reply from the Commissioners of Education, that the number attending the school was not sufficiently large to justify the giving of a pecuniary grant, and that they declined receiving the school into connexion with them. After that answer had been received, the committee waited upon the Bishop of Cashel, to ask whether he would patronize the school and support it; and having received some satisfactory assurances from him in that interview (at which I was not present), that deputation which had waited upon him reported to the committee, that the Bishop of Cashel was disposed to patronize the school, and that there was reason to believe that some of the clergy were disposed to patronize it also; in consequence of that report, they, by resolution, rescinded their former resolution, altering their fundamental rules, and they reverted to the original fundamental rule of the school; and so it continued until the school was four or five years afterwards put into connexion with the National Board. During the entire time that the Bishop of Cashel and the clergy, of whom I was one, were in connexion with the school, its fundamental rule was such as when it was originally established.

The Ven. R. Bell.

18th May 1854.

4838. *Chairman.*] Was that fundamental rule acted upon?

So I understand. It is right that I should mention that I did hear of a case in which the then master undertook, without any authority, to dispense with the rule himself; and I myself went to him, upon hearing this, and asked him about it; and he told me that he had, of his own authority, dispensed with the rule in one or two cases, but without any authority whatever from the committee or the managers.

4839. Earl of *Wicklow.*] Were the rules of the school those of the Kildare-place Society?

Substantially.

4840. Which of those rules did the master dispense with?

He allowed two Roman Catholic boys, I think he told me, to attend the school without being present when the Scriptures were read.

4841. Lord Bishop of *Down.*] I understood you to state that the committee altered their fundamental rule with reference to reading the Scriptures, not from any conscientious feeling upon the subject, but in order to take advantage of the patronage of the Bishop of Cashel and his clergy, and that they had previously altered the rule to meet the views of the Education Board?

I do not think they had any conscientious scruples upon the subject.

4842. They simply altered the rule with regard to reading the Scriptures, in order that they might get a certain amount of patronage and support to the school?

It was wholly a Protestant school; and I think their view was that it would be very much the same school, and conducted very much in the same way, whatever the rules were. I was present at the meeting at which the majority decided to put the school in connexion with the national system; and before that resolution finally passed, I was asked whether, if they put the school under the Church Education Society, I could ensure them pecuniary support; but the answer I gave was, that in the first place the Church Education Society unfortunately had no funds; and that in the second place, the school being a school for sons of tradesmen, a pay school, it would not be such as they would feel justified in giving a pecuniary grant to.

4843. But the altering or relaxing of that rule was influenced mainly by pecuniary considerations?

I think the pecuniary support of the school was the object.

4844. Earl of *Wicklow.*] Do you believe that when they came to the determination to alter their rules in order to meet the views of the National Board, they believed that they could still carry on their own system of education as a wholly Protestant school pretty much as they desired, notwithstanding its connexion with the National Board?

I should be disposed to think that they did; but having had, at the time of their first correspondence with the Board, no connexion with the school or the committee, I can only give an answer by conjecture.

4845. Then you do not believe that if they had thought that the effect of putting themselves into connexion with the National Board would have been to subvert the system altogether which they had been carrying on, they would have come to that determination?

Of course they must have known that when they altered a certain rule, a fundamental rule, they were subverting the system upon which the school had been previously carried on; but I do not impute to them that they thought they were doing anything improper.

4846. Earl of *Harrowby.*] Did you not state just now, that their view was that, after joining the Board, they would be able to carry on the school in the same manner as before?

I only gave that as a conjecture, because I was not connected with the committee at the time.

4847. That it would not practically make any great difference in their mode of carrying on the school?

I am disposed to believe that they thought so.

4848. Viscount *Hutchinson.*] That is, provided the school continued to be what it had been hitherto, a Protestant school?
Yes; they never contemplated its being anything but a Protestant school.

4849. Lord *Fingall.*] You said that at present it is in connexion with the National Board; how long has it been so connected?
Since December 1851.

4850. How many years previously to that was it that their first intention of joining the National Board was announced?
In the latter end of 1847 the correspondence took place. The refusal of the Board to take them into connexion was dated the 14th of January 1848; on the 20th of January 1848, a deputation waited upon the Bishop of Cashel; on the 24th of January they reported his willingness to contribute to the school; on the 7th of February, in the prospect of the support of the Bishop of Cashel, and of others, they rescinded the former resolution.

4851. Viscount *Clancarty.*] What was the reason of their rescinding that resolution?
I have no doubt they felt that the ground upon which the Bishop and several of the clergy and others were disposed to join the school was its being upon the original foundation.

4852. Lord Bishop of *Down.*] Did they receive the support of the Bishop and clergy after February 1848?
Yes.

4853. Then, why did they join the National Board after having received the support which they had formerly solicited?
The support they received only enabled them to keep the school a-going; there had been a debt about their neck, and they had not been able to remove this debt.

4854. Then, the support they received from the Bishop and the clergy in 1848 was not sufficient to keep this Protestant school in Waterford in an efficient working state?
It might if there had been no debt; the school might have gone on.

4855. But you stated before that they afterwards applied to the Board, because the support of the clergy was not sufficient?
I stated that the support given to the school might have been sufficient to pay the ordinary charges, but there was an existing debt which was not removed, and their first impression was, that they would get money to pay the debt; but that they did not receive.

4856. For the want of that they joined the Board?
Yes.

4857. In what year?
In 1851.

4858. Earl of *Wicklow.*] Do you know anything of the working of the school now that it is under the Board?
I know that the school is exclusively a Protestant school; the number is much about what it was when it joined the Board. I was in the school less than a week ago: the master is a Protestant; there are 35 Protestant boys, sons of tradesmen; and there is no Roman Catholic in the school.

4859. Do they read the Scriptures regularly in the school?
The Scriptures are read in the school.

4860. Then the only distinction, as compared with the former practice, is, that they are not read at what are called the hours of united instruction, but are read at hours set apart for the purpose of religious instruction by the patrons of the schools?
I suppose so.

4861. Lord Bishop of *Down.*] Is it a vested school or a non-vested school?
Non-vested.

The Ven. R. Bell.

18th May 1854.

4862. You alluded to a debt on the school in 1851; when they joined the National Board of Commissioners, did the Commissioners pay off that debt?
No; I have stated that they did not.

4863. What amount of support did they receive from the Commissioners which the Bishop and clergy were not willing to have given them?
They received very little more than they cost, and I believe much less than they expected.

4864. Then, in transferring themselves from the Bishop and clergy to the National Board, they did not improve their circumstances?
No; they are in a very sad state just now; they are appealing to any one who will give them aid.

4865. Viscount *Clancarty*.] What class of children are they who attend the school; are they the children of the poor, or the children of tradesmen?
Of tradesmen; it is only intended for the children of tradesmen. They have a gradation of fees; the lowest class are allowed to come in pretty low, I think at 2 *s*. 6 *d*. a quarter, and it goes up to 15 *s*. a quarter.

4866. It is a school that might be self-supporting?
That was the original expectation, with some local aid in the way of subscription.

4867. Lord Bishop of *Ossory*.] You remarked upon No. 12 in the Return, which is called "Model School Memorial;" by Mr. Graham's explanation, it appears that that memorial is given as an evidence of the general desire that exists among all classes for the kind of education that the national system imparts; are you cognizant of the circumstances connected with that memorial?
I am quite satisfied, from what I knew while it was in progress, that it was signed from a great variety of motives; it was carried about from house to house; some signed it for one reason, others signed it for another. I have heard people say that they signed it because, if successful, there would be 8,000 *l*. spent in the town upon the building; others thought it would be ornamental; others no doubt approved of the establishment of the school, and thought it would be useful. But I know that it was signed from a great variety of motives; indeed, I know that some signed it because they thought that the Bishop and clergy would not like it; but how many I cannot say.

4868. Did not some of those who signed it at first, afterwards withdraw their names, and sign a counter-memorial?
The Roman Catholic Bishop and several of the Roman Catholic clergymen living in the city signed the original memorial; and after a while, we were rather surprised to find that they had signed a counter-memorial, begging that the school might not be established.

4869. What reason did they give for the change?
The reason that was assigned at the time in a printed document (I think the counter-memorial was afterwards printed) was, that the Roman Catholic Bishop found that in the model schools he could not have an entire and complete control over the teachers, and, in fact, the complete management of the school, as he could have in a non-vested school; and that, therefore, he could not give his sanction to it, and he must withdraw his name from the original memorial; and all the Roman Catholic clergymen who had signed it signed a counter-memorial.

4870. Did all of them sign it?
All without exception; some, it was supposed, rather against their will, but the fact is that it was done.

4871. Does that model school enjoy at present the support of any of the Roman Catholic clergy?
It is not built. It will not be opened for the next year-and-a-half, or two years.

4872. Lord *Beaumont*.] Did any of the clergy of the Established Church petition for it?
I see

I see it stated by Mr. Graham that four did; I do not know who they were, except that I know the Dean of Waterford did; he is favourable to the system. Who the other three are I do not know.

4873. But the majority of the Protestant clergy were not favourable to its establishment?

They took no part whatever in the matter. I myself was never asked whether I would sign the memorial or not.

4874. Lord Bishop of *Down.*] Do you know the feeling of the Protestant laity with reference to the establishment of that model school?

I think some of them were favourable to it, and some unfavourable; and I have not the least doubt that some were very indifferent about the school, but they thought it would be a good thing to have a good deal of money spent in the city.

4875. Lord *Beaumont.*] Would you not say that the majority of the laity of all denominations are generally favourable to the establishment of national schools?

No, I do not think I would.

4876. *Chairman.*] Can you state at all what is the proportion of the workhouse schools which are under the National Board?

I can only state it from what I see in the official reports.

4877. Is not the proportion very great indeed?

It is.

4878. By what authority are they put under the National Board?

By the authority of the Board of Guardians.

4879. Who are composed entirely of laymen?

Entirely. There is no subject which has divided the Board of Guardians of Waterford so much as the subject of the workhouse school; there has been very sad contention indeed upon that very subject, some proposing to withdraw it from the Board.

4880. But the result all over Ireland is, that a proportion of something like 16 out of 17 have been put under the National Board, is it not?

I do not know the exact proportion.

4881. Lord *Ardrossan.*] Has that objection to having the workhouse school at Waterford under the Board arisen since the late disruption in the Board?

No; I think it was owing to local causes entirely.

4882. Viscount *Clancarty.*] Do you conceive that the circumstance of a Board of Guardians applying to put the school under the National Board would indicate a feeling favourable to the National Board, as a general system of education?

I think it has nothing to do with it.

4883. Is not the principle on which the workhouse schools must be conducted very nearly the same, or at least very analogous to the national system of education?

Yes, of course, in many respects; the only difference is, that in the workhouse schools all the children are compelled to attend.

4884. But the principle of united secular and separate religious instruction is one of the rules of the Poor Law?

Yes.

4885. Consequently, the adoption of the national system by a Board of Guardians could not be held as indicating a preference of the one system over the other?

I do not think it enters into the contemplation of any Board of Guardians that they are expressing any opinion with reference to the general question, when they put a school in connexion with the Board.

4886. Are you aware that the National Board gives assistance, in the way of gratuities, to the teachers in the workhouse schools?

Yes.

The Ven. R. Bell.

18th May 1854.

4887. Do not you conceive that such pecuniary assistance given to the schools in that way would have some operation upon the minds of the Boards of Guardians, in considering the arrangements which they shall make with respect to those schools?

I think it might; but I should be disposed to think that the advantage of having an official inspection of the poor-house school would be one of the great motives.

4888. Do you conceive that there could be any objection, on the part of any Board of Guardians, in principle, to connecting their schools with the National Board?

I cannot say that I see any.

4889. Earl of *Harrowby.*] They are compelled by the Poor Law Commissioners to adopt the main principle of the National Board?

Yes.

4890. Lord *Clancarty.*] Consequently their opinion, either for or against the national system, cannot be ascertained from seeing what they have done with regard to the workhouse schools?

Not at all.

4891. Viscount *Hutchinson.*] Are you not acquainted with a great many persons who are supporters of Church Education schools, and who are guardians of unions which have schools under the National Board, and who have not taken any steps for the removal of those schools from the National Board, but who are at the same time strongly opposed to the national system in general?

Yes.

4892. Lord Bishop of *Down.*] You are chaplain to the Waterford union?

It is in my parish, and I act as chaplain.

4893. Do you inspect the school in the union workhouse?

Occasionally.

4894. Do you examine the children?

Not the children generally.

4895. But the children of your own communion?

They are brought to me, as the chaplain, for religious instruction, when I attend there for that purpose.

4896. Is there any difficulty in giving religious instruction under the system adopted in the union workhouses?

The Poor Law Commissioners regulate that: it is under their orders that I attend as chaplain.

4897. Viscount *Hutchinson.*] Are there any large number of Protestant children in the Waterford workhouse schools?

There are six or seven at present.

4898. Do those children usually remain in the workhouse sufficiently long to enable you to form any judgment of the progress that they make in the school?

The attendance of the Protestant children is very uncertain; for a large proportion of the Protestant children who find their way into the poor-houses are the children of persons passing through, and staying a short time. There are not many of our Protestant poor of the place who have children that are inmates of the workhouse.

4899. Therefore, you are scarcely able to judge, as a matter of experience, whether the effect of this united secular and separate religious instruction in the workhouses is or is not such as to weaken the religious feeling of the children who are subjected to it?

I should not be disposed to say that I have any ground upon which to form an opinion. I think the necessary circumstances of the poor-house must be injurious to Protestant children; but I do not know that the effect is connected with the school itself.

4900. The circumstance to which you allude is the fact of a very small number of

of Protestant children being shut up in company with a very large number of children of another faith?

Yes.

4901. Lord Bishop of *Ossory.*] What has been the success of the national system in accomplishing united education in those parts of the country in which you have examined the schools?

In the county of Waterford it has been altogether a failure in that respect. The return contained in the 19th Report states, that in 1852 there were 100 children of the Established Church in the national schools of that county.

4902. Do you know how many schools there are in the county?

Ninety-two, as stated in the report.

4903. There are 92 national schools in the county of Waterford, and it is stated that there were 100 children of the Established Church in those 92 schools?

Yes. In forming an estimate myself, I always strike out the workhouse schools, where the children attend by compulsion; and then, if I take away the Waterford Commercial School, which is a Protestant school, and has no admixture of Roman Catholics, I reduce the number to nearly one-half; and then from my own information I should be disposed to say, that the number of Protestant Church of England children in the national schools in the county of Waterford may be really taken to be about 22.

4904. Do you know the number of Protestants in the county?

I cannot say the number in the county, but we have at least between 3,000 and 4,000 in the city.

4905. Are there many of a class that would supply scholars to such schools?

Certainly, for we have them in our own schools.

4906. Will you state what has been the success of the Church Education Society in the same county?

In the same county at the close of the last year, in the Church Education schools, of which there are 29, we had 581 children of the Established Church, and 47 children of Protestant Dissenters (there are very few in that part of the county), and 536 Roman Catholic children. Those were very much mixed up together in the same schools. I should think there are not above eight or nine of the schools that are exclusively Protestant.

4907. There are two statements made in this report to which we have been referring, in the way of abatement of such a statement as that which you have now made, as to the success of the Church Education Society in attaining united education. The one is, that "in these Church Education schools, education is not the only boon held out to secure attendance, for in many cases bread and clothes are regularly distributed to the pupils; the former daily, the latter periodically." And that "in many instances, when the parties have received the clothes, they do not return until the period for the next distribution draws nigh." Is that a true statement with respect to the schools of which we have been speaking?

Certainly not, as far as my information goes.

4908. Is the attendance of the Roman Catholics in the Church Education schools in the county of Waterford due in any measure to those causes?

I believe not.

4909. Earl of *Wicklow.*] Do you know of any of those schools in which such circumstances take place, as giving clothes periodically, and bread daily?

No, I do not.

4910. Earl of *Harrowby.*] Are you well acquainted with the majority of the schools in that district?

I act as secretary to the Society within that district; the returns are made to me of all of them, and I never heard of any of those cases.

4911. Do you think that such practices could take place without their coming to your knowledge?

I am quite certain that they do not. I will not undertake to say, with reference to every individual school, that nothing of the kind has ever occurred; but I will undertake to say, that that is not a true representation of the schools. I do not myself know that such things take place in any one of them.

The Ven. R. Bell.

18th May 1854.

4912. Is there any influence of Protestant landlords which can explain the large attendance of Roman Catholic children?

I think not in our county. There are one or two schools which are almost entirely supported by the landlords; but, generally speaking, they are not entirely supported by them. I think the true reason is this, that the clergyman who takes the management and superintends the school gives a great deal of personal attention to the working of the school, and that the children's education is well looked after in secular matters as well as in spiritual, and that the parents find that the children are making progress. The Protestant clergy in my county have very little to give in the way of bribes.

4913. Earl of *Wicklow.*] Do you know of many instances where, in the immediate neighbourhood of schools under the Church Education Society, there are also schools connected with the National Board?

There are several places in my immediate neighbourhood.

4914. Still in those places there is a similar proportion of Roman Catholic to Protestant children?

Not always a similar proportion; sometimes more, and sometimes less.

4915. Lord Bishop of *Ossory.*] It is further stated, that the success of the Church Education Schools has been exaggerated in this way: "for it will be recollected, that it is only those who are able to read who are required to receive Scriptural instruction; and it will be generally found that it is the younger members of a family (Roman Catholics) who attend; while the senior ones either attend some other school, or remain at home idle and uneducated." Is that the truth with respect to the schools in which that attendance of Roman Catholic children, to which you have referred, exists?

Certainly not, as far as I am aware.

4916. Lord *Ardrossan.*] You have never given in your adherence to the national system?

No.

4917. On what grounds?

I object myself particularly, as the clergyman of a parish, to become responsible for the education of persons, unless I am at liberty to put the Word of God into their hands.

4918. What modification of the system would induce you to give your adherence to it?

Such a modification as would leave the use of the Scriptures free to the patron of the school.

4919. Would you approve of such a change as that the State should take cognizance of nothing but secular education, leaving the religious instruction entirely to the option of the patron of the school?

I do not mean to say that I should absolutely approve of it; but I should be disposed to withdraw any opposition that I have ever entertained if the change suggested in the question were made; that is, if in addition to the secular education provided specially by the State (and I should be sorry if any schools supported by the State were not under proper inspection and control), the patron was allowed to add the religious element according to his own conviction.

4920. Earl of *Wicklow.*] Would you extend that power in the patron to the children of all religious persuasions; supposing you had a school under the National Board, upon the principles laid down in the preceding question, should you, as the patron of that school, require a complete control over the religious instruction given to all the children in the school, let it be composed of what class of religionists it might?

Yes.

4921. Lord *Ardrossan.*] Do you consider that such a change as that would, under all the circumstances of Ireland, be the most expedient?

I do.

4922. Do you think that the great majority of those members of the Established Church who have hitherto held aloof from the system would join the system if that change were effected?

I think

I think they would. I think the feeling of the clergy, as far as I know, is that of extreme reluctance and pain at being placed in the position in which they are, and that they would be disposed to take the least that they think they could with safe conscience. *The Ven. R. Bell.* 18th May 1854.

4923. Do they not feel some dread in contemplation of the fact that, under such a system, the Protestant children who attended schools under Roman Catholic patrons would be obliged to be taught the Roman Catholic Catechism?

In the first place, I believe those cases would be rare; and in the next place, I am disposed to think that almost all the evil that is anticipated is actually in operation at present.

4924. Do you conceive that there are instances in which Protestant children are compelled to attend the teaching of the Roman Catholic Catechism?

Of course they have the power to absent themselves from such a school; but I know that there are instances in which Protestant children have attended the national school and have learnt Roman Catholic prayers, and the Roman Catholic Catechism too, as I believe.

4925. You are quite convinced that the benefit which you consider would be derived from such a change would more than counterbalance any evil which might arise from it?

Certainly, that is my impression.

4926. Earl of *Wicklow.*] Do not you think that it would be thought a very different thing by the clergy of the Established Church to sanction, by their authority, a system under which the Protestant children would be obliged to learn the Roman Catholic doctrines, and to sanction a system by which it may be occasionally done now without their knowledge or approbation?

I do not think the change which has been alluded to would imply any such sanction.

4927. Do you suppose that the alteration of the system, which would meet the approbation of the clergy of the Established Church, should be confined entirely to schools under the sanction of the clergy of the Established Church?

I merely spoke of schools of which they would themselves be the patrons, and which would be substantially the parochial schools of the country.

4928. Would you be disposed equally to sanction the change if it were made reciprocal, so that the Roman Catholic priesthood would have the same authority in their schools over children of the Protestant religion as the Protestant clergy would have in their schools over children of the Roman Catholic religion?

With all the information that I possess at present upon the entire subject, I should be disposed to support the change, with that alternative.

4929. Then, in fact, when you say you would be so disposed, you contemplate the full extent of the operation of such a change when applied to all parties?

I contemplate the extent, though of course I would not commit myself to any approval of carrying it out. I meant to say, that I would submit to things which I should not be prepared to say that I sanction.

4930. Lord *Beaumont.*] But taking what you consider as the good, together with what you consider as the evil, you think that the good preponderates so much, that you are willing to support the change which has been alluded to?

Precisely.

4931. Lord Bishop of *Ossory.*] Though you regard it in some respect as a comparison, good and evil resulting from the change, do you consider that the great and important change would be the setting your conscience free?

Precisely; that is the ground entirely upon which I go.

4932. Earl of *Harrowby.*] In cases where a few Protestant children are found mingled in a school consisting almost entirely of Roman Catholics, is it the practice for the Protestant clergy to take special religious charge of the children thus exposed?

In the part of the country with which I am best acquainted, the instances are very rare indeed of any Protestant children attending such schools as your Lord-

The Ven. R. Bell.
18th May 1854.

ship speaks of; and I cannot say whether it is the custom of the clergy to go to the national school to give them instruction. In the case of a non-vested school there is no right to do so.

4933. It does not follow that any care that the clergyman might take of those children should be in the school; might it not be done elsewhere?
I should hope that the children are looked after.

4934. You spoke of some cases which had come to your knowledge, where the result of the attendance of a few Protestant children in schools mainly Roman Catholic had been, that the Protestant children had been learning Roman Catholic prayers; in those cases have the Protestant clergy taken special care of the children thus exposed to that influence?
The case that I had immediately in my view when I answered the former question was connected with nunnery schools, where occasionally a few Protestant children have attended, I believe in the expectation of being taught needlework, which is supposed to be done very well in convents; and within a few days I had a case brought under my notice, in which, contrary to the express directions of the parent, some Protestant children who had been sent to a nunnery school had been learning Roman Catholic prayers, and receiving Roman Catholic instruction along with the rest of the children.

4935. Such a practice would be contrary to the views of the National Board, would it not?
It would be a violation of the rules.

4936. Unless the children voluntarily attended during the time of religious instruction?
Unless the parents allow them to do so.

4937. Did you understand that in that case that arose from the religious instruction being intruded into a part of the school teaching in which it ought not to have been found, or that it arose from the child attending at the school during the hours of separate religious instruction?
I do not think the rules with respect to the peculiar times of religious instruction are observed in convent schools at all.

4938. If they are not, there is a power of complaint to the Board, is there not?
Yes; of course there would be a power of complaint.

4939. If that were complained of to the Board, of course such a practice would not be allowed?
It is a very difficult thing to ascertain the fact; for the convent schools are always closed. Whenever I have had to enter a convent school to see what was going on (a national school of course I speak of), I have always had to knock, and they have looked at me through the grating before the door was opened, and of course that allowed time. I do not mean to say that things may not have been going on regularly, but I believe that is the constant practice followed; and of course that would allow time and opportunity to revert to the proper hours of instruction, or to put up the required notice.

4940. But if the parent of any Protestant child objected to the system, there would be a power of remonstrance to the Board, and the Board would sustain the remonstrance?
In the case I spoke of, the parents were not aware that their children had been taught those prayers. Indeed I will do Mr. Graham, the Inspector, the justice to say, that I believe the parents learnt it through him.

4941. Lord Bishop of *Ossory.*] Where is that school?
The convent school is in Youghal, in Mr. Graham's present district.

4942. Earl of *Harrowby.*] Would not a Protestant clergyman feel it his special duty, in the case of any Protestant children whom he knew to be attending a school of that sort, to put the parents specially upon their guard against a possible encroachment upon their religious faith?
I understand that in that case the parent of the children went herself, and was assured that nothing of the kind should occur if she sent her children; and she is very indignant at what she considers a breach of faith.

4943. *Chairman.*]

4943. *Chairman.*] Did I rightly understand you to say, that without stating an abstract opinion, you would now acquiesce, and you believe that you would permanently acquiesce in a system by which the Government should give grants to schools, some of which might be purely of a secular character, and others in which the patrons should have the power of making compulsory any sort of religious teaching that they thought proper?

I should be prepared to act in connexion with a system in which the only insurmountable objection that I entertain was removed; and that is with respect to the restrictions put upon the reading of the Scriptures in a school of which I am to be myself the conductor, manager and patron.

4944. Earl of *Harrowby.*] You would feel yourself only responsible for the share in the system which you, yourself, took, and not in any way responsible for what the Government should take upon itself?

Precisely; not responsible for the remainder of the system.

4945. *Chairman.*] And you would not feel yourself at all bound to attempt to introduce any further changes in the system so arranged?

I should say, certainly not with a view to further opposition; I do not mean anything of the kind.

4946. Lord *Beaumont.*] Do you think that is the general feeling on the part of that portion of the Protestant clergy who now object to the system?

I believe so; of course I could not answer for all; but it is certainly that of a large majority of them.

4947. With regard to those that you know, it would be received by them in good faith, and considered as a last concession?

In perfect good faith.

4948. Earl of *Wicklow.*] You do not believe that there is any large portion of the clergy of the Established Church who would consider that, in giving their adhesion to such a system, they were giving their adhesion to a system which sanctioned the teaching of error?

I think they would not consider themselves responsible for the remaining part of the system, if I may so speak; they would consider themselves responsible only for that part of a great system which they were instrumental in carrying out; and I think that, if they thought there was any responsibility for the remainder, it would rest upon other shoulders.

4949. Earl of *Harrowby.*] You are aware that there is now in England a system, by which money is voted to schools directly and avowedly Roman Catholic?

I am.

4950. You would not feel any objection to act under the English Committee of Council for Education, in schools connected with your own persuasion, because money was voted to the Roman Catholic schools by the same Board?

Not the slightest; no more than I object to acting as Protestant chaplain in the poor-house because there is a Roman Catholic chaplain.

4951. Earl of *Wicklow.*] But should not you think it a much more objectionable system if a number of those Roman Catholic schools to which grants were made were attended by children of your own religious persuasion?

I believe there is nothing to prevent that in England.

4952. But, practically, do you believe that to be the case?

I do not know sufficient of England to say. There is nothing that I am aware of in the rules of the English system to prevent children of other denominations attending the Roman Catholic poor schools.

4953. Lord *Fingall.*] Supposing the State were to take cognizance only of secular education, would not that lead to the exclusion of a great many very useful and necessary books, even for the purposes of secular education?

I should think not; I should be glad to see all the very excellent books for general instruction now in use under the Board still continued. I am not aware that I object to any of them. I do not see why they should not continue to be in use; and I think every school supported by the State ought to be under

The Ven. R. Bell.

18th May 1854.

official inspection. I think the great elements of the system might be still preserved, though the religious element was left in the hands of the patron.

4954. Lord *Beaumont.*] Do you think that what is purely secular in the teaching under the National Board might be much improved?

As far as the books go, they are very good; and as far as some of the training of the teachers goes, it is very good. But, of course, no general observations would apply to the schools all over the country; some are very good, and some are very bad.

4955. Do you think that it would be very practicable to obtain generally a higher class of masters?

I think the more competent the teachers to carry out the system, of course the better for the country.

4956. Do you think that it is practicable to improve the training of the masters for the national schools?

I do not know sufficient of the training schools in Dublin to answer that question satisfactorily. I believe many that are thoroughly and properly trained, and go out with first-class certificates, are very good masters; but the question applies to so large a number that I really am not competent to express an opinion.

4957. Have you not observed any great amount of deficiency in the teachers?

Some of the teachers in some of the rural parts of the country are very incompetent indeed.

4958. Earl of *Wicklow.*] With respect to the schools in the county of Waterford, under the Church Education Society, in which it appears that there is very nearly as large a proportion of Roman Catholic as of Church of England children, do you believe that if the religious instruction given in those schools extended beyond the mere reading of the Scriptures, and went so far as to teach the Protestant Catechism or Protestant doctrine, the attendance of Roman Catholics would be as numerous as it is at present?

I should be disposed to say not.

4959. Do not you think that there would be much greater opposition on the part not only of the Roman Catholic priesthood, but of the Roman Catholic parents, to their children going to those schools, if they believed they were to receive any religious instruction beyond reading the Scriptures?

It might be so; but the ground we have always taken has been a distinction between the Scriptures and any formularies, however highly we may prize them. We have thought ourselves at liberty to dispense with formularies which are man's composition, but not at liberty to dispense with the Scriptures.

4960. That is the course taken in order not to give offence to the Roman Catholic portion of the community?

I should consider that if I made it a condition that every child attending my school were to learn the Catechism of the Church of England, and its other formularies, it would be almost the same as saying I will only admit children of the Established Church.

4961. Do not you believe that if the modification in the system which has been suggested were made, and to which you said you would give your adherence, though not your approbation, that would practically be the result of that alteration; that is to say, that the teaching of formularies would be added?

No, I do not.

4962. Do you think that while the clergy of the Established Church would continue their religious instruction the same as it is at present, and would enforce upon all the children in their schools only the reading of the Scriptures, the Roman Catholic clergy would go far beyond that in their religious education, and would introduce the tenets of their own religion and their own catechism?

They probably would; but you will perceive that they take quite different ground from what we do; our anxiety is to put the Scriptures into the hands of all whom we undertake to instruct; they have no such desire, of course; but as far as I am acquainted with the feelings of the clergy, I think that if the rule with respect to the Scriptures was relaxed, that would remove their difficulty; they

they do not desire to make the Catechism and the Church of England formularies a necessary part of education.

4963. I understand from your answer that you believe that, practically, the proposed alteration would not have the effect of introducing much more compulsory religious instruction into the schools under the patronage of the Protestant clergy than is already introduced on the principles of the Church Education Society; but do not you think that the practical result of the alteration to which you would give your adherence would be to sanction the right of compulsory religious instruction to any extent on the part of the patron of any school?
I suppose that would be the necessary result of it.

4964. Would not the result be, that in a school under the patronage of a clergyman of the Church of England, the Roman Catholic children attending that school would be compelled not only to read the Scriptures, but to receive every description of religious instruction that the patron might feel disposed to introduce into the school?
That would depend upon the nature of the modification that was made.

4965. But he would have the power to do so if he thought proper?
I do not very well know how it would be possible to stop short of that; but at the same time we know that formerly aid was given to schools where the known rule was simply that the Scriptures were to be read daily by all the children.

4966. You mean under the Kildare-place Society?
Yes.

4967. But was it not the rule under the Kildare-place Society that no religious instruction should be given to the mixed community that attended the school except the reading of the Scriptures?
It is the rule of the Church Education schools that the formularies of the Church of England shall not be imposed upon any who are unwilling to receive them.

4968. But, practically, the result of the alteration to which your attention has been called would be to give to the patrons of schools a power infinitely greater than any which the patrons of schools under the Kildare-place Society, or under the Church Education Society, have ever enjoyed?
I am fully aware of it; but I do not anticipate the results which your Lordship's question seems to presume.

4969. You do not suppose that the result of that alteration would be, that a much smaller proportion of Roman Catholic children would attend the national schools under Protestant patronage than now attend the Church Education schools?
No; because I think that in a very large proportion of instances the schools would be conducted just as they are now.

4970. Viscount *Hutchinson.*] Do not the clergy of the Established Church now, as a general rule, refrain from imposing upon the members of another Church attending their schools the formularies of the Church of England?
It is the rule of our Church Education Society. Their connexion with the Church Education Society is purely voluntary; and, therefore, if they have the slightest objection to accede to such a rule, they have only to keep their parochial school from any connexion with it.

4971. Lord Bishop of *Ossory.*] Has not that rule been formed, not *for* the clergy of the Established Church, but *by* them?
Certainly.

4972. Earl of *Wicklow.*] Has it not been formed for the purpose of conciliating the feelings of the Roman Catholic portion of the population, whom they expect to attend those schools?
Yes; and the same motive exactly would lead them to continue it after they had secured a system in their own parochial schools to which they could conscientiously give their adherence.

4973. Do not you think that they might be influenced in some degree by the reflection

The Ven. R. Bell.

18th May 1854.

reflection that a similar power was given to the priesthood as the patrons of schools?

If they were disposed to act in the way of retaliation; but I do not anticipate that that would be the result.

4974. Without considering it in the way of retaliation, would not the effect of an alteration of the system, by which such a power was given to the patrons of schools on both sides as never was possessed by either before, necessarily lead them to adopt a more enlarged system of religious instruction?

I think not; I think that if it were found to lessen the attendance upon their schools, their disposition would run entirely the other way.

4975. Viscount *Hutchinson.*] Upon principle, do you consider that there would be the least difficulty in clergymen of the Church of England co-operating with orthodox Presbyterian ministers in the management of schools carried on as the Church Education schools now are?

No, I see none.

4976. Therefore, putting out of view entirely the objection supposed by the recent questions with reference to Roman Catholics, you believe that the clergy of the Established Church would be inclined to adhere to the present rule of not imposing the Church formularies upon children not members of their Church; that by so doing, they would be enabled to include in their schools all the Protestant children of the district, whether belonging to the Church or Dissenters?

Certainly.

4977. Lord Bishop of *Ossory.*] Do you suppose that such alteration in the system as you have spoken of, would make any material change in the amount or the nature of the religious education given to the poor in Ireland?

I think that whatever tended to make our schools more effective, better schools, would of course operate in that direction; we are now at a very great disadvantage, of course, in the maintenance of our schools.

4978. Do you suppose that the proposed alteration in the system, by which the State would only insist upon the secular education given in the schools, would have the effect of lessening the amount of religious education given in the existing national schools of Ireland, whether under Protestant patrons or under Roman Catholic patrons?

No, I think not.

4979. Would it have any effect of the same kind in lessening the religious education given in the Church Education schools?

I think not.

4980. Then, though the State only required secular education, you believe that in point of fact there would not be less religious education given in the country than before?

I should say not.

4981. You are aware that the religious education given in the national schools is not enforced by the Board in any respect at present?

I am quite aware of that.

4982. If all patrons were left at liberty upon the subject, do you think it is reasonable to conclude that they would act in the same way as they do now?

I should say so.

4983. With respect to the supposition that the Church Education schools, if they were received as national schools upon such a footing, might render their rules more stringent with respect to religious instruction, or enlarge their religious education, can you conceive of any motive that would exist for their doing that then that does not exist now?

None whatever.

4984. What would be the probable effect upon the attendance in the schools of such a course, supposing it were adopted?

I suppose it would lessen the attendance of Roman Catholic children, and I do not know that it would increase the attendance of Protestant children; and, therefore,

therefore, I can conceive no reason whatever for the introduction of such change.

4985. Do you think there would be any change in the system of religious instruction as the result of such an alteration in the system as you have suggested?

I think not.

4986. With respect to the principles of the clergy, have they not at all times declared that their difficulty in connecting themselves with the existing system was not that the State did wrong in establishing and maintaining the system, but that the State required them to do wrong as a preliminary to their obtaining any aid for the schools?

That I conceive is the ground they have taken; that is the ground I take myself.

4987. So that if the State left them free upon this matter, in which they have protested against being restricted, the only objection that they have made to forming a connexion with the Board would be removed?

I think so.

4988. It is stated in this report of Mr. Graham, to which we have referred, that in a speech of yours a principle is laid down which amounts to this, that no child would be admitted to the Church Education School; without its parents having previously consented to what must, in the case of a Roman Catholic, be deemed a violation of conscientious scruples. Have you known cases in which the children of Roman Catholics have attended the Church Education schools?

I know many.

4989. In those cases did they attend without the consent or against the wishes of their parents?

Certainly not.

4990. Have you any reason to believe that the parents, in giving their consent to the attendance of their children, were violating any conscientious scruples which they entertained?

I should suppose not; I have no reason to know anything of the kind.

4991. What is your opinion, generally, with respect to the feelings or principles of the Roman Catholic laity of the lower class as to reading the Scriptures?

I do not think that the circumstance of their children being taught the Scriptures in the schools is the slightest impediment in the way of their sending their children to the Church Education schools generally through the country. That is my persuasion.

4992. Then whence do you think that the difficulty arises where it does arise?

No doubt the difficulty altogether arises on the part of the Roman Catholic clergymen of the country.

4993. Lord *Beaumont.*] Do you imagine that if the name of the schools were changed, and they were called parochial or national schools, or any other name, instead of Church Education schools, the Roman Catholics would attend them more?

No; they are not known in the country generally by that name; they are not called Church Education schools; they are practically known as the parochial schools.

4994. *Chairman.*] In the Church Education schools are the Scriptures merely read, or are they explained, and are the children examined to see that they understand them?

They ought to be examined to see that they understand them.

4995. Should you see any objection to Protestant children being taught to read the Scriptures and understand them by a Roman Catholic master, under a Roman Catholic patron?

I should certainly, if possible, put them under another teacher.

 4996. Should

The Ven. R. Bell.

18th May 1854.

4996. Should you object to their being taught in that way?
No doubt I should keep them away if I could.

4997. You stated just now that you do not think that Roman Catholic parents have any conscientious scruples against their children being taught in the Scriptures in your schools; is there any peculiarity in the Roman Catholic doctrine upon the subject of being taught in the Scriptures, which makes it more likely that they should not have conscientious scruples against their children being taught the Scriptures by a Protestant teacher under Protestant patronage than would be the case on the part of Protestants with reference to their children being taught by a Roman Catholic teacher?

Of course I do not speak for the whole population of the country, but I think there is a very large number of Roman Catholic parents that have no objection whatever that their children should attend schools in which they read the Scriptures, and have them explained. I do not think it is the custom in our schools to explain them controversially It is only about a week or ten days since that in the town of Clonmel I visited a good many schools; I visited all the national schools in that town, and amongst other schools I visited one that is not under the Protestant clergyman of the town at all, and with which he has no connexion; it was, I think, in connexion with the Kildare-place Society; and it is principally managed by members of the Society of Friends, the Quakers; but upon entering the school, of which the teacher is a Protestant, I found that every child upon the roll is a Roman Catholic. It is a female school; there are 40 upon the roll; I found 25 present. I just asked something about the conduct of the school, and the teacher asked me whether I should like to hear a class; I said I should; she said, "What would you like to hear?" I said, "Any lesson you please." "Would you like to have a chapter in the Scriptures read?" I said, "I should like that best of all." She said, "I will call up the first class;" and I think nine girls from about the age of 10 to 13 were brought up to me, and they read a chapter; and I gave them some explanation of that chapter. I first asked whether it was contrary to any rule. I did not say anything that touched peculiarly upon Roman Catholic doctrine. Though there are, I think, nine national schools in the town, and three parochial schools under the clergyman of the parish, I found this school with a Protestant teacher, and exclusively Roman Catholic attendants, and the Scripture read every day by all the children who are able to do so.

4998. *Chairman.*] Was the secular education given in that particular school of a very superior kind to what was found in the others?
I suppose not superior to the model schools.

4999. Earl of *Wicklow.*] Were they taught needle-work, or any other employment in a superior manner to what is generally the case in the schools?
I should presume not superior to the instruction of that kind in the convent female school in the same town, where they generally are supposed to give very superior instruction in needle-work.

5000. Lord Bishop of *Ossory.*] Did you visit that convent school?
I did.

5001. Did you find that they give instruction there of a good kind?
I only heard a lesson in geography; and as the children were desired all to answer together, and there were about 100 children in the school-room, I found it very hard to ascertain what the real amount of instruction was; I found that if one answered right, it did for all; however, I know there were some questions that none answered; but that might happen in any school.

5002. Did you visit the model school at Clonmel?
I did.

5003. Did you find it in a very prosperous state?
I should think it is very well-conducted; but upon ascertaining the number at present in attendance at the model schools as compared with those in the last report, I was struck with the number being very considerably less; for instance, I find in the last report that in the male school there were, in September 1852, 205; and I find that on the roll now, that is, in the last month, it was only 90; and in the female school on the roll in September 1852 there were 174, and it now stands at 70; and in the infant school it was then 97, and it now stands at 50.

5004. Has

5004. Has that arisen from any diminution of the population?
I should think that there is none that can at all account for that within the last year.

5005. Lord Bishop of *Down.*] Had any other schools been opened in the mean time?
No; but I found that the national schools that were under the immediate patronage of the Roman Catholic priest had rather increased in attendance.

5006. Had they increased to the extent to which the others had diminished?
Not at all to the same extent, but they had been rather increasing. There were none but Roman Catholics in those schools.

5007. Had there been any new schools opened in the town within that period?
No, I think not; for all the national schools now in existence, indeed all the schools that I could hear of, were then in existence. All the national schools now in Clonmel were included in the last report. I do not think any new school of any kind for the education of the poor has been opened since that time.

5008. How long has that Quaker school been in operation?
I suppose 30 years, or more.

5009. Lord *Fingall.*] With regard to that school which was established by the Society of Friends, are there any accidental circumstances to account for such an attendance of Roman Catholics in that female school, the mistress of which was a person of the Established Church?
I do not know any special circumstances; but the school has been there a long time; perhaps I am within the mark when I say that it has been established 30 years, and I believe that all that time there has been a considerable attendance. The teacher has always been a Protestant; the attendance has been always in a large proportion Roman Catholic, and the Scriptures have always been read.

5010. Viscount *Hutchinson.*] With respect to Knockmahon school, I understood you to state that the Protestant inhabitants of the district memorialed Lady Osborne for ground upon which to build a school-house for themselves?
Yes.

5011. When Lady Osborne expressed her intention of placing the school under the National Board, they remonstrated?
Yes.

5012. Have you any copies of any documents which they submitted to her upon either of those occasions?
I do not think I have any copy of their address to her before the school was put in connexion with the National Board. I have a copy of the memorial subsequently addressed to Mr. Osborne, after the school had been in connexion with the National Board.

5013. Will you state the number of persons who signed it?
It states on the back, that the persons whose signatures are annexed have 73 children attending the Protestant school in this place. Whether those children upon the change had been sent to the national school is a matter which I am not able to answer; but before the building of the school-house there was a temporary school, and it was during that time that the parents of those 73 children asked for ground upon which to build a school-house.

5014. *Chairman.*] That application was refused?
It was.

5015. Can you state the grounds of the refusal?
Mr. Osborne made no secret at all that he approved entirely of the national system, and considered that the objections and scruples were not such as he ought to accede to.

5016. Viscount *Hutchinson.*] Have you any copy of the reply to the memorial?
I have the original—[*producing the same*].

The Ven. R. Bell.

18th May 1854.

5017. Viscount *Clancarty.*] What is the date of it?
February the 1st, 1845.

5018. Viscount *Hutchinson.*] I understand you to say, that it was after the refusal of Mr. Osborne to comply with the requisition of the memorialists that the Bishop of the diocese permitted the school to be built in the churchyard, and assisted the building of it by a contribution?
So I have always understood. All that the Bishop of the diocese did more than any other individual was to permit it to be built in the churchyard, and to give a contribution. Several other persons contributed.

5019. Are you aware whether the Protestant gentry of the neighbourhood contributed?
I could, if I were at home, give you the name of every person that contributed to the school. I recollect the Queen Dowager was one of the contributors. A list of contributors to the building of the school was delivered officially to me.

5020. When you say it was built on the churchyard, do you mean the burial-ground, or do you mean a ground in which no burials were allowed?
Of course not the particular part of it where there had been interments.

5021. Was it the yard belonging to the parish as a grave-yard?
In many country places there are old burial-grounds; I cannot say whether this was one of those. Where the church is built is very often not the burial-place of the parish.

5022. Was there any lease granted of the ground upon which the school-house was built?
I cannot say.

5023. Viscount *Clancarty.*] The Protestants of the parish were driven to the alternative of having a school in the churchyard, or having no Protestant parochial school at all?
Yes; they would rather have had it built anywhere else.

5024. Viscount *Hutchinson.*] Are you acquainted with any particulars with respect to a vested school in a place called Lowtown?
The particulars have been brought under my notice by a friend.

5025. Can the school be pointed out in the return?
Yes, it is at page 184 of the Report of 1852. The roll number is 1143 and 1144; parish, Duntrileague; school, Lowtown.

5026. I see in the return, that there are in point of fact two schools, a male and a female school?
Male and female, I believe, under the same roof.

5027. It appears that school is put under the management of the Rev. James Clancy, the Roman Catholic clergyman?
Yes.

5028. It is marked as a vested school?
Yes.

5029. Will you state any facts that you know with respect to that school?
I believe the shortest way in which I can give the facts will be to read a short statement made to me by a friend, the rector of the parish. He says, "The Lowtown national school is vested in trustees. The lease for 31 years was made in the year 1834, by Peter Low, Esq.; and the trustees are John Low, Esq., Captain H. F. Blackmore, and Rev. J. M'Cormick. The two first-named trustees are Protestants. The Rev. J. M'Cormick was a Roman Catholic clergyman; he being the only resident trustee, acted as manager until May 1847, when he died. The Commissioners of Education then recognized as patron or manager his successor (though not his legal representative), the Rev. J. Clancy. In the year 1848, John Low, Esq., son to Peter Low, Esq. (deceased), who granted the lease, wrote twice to the Commissioners respecting the school, but received *no reply*. The Commissioners, in recognizing the Rev. J. Clancy as manager or patron, never consulted the surviving trustees, John Low, Esq., of Spring House, and Captain H. F. Blackmore, neither of whom were aware of what had happened, not being resident in the parish, and having no connexion with it. The circum-

stance

stance of there being no patron appointed by the trustees since the death of the Rev. J. M'Cormick, was brought before the notice of Captain Blackmore in September last, when he and Simon Low, Esq., eldest son and legal representative of John Low, Esq., of Spring House (then deceased), appointed as patron John Low, Esq., D. L. and J. P., son to Peter Low (who granted the lease), and proprietor of the property on which the school is built. Mr. Simon Low communicated this appointment to the Commissioners, and received the following reply: "Education Office, 29 September 1853. Sir,—Referring to your letter of the 17th instant, stating that you and Captain H. Blackmore have appointed John Low, Esq., D. L. and J. P., to be patron of the Lowtown national school, county Limerick, we are to request you will have the goodness to inform us if we are to understand from your communication, that it is your wish, and that of the other gentlemen named, to remove the present manager, the Rev. J. Clancy, from the management of the school. Your obedient servants, Maurice Cross, J. Kelly." Mr. Simon Low wrote to say, that he would consult Mr. John Low, and he subsequently informed me, that they could not recognize any patron not appointed by the trustees, and that he would so inform the Commissioners. I have written to Mr. S. Low for a copy of his letters to the Board, but have not yet obtained them. The Rev. J. Clancy still acts as patron; and, through him, the Commissioners paid the salaries of the teacher last month. I wrote to the Commissioners on the 15th instant, to know whether I was to apply to Mr. Low, as patron, or to the Commissioners, for information respecting the school arrangements. They acknowledged the receipt of my letter, and promised to take it into consideration, but I have not since heard from them. At the latest date at which I have heard from my friend, he had not succeeded in getting the Commissioners to acknowledge the gentleman as patron, who had been appointed by the trustees of the school in whom the school is vested. They have continued to recognize Mr. Clancy, who is the successor of the former parish priest.

5030. This is a vested school?
Yes.

5031. And the clergyman of the parish is a gentleman who was willing to give religious instruction to any Protestant children that might attend the school?
He has a parish school of his own. But one thing I am quite sure of, that he would take a superintendence of the national school, and see at any rate that the rules of the Board were properly carried out.

5032. There would naturally be more confidence to be placed in such a manager as Mr. Low, as a man likely to be impartial between members of different religious denominations, than in a Roman Catholic priest?
Yes, of course; he being also the owner of the property.

5033. Lord Bishop of *Ossory*.] That is the state of the case at present?
It is.

5034. Have you visited the schools in Cashel?
I have not been lately in Cashel. I have not lately visited them; but my attention has been called to the schools at Cashel.

5035. Are there any circumstances with respect to them which you think it important to mention?
There is rather a remarkable state of facts connected with the schools in Cashel. Formerly, certain property belonging to the corporation of Cashel had been alienated, as it turned out, improperly; and the leases, I think, were broken by some process of law, and a considerable income fell in to the successors of the corporation, who are called the Town Commissioners; and there being a considerable property belonging to the town thus recovered, the inhabitants memorialed the Lord Chancellor upon the subject of the distribution of this fund, and he directed the Master to form a scheme, and report; and, at the request of a very large portion of the inhabitants, who were represented, I think, by counsel, in the Master's Office, it was finally arranged that 200*l.* a year should be applied to the purposes of education in the city of Cashel; that 20*l.* a year out of that 200*l.* should be applied to education under the control of the Protestant clergy of the city; and that the remaining 180*l.* should be applied to setting up one or two schools, a male and a female school, and the words were to be "under the control of the Commissioners of National Education."

The Ven. R. Bell.

18th May 1854.

tion." And I am informed, that the intention of the memorialists was, that they should be something like model schools. It was thought that 180*l.* a year ought to support a very good class of schools.

5036. Do you mean the intention of the memorialists, or the intention of the Master in Chancery, who made the order?

The Master made the order in conformity with the request of the memorialists, who were inhabitants of Cashel. There were, at that time, two non-vested schools already existing in Cashel, one in the nunnery, and the male school was under the patronage and management of the Roman Catholic priest of the parish. I was informed that the intention of the memorialists was, that there should be two *new* schools. However, no new schools have ever been established, and the result has been, that the 20*l.* a year has been paid over to the Protestant clergy, and the 180*l.* a year has been paid over to the Roman Catholic clergyman, who has continued to receive the grants he received formerly from the Commissioners of National Education for the old schools, and who has got the control of 180*l.* a year besides. The intention was, that the Commissioners should receive that money, and have the control of the schools.

5037. That they should have those schools vested in them?

Yes. Then eventually this led to some proceedings in Chancery, for the master of the school was to receive an income in addition to what he received from the Commissioners. He was, as master, to receive, through the Roman Catholic priest, as patron, a share of the 180*l.* Having got much less than he considered himself entitled to, and, I believe, than he considered had been promised him, and some time having elapsed without his getting any, he made repeated complaints to the Roman Catholic clergyman, and at last threatened to take law proceedings against him. The Roman Catholic clergyman told him that he would dismiss him from the school, and the master was eventually dismissed, as he had stated his intention of going on with legal proceedings. He then appealed to the Commissioners, stating the grounds of his dismissal, and he was informed that the appointment and dismissal was in the control of the patron, and that they could not interfere in the matter. Perhaps it may be right to mention, that the teachers of national schools are expressly forbidden to appeal to the public in the case of what they suppose an injury or a wrong; they are to appeal to their patron in the first instance, and if they have any appeal against the patron, they are to make it to the Commissioners. This man did so, but the patron settled that business by discharging him. Then the Commissioners said, "We can give you no redress, for the dismissal and appointment is substantially in the control of the patron." However, the matter came into the Court of Chancery, and eventually an order was made in the Master's Office for the payment of 72*l.* to the man, which he received, 60*l.* as his salary, and 12*l.* 10*s.*, I think, as his costs, for having been obliged to come before the Master.

5038. Was the 60*l.* the arrear of the augmentation of his salary, which the Roman Catholic priest was to have paid to him out of that 180*l.* per annum?

Yes. What became of the rest of the 180*l.* I cannot tell. I know it is thought a great grievance and wrong that the Commissioners of National Education should not have taken the control of this 180*l.*, which was intended for them, and I know that the matter has been brought before them.

5039. You say that there was another national school in the parish, a nunnery school; did they receive any portion of this 180*l.*?

Certainly; but I understand that no account has been furnished of the money.

5040. No account has been furnished to the Town Commissioners of Cashel by the parish priest of the expenditure of this yearly sum of 180*l.* which he has been receiving for some years?

So I understand.

5041. So that the endowment of 180*l.*, which was intended by the Court of Chancery to be given to assist the general cause of education in the town, has become, in point of fact, an endowment of the Roman Catholic priest?

That has been the effect of it.

5042. Viscount *Clancarty.*] It appears to be the same patron or correspondent of the Education Commissioners that superintends the convent school?
He acts as their correspondent.

5043. That school is under the superintendence of the same Roman Catholic clergyman?
Yes. In the case of convent schools, generally the Roman Catholic priest of the parish becomes the manager and patron, and he corresponds with the Board, because there is no paid teacher ever in a convent school. The business of teaching is all conducted by the members of the convent, and therefore, of course, the salaries go to the direct support of the establishment.

5044. Have you ever visited that convent school?
Some years ago I visited the school.

5045. What appeared to you to be the character of the education there?
At this distance of time I should not like to say.

5046. Earl of *Wicklow.*] Has any representation ever been made to the Board of National Education respecting the misappropriation of this large grant?
Yes; many years ago. Here is an answer written ten years ago, in consequence of such a representation: "Sir,—The memorial forwarded to this office on the 13th instant having been laid before the Commissioners of National Education, we are directed to inform you and the other memorialists that his Grace the Archbishop of Dublin (a member of the Board) is now on his tour of visitation, and will be in Cashel in a week or ten days, when he will be happy to receive any communication from the memorialists, if they will wait upon his Grace." That is signed, "Maurice Cross and James Kelly."

5047. Lord Bishop of *Down.*] What is the date of that?
That is dated the 27th of July 1844. My correspondent adds, "His Grace the Archbishop of Dublin, on visiting Cashel, was waited on by a deputation from the memorialists, in the presence of the Rev. H. A. Sadleir, when his Grace informed them that he would, on his return to Dublin, bring the matter before the Board, with a view of having the 180*l.* per annum paid over to the Board, and schools established under the immediate control of the Board." But nothing has ever been done.

5048. Earl of *Wicklow.*] In consequence of nothing being done, was no further notice taken of the matter afterwards?
I cannot say what were the latest proceedings taken, but I suppose that those who were interested in the matter thought that when they had put the Commissioners in full possession of everything connected with the circumstances, they had done all that was in their power.

5049. But the parties having received that notification that steps would be taken for the proper appropriation of the money, when they saw that they were not taken within a reasonable time, was there no further application made to call the attention of the Board to that fact?
I cannot say what further steps were taken.

5050. Lord Bishop of *Ossory.*] From whom does your information come?
It comes from the Rev. Henry Sadleir, who was curate of Cashel at the time, and who can supply any additional information that the Committee may desire.

5051. What is the paper which you hold in your hand?
It is a private letter, written to me.

5052. What is the date of that letter?
This letter is dated six weeks ago. But I understood from my correspondent, Mr. Sadleir, that things remained in the same state. What steps have been taken subsequently to the communication to the Commissioners, which I have just read, I cannot at present state, though I could obtain the information.

5053. Lord *Fingall.*] To whom is the last letter of Mr. Cross addressed?
It was written to Mr. English, who seems to have been the secretary to the memorialists, the inhabitants of the city. This was the first signature, I take for granted.

The Ven. R. Bell.
18th May 1854.

5054. Earl of *Wicklow.*] Was any application ever, to your knowledge, made to the Lord Chancellor upon the subject?
Not to my knowledge.

5055. *Chairman.*] I understand that you have no personal knowledge of this matter, except what is contained in the letter which you have read?
I have not any personal knowledge of it. It is a case which I have frequently heard spoken of, and these particulars were given to me in writing; but I have not any personal knowledge of the case.

5056. Lord Bishop of *Ossory.*] It is stated by Mr. Graham in the report to which we have before referred, that he felt assured that the feeling abroad among the Protestant laity was very different from that which prevailed among the clergy with respect to the national system, and that the laity had no strong objections to the system, except such as were infused into their minds by the clergy; is that your belief with respect to the state of feeling among the Protestant laity, either of the higher or of the lower orders?
It may apply to some, but I should certainly say that that is not the prevailing feeling; I have no reason to think that it is. Our local contributions at charity sermons and subscriptions to our schools have not diminished, and in some instances they have increased; those are the contributions of the laity generally.

5057. Viscount *Hutchinson.*] Are there instances within your knowledge in which the Protestant gentry of the country have given aid to both systems?
I do know of such instances.

5058. Upon the principle that the Roman Catholics would perhaps be induced to use the national system, and the Protestants to use the Church system?
Yes; and I can easily understand a Protestant layman and landlord feeling in that way; I have known instances of it.

5059. Have you observed at all the principles upon which the Roman Catholic clergy of the diocese with which you are connected desire to carry on education; do you think that they would approve of a national school under a Protestant patron, carried on by a Protestant master?
No, certainly not; I think they decidedly object to any union with us in the matter of education.

5060. I believe before you went to reside at Waterford you resided at Clonmel?
I did.

5061. Did a national school which was built at a place called Gormanstown in the year 1841, by Mr. Bagwell, ever come under your notice?
I have an indistinct recollection of what I heard at the time, that Mr. Bagwell, having built this school at his own expense, had determined to select the teachers himself, or at least to have the control of his own school; and that upon his applying to the Commissioners in Dublin, they sent him trained teachers, who were, I think, Presbyterians; and the school was denounced, and continued shut up for, I believe, some years. The people were forbidden to send their children unless the teachers were Roman Catholics, and the school placed under the superintendence of the Roman Catholic clergymen in the neighbourhood.

5062. And then the school was closed?
I think so; I think it was never opened.

5063. Then, in point of fact, the feeling of the Roman Catholic clergy, as far as you have been able to judge of it, is not a feeling of approval of the national system generally, but they require that the teachers in the schools which the children of their flock attend shall be members of their own faith?
Certainly they do; they would have no others.

5064. Viscount *Clancarty.*] Have you visited any schools upon Lord Derby's property in Ireland?
I have.

5065. Can you state, in short, whether they presented a favourable view of the working of the system of united education?
There was practically no united education in the schools. There were two schools upon his property; and the teachers informed me that there were two Protestant

Protestant girls in the female school, and two Protestant boys in the male school, which was about half a mile distant from the female school; and the two boys, I think, were the children of a person connected with the railway station, which was near.

5066. Who is the manager of that school?
Lord Derby's resident agent.

5067. Did you ascertain whether there was any active local superintendence carried on over the school?
I was informed that Mr. Grey, and some members of his family, very often went into the schools.

5068. Did the clergyman of the parish of the Established Church attend at the time appointed for religions instruction there?
Sometimes, as I understood; but the number of Protestant children being so very small, I cannot say whether he was in the habit of having them under his instruction at the school or at other times. The teacher informed me, that the children were not neglected by the incumbent of the parish.

5069. Did the schools appear to be carried on efficiently as regarded the secular system of education?
They were completely rural schools, quite in a rural district, and very much what one might find in any other such place. The teachers were not, I think, either of them, regularly trained teachers; but they seemed to be anxious to do their best. I should not say that they were very efficient schools, nor should I speak of them as otherwise. There was a female school, a male school, and an industrial school, with respect to which I did not quite understand whether it was in connexion with the National Board or not.

5070. Did it appear whether any ladies in the neighbourhood interested themselves in superintending the working of that female school?
I understood that Mr. Grey's family were the only persons that took part in it.

5071. Viscount *Hutchinson.*] Supposing that the modification of the system which you have suggested were to be adopted, what effect do you think it would have upon the secular education of the poor of Ireland generally?
I think it would improve the secular education of the poor.

5072. In its quality?
In its quality.

5073. Do you think it would improve it also in its extension?
I do think it would tend to improve the secular education very much in this way: I think the great body of the clergy now are at a great disadvantage; they are struggling to maintain the parochial schools; and if you gave them an opportunity of having first-class masters, thoroughly-trained masters, and if you gave them the increased efficiency which increased pecuniary support would give, I think you would bring into connexion with the national system of the country a class of persons who are most anxious to forward and improve the secular education of the country; and thus, in the schools generally, I think you would have a sort of rivalry going on which would greatly promote the secular education of the country.

5074. Have you not found that the Roman Catholic priests in many instances were careless and sluggish about establishing schools, till they were driven to it by seeing the success of a parochial school?
A very large proportion of the national schools, under their particular patronage, were set up as opposition schools to the existing parochial schools. There is no doubt about it.

5075. And they probably would never have been established but for the existence of the parochial schools?
Never.

5076. So that the extension of the national system, as it exists at present, is owing in some measure, at all events, to the existence of the Church Education schools?
In a very considerable measure, no doubt.

The Ven. R. Bell.
18th May 1854.

5077. Earl of *Wicklow.*] Under the altered system which you have proposed, should you object to the master of your school being a Roman Catholic, the instruction given under the sanction of the Board being solely of a secular character?

I should always, as the incumbent of the parish, take care that the master of my parochial school was a member of the Church of England.

5078. Should you contemplate using his services in the religious education of the children?

So far as I might consider him competent to do so, and so far as it met my approval; not as a substitute for the services of the parochial clergyman, but as an auxiliary.

5079. Lord Bishop of *Ossory.*] There is a case—which is No. 9 of the tabular statement in page 21 of Mr. Graham's return—the case of Dunmore East; will you look at the statement in that report, and see whether it is throughout correct; and if not, will you state in what respects it is inaccurate?

I think the substance of the statement with respect to that school is, that that is a female national school which was making very satisfactory progress, and had a considerable number of Protestant children in it, and that the number would have been much larger but for the interference of the Protestant curate; and I think the intention of the representation is, that that curate was sent into the parish for the very purpose of interfering with the national school. Now, that statement is in substance altogether contrary to the facts of the case. The parochial school has been in existence for several years; indeed, I rather think the national school is the opposition school.

5080. Viscount *Hutchinson.*] That is, it was set in opposition to the parochial school?

Yes; so I have heard. It is stated in the report that there were 16 Protestant children in attendance at the national school: there never were 16; but the parochial school was closed for a time in consequence of the master having had a fever: during that interval the national school was moved from a distance into the village, into the very midst of the Protestant children, and some of the Protestant children were sent to the national school during that interval; and as soon as the new teacher was appointed and the school opened again, the children, with a few exceptions, went back to the parochial school; but the parochial school was in existence, and in a very tolerable state of efficiency for years before the gentleman referred to went there as curate.

5081. Viscount *Clancarty.*] You do not believe that that national school now presents an example of united education?

I mean to say, that at the present moment there is but one, or two at most, Protestant children in the school.

The Witness is directed to withdraw.

Sir T. N. Redington, K. C. B.

SIR THOMAS NICHOLAS REDINGTON, K.C.B., is called in, and examined as follows:

5082. *Chairman*] YOU are one of the Commissioners of the National Board of Education in Ireland?

I am.

5083. When did you join the Board?

In 1848.

5084. Had you then a full knowledge of the system?

Yes. I was perfectly well aware, when I joined the Board, of the principles upon which the system had been established by Lord Derby. I had been a resident in Ireland and observed its operation; and being aware, some short time before, that I was to be appointed upon the Commission, I made it my business to understand perfectly what my duties would be.

5085. What do you consider to be its leading principles?

I considered that the system was introduced after many others had been tried, with the view of being a combined literary and separate religious system of instruction,

instruction, free from the imputation of proselytism, and one which, while respecting religious opinions of all parties, might, as Lord Derby wished, be considered a national system.

Sir T. N. Redington, K. C. B.

18th May 1854.

5086. What control did you consider that the Board reserved to itself over the books used in the schools under its inspection?

I always read that part of the letter in its literal sense; I considered that the Board had the "most entire control over all the books." I thought that probably that was one of the most delicate points which the Commissioners would always have to deal with; and it has been for some time, as the Committee are aware, a matter of contention between the opponents and supporters of the Board, how that interference or dealing with the books should be conducted. Now, in the Report of the Commissioners in 1840, the 6th Report, they have stated distinctly, with reference to the Scripture Lessons, "We by no means insisted upon having the Scripture Extracts published by our authority read in any of the national schools; nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians objected to them." I have made that extract, because this was two or three years before Rule 8 (of which perhaps the Committee have heard) was published, and I never, before I became a Commissioner, put any other interpretation upon Rule 8, but that the objection of one parent excluded the book, not the child. I think it right to say, that a very short time after I came to the Board I heard the Archbishop of Dublin express the contrary opinion, that he did not read the rule in that light. There was no question then calling for the decision of the Board, if I remember rightly. But from that time I was perfectly aware that such was his Grace's view; but that his colleagues, at least those with whom I had conversed, entertained the opposite opinion. Perhaps your Lordships will allow me, as I have mentioned his Grace's name, to say (which I think is due to him), that while I acted as his colleague, as a Commissioner, I never met a person more zealous and anxious to check anything having the least appearance of interference with the religion of other parties than the Archbishop of Dublin. I have been present on more than one occasion when Dr. Murray was absent, and when cases have arisen where the persons who had to be protected from alleged interference were Roman Catholics; and the Archbishop of Dublin has always stood forward and said, "We have no security for the system being impartial as regards ourselves, unless we afford the same protection to others."

5087. Have you known any instances in which the books have been revised?

Yes; the books have been revised I know upon several occasions, many of them; I think that whole chapters, but certainly passages, have been introduced; but this statement refers not to the religious books. I am not, myself, aware of the religious books having been revised, and I am pretty sure that the Scripture Extracts were not; but I know that other books were revised; I know that additions were made. In the course of the last twelve months I remember a case coming before the Board, in which a Roman Catholic clergyman (I think) objected to some new matter that was in a book. There was nothing done upon it that day; but I myself did not think his objection very well founded, and I understood, generally, that the Board did not either.

5088. There is a considerable amount of religious instruction in the common Reading Books; are you aware of any wish that those portions should be expunged?

No.

5089. You are not aware of any such wish being entertained by any members of the present Board?

I have heard objections to the Sacred Poetry; and with respect to the Scripture Extracts, I have heard observations made as to passages in other books; but I could not say that there was any decided wish, and certainly no person has ever moved, that the books should be revised in that way.

5090. Are you aware that any wish is entertained by any member of the Board to exclude all that sort of religious teaching from any of the books?

I am not aware of it; but if religious teaching involves the teaching of Christianity in any way, it is next to impossible to compile a book that an

Sir T. N. Redington, K. C. B.

18th May 1854.

unbeliever will not take an objection to, as to the existence of the Deity, and so on.

5091. My question was suggested by a statement which has been made by one witness, that he had reason to believe that there was a strong feeling on the part of some members of the Board, that all that sort of instruction should be excluded from the Reading Books; you are not aware of the existence of any such feeling?

I am not aware of it.

5092. Will you state what was the resolution which you proposed respecting the Clonmel model school?

I have not a copy of it here; but I can state exactly what occurred upon that occasion, as well as I recollect the occurrence. The discussion began in October, and it continued at the meetings of the Board in November and December 1852. I was in the country, and I received a notification of what was to be considered at the Board, and a copy of a memorandum by the Archbishop of Dublin, in which he pointed out the irregularity which he had discovered on visiting Clonmel on his visitation tour in the previous summer, and that at the next monthly meeting of the Board, at which we consider special business, this matter would be brought before them. I was living in the country at the time. I am the more minute in stating these details, in consequence of its being supposed that I acted in concert with others, which I did not. I arrived in town an hour before I went to the Board; I had considered the matter, and I then heard what was to be said about it; and my course upon that occasion was dictated by a desire to act prudently, and to take, as I thought to the best of my judgment, the sensible course; of course that was only my own opinion. The objection taken by the Archbishop was, that a certain book which was on the list for general use was not being used in the Clonmel school, of which the Commissioners were the patrons, and that he had been unable to trace that it had been disused in conformity with any rule of the Board: that subject was discussed. I think his Grace was not present. I think he declined being present during the discussion; but when the subject was discussed, not only myself, but many others of the Commissioners, said, "It is true these books are not used in the school; but we have known it, though it may not have been in the regular way." At least, the way in which I knew it was, that from the reports which constantly came up from the school, and also from conversations that occurred at the Board, and from what occurred at the opening of the school, I understood that all parties wished not to have the book used, and that it had not been put into use in consequence. Now I am free to say, that I think a more regular course would have been to have said to those persons, "Gentlemen, if you object to this book, there is Rule 8 open to you; let any parent object to the book, and it cannot be used." The other course, however, seemed to have been taken; but there was no distinct notification on that particular point; and the only evidence that the Commissioners had upon the subject was from reading the weekly or monthly reports, from which it appeared that the book was not in use in the school, and that the school had been going on for a considerable time without the use of the book. The only other course that the Commissioners could then have taken was to direct the book to be forthwith put into use. The result of that would have been to communicate to the public a strong impression that we were endeavouring to force this book upon the school. People would not have looked very minutely into what occurred at the Board; but they would have said, "This is trying to force the book." They would not have been quite aware of the fact that we were only acting strictly according to our own rules. On the other hand, any parent could, the next morning, have objected to the book; and we should have incurred all this misapprehension on the part of the public, while the book would not have been read by one child more the next morning. On these grounds, I thought the most prudent course was for the Board not to take any step at all in the matter, but to leave it as it was.

5093. Lord Bishop of *Ossory*.] Do you know that the Archbishop has stated expressly, that he knew that "the withdrawal and complete re-casting of the Reading Books was contemplated?"

I never heard it; I was not aware of it till this moment. I cannot contemplate the Board undertaking such a tremendous duty as that.

5094. Viscount *Hutchinson.*] Have you read the address of the Archbishop of Dublin to his clergy?

I read it some time since.

5095. Earl of *Wicklow.*] Are you not aware that there were other members of the Board, besides the Archbishop of Dublin, who took a different view from that which you have taken with respect to the 8th Rule?

There was Mr. Greene, who was not constantly in attendance at the Board. Mr. Blackburne was not a member for many years after I went to the Board, and, in fact, was not a member of the Board till just before this question arose.

5096. Lord Bishop of *Ossory.*] But you are aware that Mr. Blake, who framed the rule, gave a different interpretation to it?

Long after that discussion I saw a letter addressed to Mr. Tottenham, which is stated to have been dictated by Mr. Blake, which gives rather a different view of it; but I was not aware of it previously, and I am satisfied that the public out of doors, as far as I could judge of their opinion, put the other interpretation upon it.

5097. Earl of *Wicklow.*] But that letter to Mr. Tottenham having been written by order of the Board, did not it show that that was the interpretation which the Board gave to the rule?

Mr. Tottenham's letter was, I believe, disinterred after this discussion took place. It was circulated to the Board as a thing which had been found among the minutes after this Clonmel case arose.

5098. Lord Bishop of *Ossory.*] But that would not make it less the act of the Board?

It was an act of the Board; but I considered that the 6th Report, which was signed by the Archbishop of Dublin, was equally an act of the Board.

5099. Lord *Ardrossan.*] Would not the fact of the draft of the letter to Mr. Tottenham, being in Mr. Blake's handwriting, go far to prove that he put the construction on the 8th Rule which was put upon it by Mr. Blackburne?

It would go to prove that what Mr. Blake wrote was his own opinion at the time.

5100. *Chairman.*] Are you aware of any correspondence between Archdeacon Stopford and the Board upon the subject of this rule?

I do not recollect it at this time. There has been a great deal written upon this subject. I may also state, with regard to the 6th Report, that that report was commented upon immediately afterwards by the Church Education Society; and they stated, that the effect of the opinion of the Board was, that the patron was from that time debarred of the power of requiring children to read this book; and the Commissioners noticed this statement of the Church Education Society in their next report, and they did not say that it was a misinterpretation; that report was also signed by the Archbishop of Dublin.

5101. Lord Bishop of *Ossory.*] Does any person maintain that the interpretation of the 8th Rule would enable the patron to require children to read that book?

No; but if the 8th Rule enabled a patron to require the book still to be read during the hours of secular instruction, that would be in accordance with the Archbishop of Dublin's views. Now, the 8th Rule, as I regarded it, was one by virtue of which any parent could debar the patron the power of using that book; and that was the interpretation which the Church Education Society put upon it.

5102. We have it in evidence, that this passage to which you refer in the 6th Report was proposed by Mr. Blake himself, and that this 8th Rule was only embodying it as one of the rules of the Board?

The 8th Rule is certainly an embodiment of the passage in the 6th Report.

5103. So that Mr. Blake was a competent interpreter of the meaning of both?

He may be a competent interpreter; but I consider that those who read the rule can also interpret it; and I consider that the Commissioners interpreted it.

Sir T. N. Redington, K.C.B.

18th May 1854.

5104. But the state of the case is, that Mr. Blake, who introduced a passage in the 6th Report, which was afterwards embodied in the 8th Rule, put an interpretation upon it which is different from yours?

But an interpretation different from the view taken by Mr. Blake was put upon that passage by the Church Education Society; and the Commissioners, in their next report, did not say that that was an erroneous interpretation.

5105. Earl of *Wicklow*.] Does not it strike you, that it would be a much more rational view to take of a rule of that kind, not considering its grammatical construction, but considering the object of the framers of such a rule, to understand it as meaning to say, that one child objecting should rather have permission to retire, all the others being ready and willing to read the book, than that one child should exclude the book altogether from the school?

The parent is the person who objects; and one parent objecting can exclude the book. I confess that, regarding as I did the hours of combined secular instruction as the hours at which it was intended that all the children should be required to attend, I always looked upon the separation of the children at the hours of combined instruction as somewhat absurd, and I voted against the modification of the rule as it now stands introduced in 1853; because I said, "You are actually establishing still further, that in the hours of combined secular instruction, instruction may be given, at which some children may not be required to be present. I think the original intention of the system was, that the hours of combined secular instruction should be hours during which the patrons might require all the children to attend, and that no instruction should be given during those hours at which any child could not conscientiously attend.

5106. Would not the consequence of your view be, that when once the Board has sanctioned any book as a book for combined instruction, no child or no parent should have any right whatever to interfere with it?

I think it would have been more consistent at the time the rule was made if the Board had said, "This book of Scripture Extracts has not succeeded in being generally adopted by all parties, and it is therefore unsuited to be on the list for the hour of combined secular instruction, and we will strike it out of the list." There may have been prudential reasons which prevented the Commissioners taking that strong line at that period which some would have taken, because there has been a great deal of difference of opinion upon that subject.

5107. Lord Bishop of *Ossory*.] You think that the great aim ought to have been to give combined secular instruction?

Certainly.

5108. And that in so far as the attempt to give combined religious instruction was made to interfere with that, the more important end, or at least the more attainable end of the system was sacrificed to the less important or the less attainable one?

I remember that it is distinctly stated that any religious instruction given at that hour of combined instruction was not at all to supersede the necessity of separate religious instruction, and that the religious instruction was to be provided for by a day in the week set apart for the purpose. In Lord Stanley's letter there was one expression that always struck me as being very true: that attempts had been made before to compile extracts from the Sacred Scriptures that would please all parties, and that it had not been found practicable. I should not have been ashamed to say, as a Commissioner, that the same thing had been tried again and found equally impracticable; and I would not consider the system at all less religious than it is at present, if I found that it was only that portion of religious and moral teaching which was sought to be mixed up with secular instruction at the hours of combined instruction, which to a certain extent had failed.

5109. Lord *Ardrossan*.] If you did away with that combined religious instruction, what object is there in not having a separate system?

Combined religious instruction is not the principle of Lord Derby's system.

5110. Was it not the principle carried out by the first Commissioners appointed?

No, I am not aware that it was. The objects, as I collected from Lord Derby's letter, were combined literary and separate religious instruction; and even in the

the first draft of the letter, the allusion to the possibility of introducing such works as Extracts from the Sacred Volume, and works of morality, and so forth, at the hours of secular instruction, was not included in the scheme.

5111. Was the system ever carried on without combined religious instruction?

I cannot admit the term "combined religious instruction." As soon after the system was established as possible, the Commissioners set about endeavouring to compile Extracts from the Scriptures, which could be used at the hours of combined instruction; of course, up to the time when that was done, the system must have gone on without it; and when they were framed and were put in use, of course the patron always had the right to put the book on the shelf if he liked.

5112. But you do not deny that the system has always been carried on with the element of combined religious instruction in it?

It had been carried on from the introduction of the books I referred to up to the period when the Commissioners made Rule 8, which was very soon. I recollect that the last of those books was published in 1837 or 1838; the report of the Commissioners, which alludes to the apprehension that the introduction of those books was intended to be forcing religious instruction upon the children at the hours of combined instruction, was the one published in the year 1840; so that it was in those few years a good deal of discontent arose about it; and after that rule, it is obvious that when one parent had the power of excluding a book, the book could not have been considered a very important part of the system.

5113. Lord Bishop of *Ossory.*] You think that an attempt was made to superadd to the original conception of the scheme which provided a system of separate religious instruction, something like combined religious instruction, and that the Government were obliged to abandon it by putting the class books, intended to give this combined religious instruction, under new rules, which made them only applicable to the time of separate religious instruction?

It was not superadded, because it was in the original letter; it was set about by the Commissioners, and the Commissioners did frame those books.

5114. The state of the case was, that when those books were first introduced, they were under the same rules as the books for combined secular education; but the Board found themselves obliged to make new rules with reference to those books, in consequence of the objections that were made to their being employed during the hours of combined secular instruction?

Yes.

5115. And, in point of fact, from the time when those rules were passed, those books were only, speaking generally, applicable for separate religious education?

No; if the objection was not taken, they were continued; for instance, they were read in the model school in Dublin.

5116. But, according to your view of the meaning of the rule, a single parent had the power of relegating those books to the time of separate religious instruction?

No doubt.

5117. Lord *Somerhill.*] Are you not of opinion that the Extracts from the Scriptures, which were prepared by the Commissioners, were compiled chiefly with the view of conveying to the children instruction in the history rather than in the theology to be found in the Sacred Volume?

Decidedly; in fact more in the nature of homilies.

5118. Lord *Ardrossan.*] Would you approve of the Government taking cognizance only of secular education?

If the question means whether I consider that the State should only provide secular education, I should say that I attach very great importance to religion being also communicated. But in endeavouring to establish a system in any country, I must see what the state of the country is. I should consider it a very happy state of things if all the children in the nation were like the children of my own family, all of one religion, so that we should have none of these differences. But in a case like that of Ireland, we cannot apply the same rule as we might

Sir T. N. Redington, K. C. B.

18th May 1854.

might in such a case as that. I consider that the system in Ireland is not at all one which can be called a purely secular system of instruction, because certain hours and days are set apart for religious instruction. We see in our model schools, that if the clergy choose to attend, very valuable instruction may be given. In the district school in Clonmel, of which we have been speaking, I think on four days in the week the Protestant clergyman gives instruction in the Sacred Scriptures, and on other days the Presbyterian and Roman Catholic clergymen; and the whole is directly under the authority and regulation of the Board. I do not consider that in supporting this system I am supporting a purely secular system of education; to which, I think, there would be great objections.

5119. Would you approve of a system by which the State should only provide for secular education, and secure the efficiency of that by good inspection, leaving the patrons to impart religious instruction on any day in the week which they set apart for that purpose?

I am in favour of a system such as the present, which does not involve the interference of the State in the religious instruction, beyond affording an opportunity of the children getting it. I cannot see how, in a country like Ireland, where populations of different religious persuasions are mixed together, the State can interfere further than that with good effect.

5120. Do you think that the State ought not to interfere with respect to the nature of the religious instruction given to the children on the day set apart for that purpose?

I think it ought not to interfere beyond the interference which Lord Derby allowed, that books should not be read to which they objected. I presume that if, for example, such a thing were to occur as that a Socialist religion were to prevail to any extent, and any given number of the children were to belong to that religion, to any book inculcating such principles there would be power to object.

5121. *Chairman.*] Would you approve of a system in which the public money was granted in Ireland to schools in which the patrons should have the power of making religious instruction according to their own creed compulsory upon all the children who attended?

I cannot imagine such a system as that; I consider that it would be going back even beyond what the Kildare-place Society and other Societies professed to do.

5122. Earl of *Wicklow.*] You would not approve of a system of this kind, that the secular education should be given under the superintendence and control of the State in all the schools; but that the patron of each school should have a right to give what religious instruction he pleased, and to impose it upon all the children of all religious persuasions who attended the school?

Certainly not.

5123. Lord Bishop of *Ossory.*] What ill effect would you expect to arise from such a system, upon either the secular or the religious education now given?

The evil effect of the patron who differed from the children in religion determining to force his religious tenets upon them.

5124. Do you mean by the patron bringing them by force into the school and teaching them what they were not disposed to learn?

Exercising a certain amount of force; seducing them to come, and when they had got there, teaching them; it would be a direct interference with the religious opinions of those who did not belong to his communion: that I presume would be objected to as much on the part of the Protestants as on the part of the Roman Catholics.

5125. What evil effect do you think would arise from it practically to the education of the country, or what interference with religious liberty in the country do you think would practically arise from such a system, supposing it to exist?

I understand the system suggested to be, that every patron might enforce his own religious opinions in the teaching of the school of which he was the patron; that is, that every patron might have, what is called in Ireland, a proselyting school, whether it is a Roman Catholic proselyting school, or a Protestant proselyting

lyting school, or a Presbyterian proselyting school. I consider that all the labours of Parliament for the last 25 years have been directed to find something the very opposite to that; and to go back to that, I should consider a most lamentable measure.

5126. My question is, what would be the practical evil resulting from it?
All the evil that could arise from the State directly encouraging religious animosities in every possible way.

5127. Do you think that it would lessen the amount of religious education given in the national schools in the country?
I am quite sure that it would lead to a very large amount of unchristian feeling in the country.

5128. Viscount *Hutchinson.*] Does not that at present exist?
I think it would increase it.

5129. Lord Bishop of *Ossory.*] You are aware that the system that is proposed actually exists in England, that is to say, that the patrons of the schools adopting their own rules with respect to religious education, upon their carrying out efficiently secular education, the State gives aid to schools which are in connexion with the National Church, what is called the National Society's Schools, and to schools in connexion with Protestant Dissenters under the British and Foreign School Society, and to poor Roman Catholic schools under the direction of the Roman Catholic School Society. That system existing in England, supposing that a similar system existed in Ireland, and that while the patrons of schools were allowed to establish whatever rules for religious education they pleased in their schools, they were required, as a return for the grant which they received from the State, to give evidence to its Inspectors of a certain amount of secular education in the schools; what evil effect do you think would arise from that?
I must guard myself in speaking of the English system. I do not know much of the details, as to either how it is worked, or the particular protection which the children may have in attending the schools, but I understand your Lordship's question to refer to a system to be established, in which the patron is to have the power of directing all the children attending the school to be taught his own religious opinions. I consider that all the objections that ever were raised against other systems, and which were disclaimed by the Kildare-place Society, might be applied to such a system as that.

5130. Have you, since you have been connected with the National Board, or before, ever read anything of the existence of the Church Education Society in Ireland?
Yes.

5131. Do you know its rules?
Not in detail.

5132. Those rules are of that kind that you seem to think so monstrous; they require that all children attending the schools shall receive instruction daily in the Scriptures, provided they are capable of reading them. Do you know anything of the amount of united education that exists in those schools?
No, I do not; but I know that a system of that kind has been for years, and is at present, one that the Roman Catholics of Ireland have a decided objection to.

5133. *Chairman.*] It has been stated by some of the witnesses before this Committee, that one of the objects of the system mentioned in Lord Stanley's letter, namely, the united education of children of different creeds, has entirely failed; are you of that opinion?
No; that is a very large question. I should consider that the system had, in a very material degree, failed, if I were satisfied of that point; but I have taken a good deal of trouble to look into the subject, and I think that there is a great deal of misapprehension existing as to what was to be expected. I have conversed with gentlemen of different religious persuasions at different times, and I have very often found that they have proceeded without an exact knowledge of what the condition of Ireland is with regard to the mixture of religions. Now, if you require a system of education which is spread over all the four provinces

Sir T. N. Redington, K. C. B.

18th May 1854.

to be throughout a mixed system of education, you are requiring an impossibility in some cases. I will take the case of the diocese of Kilfenora, in the county of Clare. I find in the "Public Instruction" Report of 1834 that it contained 99 per cent. and some fraction of Roman Catholics, and that only the remaining fraction were Protestants, some of whom were in the upper classes. Now, of course, to expect a mixed system of education in that diocese would be next to impossible. I will then take a diocese in another county of Ireland; I take it in dioceses, because the religious census of 1834 is given in dioceses. I will take the diocese of Connor, which I believe is nearly conterminous with the county of Antrim. I find that the county of Antrim has, perhaps, the most mixed population in Ireland. In the county of Antrim, there are $53\frac{44}{100}$ per cent. of Presbyterians; there are $26\frac{36}{100}$ per cent. of Roman Catholics; there are $18\frac{49}{100}$ of the Established Church, and $1\frac{64}{100}$ of Protestant Dissenters. That is about the most mixed population in Ireland. I have looked to see what mixed education there was there, and I found that out of 339 schools under the Board in the county of Antrim, there are only 29 that are not mixed; there are actually 310 schools out of the 339 that are mixed. Again, it is to be observed, that even in the county of Antrim, and all through the North, although the whole of the population of the North of Ireland is mixed, there are some districts which are quite Roman Catholic; and there are other districts which are quite Protestant or quite Presbyterian. I am able to state, from information which I obtained upon the Land Commission, that many proprietors in the North considered that it was wise, for the sake of preventing strife, to keep a Protestant village free from a stray Roman Catholic; and, on the other hand, to keep a Roman Catholic village free from a stray Protestant; so that many localities, even in such a county as Antrim, would become purely Roman Catholic, or purely Protestant, or purely Presbyterian. Now, going back to Clare, considering that the diocese of Kilfenora is entirely in Clare, and that the rest of the county is in the diocese of Killaloe, which however extends into other counties, and considering that the population in the one diocese, namely, Kilfenora, is $99\frac{35}{100}$ of Roman Catholics, and $\frac{65}{100}$ only of the Established Church, with no Presbyterians and no Dissenters, and that in the diocese of Killaloe there are $94\frac{86}{100}$ of Catholics, and only $5\frac{5}{100}$ of the Established Church, and no Presbyterians, and only $\frac{9}{100}$ of Dissenters, it would not have surprised me to find that 90 per cent. of the schools in Clare were unmixed; but I find that only 62 per cent. are so. I have endeavoured to look into it carefully, with the help of the Returns which Lord Eglintoun obtained, and it appears to me surprising that there is so much mixed education as there is in the national schools, considering how the population is spread over the country, in the way I have described, and considering, too, that the Board have had competition on the one hand of a Society actively supported by members of the Established Church, and on the other by a wide-spread Institution belonging to the Roman Catholic Church, called the Christian Brothers.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.

Die Veneris, 19° *Maii* 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Down, &c.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	

THE LORD PRESIDENT in the Chair.

The Very Reverend EDWARD ADDERLEY STOPFORD is called in, and further examined as follows:

5134. *Chairman.*] IN looking over the report of your evidence, have you any remarks to make upon it?

I have one or two observations to make. With reference to the advantages of united education, I was asked, "Has it come within your own knowledge that that effect has been produced where the national system has prevailed?" I understood that question as applying to united education in the abstract, and not as referring to national schools, and I made the answer, "I have no doubt it has been to a considerable extent;" but I should not have made that answer if I had understood it to refer to national schools; for afterwards, when the inquiry was made of me as to what those schools were, I stated that they were schools under the Kildare-place Society, in which I had witnessed united education; and I also stated that I had not had any opportunity of examining the results of united education under the National Board. In another part of my evidence it appears to me that my answer to one question has been in some way omitted, and that another question has also been omitted, so that an answer of mine appears to apply to a question different from the question to which I made that answer. The question, as it stands here, was this: "In point of fact, would not the adoption of the course which you recommend, that is, the admittance into the system of schools which have hitherto refused to obey their rules, be a greater change than any which they have yet made?" The answer, as it stands here, is this: "I do not see that the same danger would apply, because their rules, as they now exist, must be uniformly applied to every school, and that is the ground upon which I object to the course of change upon which they appear to me to have entered; but if their rules were not to be uniformly enforced upon every school, my objection upon that ground would be gone." It appears to me that the answer which I made to that question was to the effect that this was the following out of changes already made, but not different in principle from them; and I was then asked whether, since I objected to some change which the Board have already made about the 8th Rule, and to further changes which I foresaw as following from that change, I could entrust them with the power of making further changes in each individual school; and it was in answer to that question that I gave the answer which stands here.

The Very Rev. E. A. Stopford.

19th May 1854.

5135. Have you any further observations to make respecting the evidence which you have already given?

There was one other point which I wish to mention. I stated that I conceived the Board were wrong in introducing the 8th Rule; and also that they were wrong in what they had done respecting that rule lately; but I feel that, in expressing that opinion of the Board, I should at the same time have said that in the circumstances out of which those changes arose, I conceive that the Board were right. I conceive that the Board had as much discretion as they have left to any other patron to consider whether they would have the Scripture Extracts read in a model school or not; and in the particular cases out of which that discussion arose, where the Board had directed that the Scripture Extracts should not be read in a particular model school, I conceive that the Board, feeling themselves responsible for the success of the national system, and for carrying out those schools, were but exercising a necessary discretion in the order which they made upon that occasion.

The Witness is directed to withdraw.

Sir T. N. Redington, K. C. B.

SIR THOMAS NICHOLAS REDINGTON, K. C. B., is called in, and further examined as follows:

5136. *Chairman.*] WHEN your examination was interrupted yesterday, you were stating the reasons on which you grounded your belief, that, so far as the circumstances of the country would admit, the system of united education under the National Board had succeeded more than might reasonably have been expected?

In addition to the observations which I made to your Lordships yesterday, I would wish to state, in the first instance, that I think it would be well always to bear in mind the statement which the Commissioners of Public Instruction themselves make, as to the way in which the various religious persuasions are scattered over Ireland; and if I might be allowed to read one passage from their report, it is this: after stating that the members of the Established Church amount to little more than 10 per cent., Roman Catholics to 80 per cent., Presbyterians to 8 per cent., and other Dissenters not 1 per cent. of the population of the country, they say, "And in reference to the proportions of the several religious persuasions, it is further observable, that whilst it does not appear to us that there is any unusual inequality in the distribution of the general population, it will be seen, upon a review of our reports, that the members of the Established Church are very unequally dispersed over the country. It will accordingly be found that there are some benefices (more particularly in the southern and western parts of Ireland) in which there are no members of the Established Church; that there are others in which there are but few; whilst in others, more especially in the large towns, their number is considerable. The Roman Catholics are generally diffused over all parts of the country, but exhibit the largest numbers, as compared with the rest of the population, in the provinces of Dublin, Cashel and Tuam. The Presbyterians reside chiefly in the province of Armagh; whilst the other Protestant Dissenters do not prevail in any peculiar district, but are for the most part inhabitants of towns." That was the statement then given; and the detailed returns by the Commissioners enable any person to see what is the population in each diocese. Of course, in expecting that any system of education should be mixed, we must always bear in mind the question whether the elements exist for this mixture. In a diocese or in a county where the population, as in one diocese, is more than 99 per cent. of one creed, and in whole counties upwards of 90 per cent., you must not be surprised that a large proportion of the schools in that county or that diocese are not mixed schools. I might here add, that I am aware that some exception has been taken to the perfect accuracy of these returns obtained by the Commissioners of Public Instruction; but in order that the Committee may see that the children of the poor in Ireland, with whom we, as Commissioners, have to deal, are, as regards religion, unequally distributed, I should like to refer to the returns of the workhouse schools in two counties. I find in the county of Antrim, which is the most mixed county in Ireland as regards religion, every workhouse

house in the county, except Lisburne, has its school under the National Board; and we have returns of the number of the children in those workhouses. I find that in all the workhouses of the county of Antrim, except Lisburne, the children are thus divided: there are 328 children of the Established Church; 383 children of the Presbyterian persuasion; and 471 children of the Roman Catholic persuasion. Turning to another part of Ireland, the county of Clare, where all the unions have their schools in connexion with the Board, I find that there are 4,620 children of the Roman Catholic persuasion; 16 of the Established Church; and none of any other persuasion in the workhouses. So that, admitting that the addition of the children who are not in the workhouse might show a larger number of Protestants than 16, yet, at the same time, it is impossible to suppose that this could correct the immense difference between 16 and 4,620. I should now wish, if the Committee would allow me, to state in what manner, bearing this in mind, I have traced from the returns laid before Parliament the position of the system as regards its mixed character. I find in four counties, namely, Antrim, Fermanagh, Derry and Tyrone, the number of exclusive schools, including schools exclusively Presbyterian, and schools exclusively Catholic, or exclusively of any other religion, is under 10 per cent.; and I believe those four counties are the most mixed counties in Ireland. I can state exactly the proportions of the various religions. I have taken for those four counties the following dioceses: the dioceses of Connor, Clogher, Derry, and the arch-diocese of Armagh. I find in the diocese of Clogher there are $26\frac{13}{100}$ per cent. of the Established Church; $65\frac{18}{100}$ per cent. of the Roman Catholic Church; $8\frac{67}{100}$ per cent. of the Presbyterian denomination; and $\frac{1}{100}$ of other Dissenters. That in the diocese of Connor, there are $18\frac{49}{100}$ per cent. of the Established Church; $26\frac{32}{100}$ per cent. of the Roman Catholic Church; $53\frac{11}{100}$ per cent. of the Presbyterian Church; and $1\frac{64}{100}$ per cent. of other Dissenters. In the diocese of Derry there are $13\frac{72}{100}$ per cent. of the Established Church; $53\frac{57}{100}$ per cent. of the Roman Catholic Church; $32\frac{24}{100}$ per cent. of the Presbyterian Church; and $\frac{47}{100}$ of other Dissenters. In the arch-diocese of Armagh, which extends into a Catholic county, as well as Tyrone, I find that the number of the Established Church is $20\frac{58}{100}$ per cent.; Roman Catholics, $61\frac{81}{100}$ per cent.; Presbyterians, $16\frac{94}{100}$ per cent.; and $\frac{67}{100}$ per cent. of other Dissenters. Undoubtedly, for the four counties I have referred to, the Established Church ought to bear a larger proportion to the other creeds than in any other counties, excepting, as will be seen, the county of Down; and in those four mixed counties the number of exclusive schools of all persuasions is the least, being under 10 per cent.; and in one of the counties, namely, Antrim, the majority of exclusive schools are of the Presbyterian persuasion. I find there are five other counties where the number of exclusive schools is over 10 per cent., but does not exceed 20 per cent.: those counties are Armagh, Cavan, Donegal, Monaghan and Down. I can pursue the same statement with reference to those counties also. I take, as representing those counties, the dioceses of Armagh, Kilmore, Raphoe, Clogher, Down and Dromore. I have already given the statistics for the arch-diocese of Armagh, and for the diocese of Clogher. In the diocese of Kilmore the proportions are different. In Kilmore they are $15\frac{82}{100}$ per cent. of the Established Church; $81\frac{20}{100}$ per cent. of the Roman Catholic Church; $2\frac{90}{100}$ per cent. of Presbyterians; and $\frac{3}{100}$ per cent. of other Dissenters. In the diocese of Raphoe, $16\frac{12}{100}$ per cent. of the Established Church; $69\frac{95}{100}$ per cent. of the Roman Catholic Church; $13\frac{91}{100}$ per cent. of the Presbyterian Church; and no Dissenters. In the diocese of Down, $14\frac{67}{100}$ per cent. of the Established Church; $30\frac{90}{100}$ per cent. of the Roman Catholic Church; $52\frac{47}{100}$ per cent. of the Presbyterian Church; and $1\frac{85}{100}$ per cent. of other Dissenters. In the diocese of Dromore there are $22\frac{18}{100}$ per cent. of the Established Church; $40\frac{52}{100}$ per cent. of the Roman Catholic Church; $36\frac{85}{100}$ per cent. of Presbyterians; and $\frac{49}{100}$ per cent. of other Dissenters. So that in the dioceses within which the five counties above mentioned are comprised, where the schools are between 10 and 20 per cent., I find that in one diocese more than 80 per cent. of the population are of one religion; in three others, more than 60 per cent.; and in the other, more than half. In the next class, there are six counties where the number of exclusive schools is upwards of 20 and under 50: those counties are Leitrim, Sligo, Longford, Queen's County, King's County and Roscommon. Those counties may be considered as comprised within

Sir T. N. Redington, K. C. B.

19th May 1854.

within the dioceses of Kilmore, Ardagh, Elphin, Achonry, Killala, Meath, and a portion of the diocese of Leighlin and Ossory. In the diocese of Leighlin, the Established Church are $10\frac{68}{100}$ per cent.; the Roman Catholics, $89\frac{6}{100}$ per cent.; the Presbyterians, a small fraction, $\frac{10}{100}$, and other Dissenters, $\frac{15}{100}$. In the diocese of Ardagh, the number of the Established Church is $8\frac{30}{100}$ per cent.; of Roman Catholics, $91\frac{48}{100}$ per cent.; of Presbyterians, $\frac{22}{100}$ per cent.; and no Dissenters. In Elphin, the members of the Established Church were $5\frac{1}{100}$ per cent.; of the Roman Catholic Church, $94\frac{88}{100}$ per cent.; of the Presbyterian Church, $\frac{8}{100}$; and Dissenters, $\frac{3}{100}$. In the diocese of Achonry, $4\frac{73}{100}$ per cent. of the Established Church; $95\frac{12}{100}$ per cent. of the Roman Catholic Church; $\frac{13}{100}$ of Presbyterians; and $\frac{2}{100}$ of Dissenters. In the diocese of Ossory, $5\frac{56}{100}$ per cent. of the Established Church; $94\frac{39}{100}$ per cent. of the Roman Catholic Church; no Presbyterians; and $\frac{5}{100}$ of Dissenters. In the diocese of Killaloe, the Established Church have $5\frac{5}{100}$ per cent.; the Roman Catholics, $94\frac{86}{100}$ per cent.; the Presbyterians, none; and the Dissenters, $\frac{9}{100}$; and in the diocese of Meath, the Established Church have $6\frac{34}{100}$ per cent.; the Roman Catholics, $93\frac{44}{100}$ per cent.; the Presbyterians, $\frac{2}{100}$, and the Dissenters, $\frac{5}{100}$. So that it appears that, in the dioceses which comprise those six counties where the exclusive schools are upwards of 20 per cent. of the whole, and less than 50 per cent., there are six in which the members of one religion exceed 90 per cent., and in the other they exceed 80 per cent.; therefore, it is not to be wondered at, that, as we rise to those higher per-centages for one religion, the number of exclusive schools should increase. In the next class, where the number of exclusive schools is 50 per cent. and under 60, there are four counties—Carlow, Kildare, Westmeath and Meath: those may be said to be comprised within the dioceses of Kildare, Meath and Leighlin. I believe I have already given the statistics for Leighlin and Meath; Kildare is $89\frac{36}{100}$ per cent. Roman Catholics; and $10\frac{35}{100}$ per cent. Established Church.

5137. Viscount *Clancarty.*] Is that abstract taken from the Report of the Commissioners of 1836?

It is.

5138. Do you conceive that that represents a true statement of the proportion now existing between the numbers of the several religious denominations?

I think there may have been changes rather against the Roman Catholic Church, but not to the extent which is generally supposed, from the great amount of emigration and other causes.

5139. Was that the census of 1841?

This was the census taken by the Commissioners of Public Instruction appointed in 1834: in the general census, religion is not allowed to be distinguished. In the next class, there are ten counties where the number of exclusive schools is between 60 and 70 per cent.: those counties are comprised in dioceses, in each of which, with the exception of two, the number of persons of one religious persuasion was upwards of 94 per cent.; in one it rose as high as 99 per cent. In the next, two counties where the number of exclusive schools is above 70 and under 80 per cent., Louth and Cork; they are comprised within four dioceses—Armagh, Cloyne, Cork and Ross: in two of those dioceses the proportion was above 94 per cent. of one religious persuasion; in another, above 89; and in the fourth, above 60 per cent. There is one county where the number of exclusive schools is above 80 per cent.—that is the county of Waterford, where the population is more than 88 per cent. of one religious persuasion. The following table will give a concise view of the facts which I desire to bring to the notice of the Committee:—

COUNTIES.	Proportion of Schools Exclusive.	Comprised within the Dioceses of	Distribution of the several Religious Professions therein.			
			E. C. Per Cent.	R. C. Per Cent.	P. Per Cent.	D. Per Cent.
I. In four counties; viz., Antrim, Fermanagh, Derry and Tyrone.	under 10 per cent.	Connor - -	18·49	26·32	53·44	1·64
		Clogher - -	26·13	65·18	8·67	·01
		Derry - -	13·72	53·57	32·24	·47
		Armagh - -	20·58	61·81	16·94	·57
II. In five counties; viz., Armagh, Cavan, Donegal, Monaghan and Down.	over 10 and under 20	Armagh - -	20·58	61·81	16·94	·67
		Kilmore - -	15·82	81·20	2·90	·03
		Raphoe - -	16·12	69·95	13·91	nil.
		Clogher - -	26·13	65·18	8·67	·01
		Down - -	14·67	30·90	52·47	1·86
		Dromore - -	22·18	40·52	36·85	·49
III. In six counties; viz., Leitrim, Sligo, Longford, Queen's, King's and Roscommon.	20—50	Leighlin - -	10·68	89·06	·10	·15
		Ardagh - -	8·30	91·48	·22	nil.
		Elphin - -	5·01	94·88	·08	·03
		Achonry - -	4·73	95·12	·13	·02
		Ossory - -	5·56	94·39	nil	·05
		Killaloe - -	5·05	94·86	nil	·09
		Kilmore - -	15·82	81·20	2·90	·03
		Meath - -	6·34	93·44	·02	·05
IV. In four counties; viz., Carlow, Kildare, Westmeath and Meath.	50—60	Leighlin - -	10·68	89·06	·10	·15
		Kildare - -	10·35	89·36	nil	·28
		Meath - -	6·34	93·44	·02	·05
V. In ten counties; viz., Wicklow, Kilkenny, Tipperary, Wexford, Clare, Galway, Mayo, Kerry, Limerick and Dublin.	60—70	Dublin - -	21·24	77·89	·46	·41
		Ossory - -	5·26	94·39	nil	·05
		Cashel - -	3·05	96·99	·03	·01
		Emly - -	1·26	98·73	nil	nil.
		Ferns - -	12·48	87·37	nil	·15
		Killaloe - -	5·05	94·86	nil	·09
		Kilfenora - -	·65	99·35	nil	nil.
		Kilmacduagh -	1·42	98·58	nil	nil.
		Clonfert - -	3·85	96·15	nil	nil.
		Tuam - -	2·01	97·90	·08	·01
		Killala - -	5·36	94·52	·03	·09
		Achonry - -	4·73	95·12	·13	·02
		Limerick - -	4·32	95·58	·03	·07
		Ardfert - -	2·47	97·52	nil	nil.
VI. In two counties; viz., Louth and Cork.	70—80	Armagh - -	20·58	61·81	16·94	·67
		Cork - -	10·35	89·25	·14	·25
		Cloyne - -	4·05	95·89	nil	·06
		Ross - -	5·33	94·47	nil	nil.
VII. In one county; viz., Waterford.	above 80	Waterford - -	10·77	88·13	·22	·88

N.B.—E. C. denotes Established Church; R. C. Roman Catholic; P. Presbyterian; and D. other Dissenters.

I have entered into these statements to show, that if in the province of Ulster, for instance, there are 1,609 mixed schools out of 1,875, and in the province of Connaught there are nearly half the number of schools exclusive, that is not to be wondered at, when we consider that the population is distributed in a totally different manner in the two provinces. And in looking into the returns of attendants at the national schools, also, it appeared to me rather singular that whereas the number of dioceses in Ireland, according to the report of the Commissioners of Public Instruction, in which the number of Roman Catholics was more than 80 per cent., was 23 out of 31; the number of counties now in which the Roman Catholics attending the schools exceeds 80 per cent. is just 24 out of 32. On these grounds, on an examination of these returns; considering, moreover, the competition which the system has to encounter; I am so far from considering it to have failed as a system of mixed education, that I think it has been singularly successful.

Sir T. N. Redington, K. C. B.

19th May 1854.

5140. Earl of *Wicklow.*] In the calculation to which you have referred are included, of course, all orders of society, the upper ranks as well as the lower?
Yes.

5141. Consequently, the greater proportion of the upper ranks being of the Established Church, the relative proportion attending the schools is thereby diminished?
Decidedly; and in that way the returns might be considered as likely to exhibit a still greater disproportion.

5142. Lord Bishop of *Ossory.*] Will you have the goodness to turn to the 277th page of the 19th Report. I presume that the statements which you have made with respect to the distribution of the population are intended rather to account for the apparent failure of united education in particular schools than upon the whole?
They are intended to explain that, as I observed yesterday, the impression that we should find throughout Ireland mixed schools is not a just impression, because it could not be expected where the materials for mixture do not exist.

5143. That would not apply as a reason why the gross numbers in the whole country should not bear some proportion to the numbers of Roman Catholics and Protestants who are of the class to require eleemosynary education?
The aggregate number educated throughout the kingdom might actually turn out to be distributed altogether in exclusive schools.

5144. I have understood you to be giving the reasons for the apparent failure, or what might be supposed to be a failure, derived from finding a number of schools which are not mixed?
Yes.

5145. Those reasons which you have so given, however they might account for the absence of united education in particular schools, would not, on your supposition that the system has succeeded in accomplishing united education in the country, account for any failure as applied to the gross number under education?
No.

5146. If you will refer to the number in the whole country of Roman Catholics and the number of the Established Church, you will find that the one is 424,717, and the other 24,684; that is about the ratio of 17 to 1; do you think that is a fair representation, or anything like a fair representation, of the proportion of the two denominations of that class which might be expected to attend the national schools?
There is no doubt that it does not bear the same proportion as 10 per cent. and 80 per cent. in the extract I have read from the Report of the Commissioners of Public Instruction.

5147. Does it bear anything like the true proportion of the numbers of the two denominations who might be expected to attend the national schools?
I should wish to state, in the first instance, that this return, taken by itself—though we all know that these children are not all educated in exclusive schools—is no distinct evidence that there is a mixed school at all in Ireland; for though it is not likely, it is possible, that all those children might have been educated in exclusive schools. Your Lordship has directed my attention to the proportion of children of the Established Church not being in a corresponding ratio to those of the Roman Catholic Church. I would wish here to point out, in the first instance, that the ratio of the whole population is not a fair criterion of the ratio of the children of the poor, because the extract which I have read shows that among the poorer classes the Roman Catholics prevail. In addition to that, there is, as the Committee are aware, a very extensive society actively engaged in educating the children of the Established Church; while there is no such society actively engaged, though there are monks, and so on, in some measure engaged, in educating the Catholic children; and that materially draws away from the number of the children of the Established Church who might be expected, otherwise, to come under the national system. If the clergy of all persuasions in Ireland had acquiesced in the national system, I have no reason to think that we should not have been educating a fair proportion of the Established Church in the national schools.

5148. You

5148. You are giving the cause of the fact about which I am inquiring, but you have not answered the question with respect to the fact itself; do you think that the proportion of Roman Catholics and the members of the Established Church, who are of the class which might be expected to attend the national schools, is 17 to 1, or anything like 17 to 1?

Of course, as a large number of the children of the Established Church are educated under another system, it does not bear the same proportion.

5149. Is it the fact that you think the ratio of 17 to 1 represents anything like the respective numbers of Roman Catholics and of Protestants of that class in the country who might be expected to attend the national schools?

Not who might be expected to attend, if there was no opposition.

5150. Who might be expected from their rank in life to attend the national schools?

It does not, if there were no opposition.

5151. In ascertaining what the true proportion is, do you not think that this would probably lead to a nearer approximation to it than we could make in any other way: taking the number of Roman Catholics who are educated in the national schools as being 424,717, and adding to those the Roman Catholics educated in the Church Education schools, should not we have something like the number of children who ought to be expected to attend the national schools of the Roman Catholic persuasion?

No, I do not think so; I think you must add all the children educated at the Christian Brothers' schools, and all the other schools, particularly in the West of Ireland, where they have not admitted the national system to any great extent.

5152. With those exceptions, you think they ought to represent the true number?

If so large an exception as I have mentioned be allowed for, they might.

5153. Probably, in seeking to arrive at the numbers of Protestant children of the same class, the same objection would not apply to them: if we took the number which are educated in the national schools, and added to them the number in the Church Education schools, we should have something like the true number of those who might be expected to attend schools which gave a free education?

Together with any other schools that there may be. I believe there ought to be in every parish in Ireland a school independent of the Church Education Society and of the national school; I believe every clergyman in Ireland ought to keep a school.

5154. The ratio of the numbers which would be arrived at in that way would be nearer 5 to 1 than 6 to 1; do you think therefore that 17 to 1 at all approaches to what ought to be the proportionate numbers educated in the national schools, supposing them to be successful in establishing united education?

The calculation of 5 to 1 I have no doubt your Lordship has made, and made correctly, but they are not my figures; I have no hesitation of course in saying that 5 to 1 is not 17 to 1.

5155. If you will turn to the previous page of the report, you will see that there is a similar abstract for Munster: the number of children of the Established Church in all the schools in Munster is 1,523; the number of Roman Catholics is 148,849; that is, the Roman Catholic children are to the children of members of the Established Church as about 97 to 1; is that anything like the true proportion of the population?

No; there are a great many causes acting in Munster, particularly in the diocese of Waterford, which I have already referred to, where it is a certain fact that though the population of one creed to the amount of 88 per cent. (Roman Catholics) is not as large in proportion as in many other counties, yet there are more exclusive schools than anywhere else, and I believe they are all Roman Catholic schools.

5156. In the county of Cork the proportion is about 114 to 1; do you think the causes which you have described would account for that enormous disproportion?

Sir T. N. Redington, K. C. B.

19th May 1854.

My impression is, that in the county of Cork the clergy of the Established Church were very strongly in favour of the Church Education Society, as opposed to the national system; and, therefore, the more zealous their exertions were for that Society, the more it would tend to prevent the children of the Established Church going to our schools.

5157. It would not alter the fact, as to whether they did go to the schools or not?
No; the fact speaks for itself.

5158. St. Nicholas is a parish in the town of Galway, is it not?
It is.

5159. What is the statement made there with respect to the national schools?
The children are all Roman Catholics; 679.

5160. Do you happen to know how many Protestants there are in the town of Galway?
I cannot say, but I should suppose they lie to a great extent among the upper classes.

5161. In the same parish there are 516 Protestants, according to the returns to which you have referred, which have never been supposed to over-rate the numbers of the Established Church, but in the national school there is not a single Protestant; is that an instance of the success of united education?
As regards that school, the Protestants have not gone to it. I do not mean to say that I can explain every case, but I have explained the working of the system upon the whole. I can point out a school here in your Lordship's diocese where there is not a single Catholic, though the population is chiefly Roman Catholic.

5162. In Loughrea, how many national schools are there?
There are two besides the workhouse school, and a small agricultural school.

5163. How many members of the Established Church are there in those four schools?
There are two in the workhouse school.

5164. With respect to the population of Loughrea, do you know anything of it?
I know that there is a very great preponderance of Roman Catholics. The return for the whole diocese of Clonfert would, perhaps, give a larger proportion of Roman Catholics, because the Protestants are generally in the towns.

5165. In the returns to which you have referred in Loughrea, there are said to be 305 Protestants?
There are.

5166. There are in the parish of Oughaval nine national schools; how many Protestants are there in them?
There are eight.

5167. Four of them being in the workhouse?
Yes; that would go very much to show what I stated just now respecting the lower classes with whom we have to deal; for in the workhouse, where there is no endeavour to coerce a person to come in, but rather the contrary, there are only four of the established religion.

5168. You will find set down the entire number of members of the Established Church in the parish as 1,221; out of those there are found in these nine schools eight Protestants; do you think that that can be accounted for by saying that there are a great number of the higher classes among them?
I never do pretend to account for it by that alone; I also referred to the opposition or competition of other systems.

5169. Viscount *Hutchinson.*] You have stated that you attribute the absence of a due proportion of children of the Established Church in some measure to the influence of the Protestant clergy?
Yes, to the competition of the Church Education Society, and of many of the Protestant clergy who are conscientiously opposed to the system, and who naturally

naturally desire to support their own views and to carry them out. I may add that the same opposition prevailed in this county of Mayo on the part of the dignitaries of my Church to a very considerable extent.

Sir T. N. Redington, K. C. B.

19th May 1854.

5170. Lord Bishop of *Ossory.*] In this parish of Oughaval, it appears that the principal landed proprietor, the Marquess of Sligo, is a supporter of the system?

I presume he is.

5171. There is one school which I will draw your attention to particularly, the school at Kilmore, of which the Marquess of Sligo and the Protestant clergyman are joint patrons; how many children of the Established Church are there there?

None.

5172. Does not that fact show, that it is not merely the clergy of the Established Church who are unwilling to avail themselves of this system, but that there is a feeling among the laity which prevents them sending their children to the schools established under the system, even when those schools are under the patronage of a Protestant landlord and a Protestant clergyman?

I should like first to know whether in this district there are any Protestants; if they are not there to go, they cannot attend.

5173. Lord *Beaumont.*] Do the same causes which prevent the children of the Established Church attending the national schools exist with respect to the Presbyterians and other Protestant denominations?

They did for a considerable period, till the Presbyterians gave in their adhesion, as it was called, to our system. I believe some Presbyterians still object.

5174. But not to the same extent as the members of the Established Church?

I should say not, now.

5175. Is the proportion given in page 278 of 40,000 Presbyterians to 424,000 Roman Catholics more in accordance with the proportions to the population of those religious denominations?

I think that gives the Presbyterians rather a larger proportion. I would say here, from my knowledge of the Presbyterians, that I think they are a body who are particularly careful and desirous to see their children educated well.

5176. Lord Bishop of *Ossory.*] In the city of Armagh I find but one national school; when you visited it there were two, were there not?

I am not sure.

5177. That, however, is an exclusive school, is not it?

One school appears to be exclusive, the other is not. There are two members of the Established Church.

5178. I find in these population returns that in Armagh there are 3,586 members of the Established Church, and that there are 1,588 Presbyterians; and there are but two members of the Established Church, and not one Presbyterian, in the school?

I might say with respect to this and other cases, that it is very difficult to have a mixed school where the clergy of the different denominations, as is the case in some parts of Ireland, forbid the children to go.

5179. Take the case of Portadown; there are two schools in it, also exclusive. I find in these returns, that there are 3,398 members of the Established Church. That also is a remarkable case of failure?

I should suppose these numbers of 91 and 92 cannot be all the children in the town of Portadown: both parties seem to object to have their children educated together.

5180. With respect to parts of my own diocese with which you are doubtless acquainted, will you turn to the town of Wexford; there are in it two schools, containing a considerable number of Roman Catholics and no Protestants: you are sufficiently aware, probably, of the state of the population to know that that does not arise from any absence of Protestants?

No; I should say that that arises from opposition to the Board.

Sir T. N. Redington, K. C. B.

19th May 1854.

5181. The result, however, is, that there are no Protestants out of a population of 2,031, as reported in your returns?
Yes.

5182. In Newross, which you are also, I presume, acquainted with, how many schools are there?
There are a male and female school, and a workhouse school. In the workhouse school there are 18 Protestants, and 823 Roman Catholics; that is the proportion among the children of the most destitute.

5183. I presume you are aware that among the clergy in the South and West of Ireland there is a great apprehension of the effects of suffering the children of people of their communion to go to the workhouse, and that great efforts are made to keep them out?
I am not aware that the efforts of the Protestant clergy, or of all the persuasions in Ireland together, no matter how charitable or how zealous, have influenced above a very minute fraction of the population in not seeking relief in the workhouse.

5184. Viscount *Hutchinson.*] Did you never hear of an institution called the Protestant Orphan Society?
Yes. I say that, taking the whole number of those institutions, including the Catholic Orphan Societies, and comparing them with the immense mass of destitution, it will be found that the number kept out of the workhouse by those means is comparatively small.

5185. Do not you think, in counties where Protestant Orphan Institutions exist, the natural effect of those institutions would be to keep a number of destitute children of Protestants out of the workhouse?
In Limerick, for instance, I think there are Catholic institutions for keeping Catholics out of the workhouse. I do not think, therefore, it would alter the proportions. I am quite satisfied that it would not make any material difference as regards Ross.

5186. Lord Bishop of *Ossory.*] You think that the numbers of 18 and 823 represent pretty fairly the number of destitute children of both denominations?
I should say, if an enumeration could be made in the town of Ross of the children of the various persuasions, of the class which would be educated by the State, the proportion, though it might not be 18 out of 823, would be very little more.

5187. You referred to Castlecomer, in the county of Kilkenny; will you have the goodness to look back to that; how many schools do there appear to be in Castlecomer?
In the parish of Castlecomer there are eight.

5188. How are they distributed?
There are six exclusively Roman Catholic, and two exclusively Protestant.

5189. The six former being under the Roman Catholic priest, and the two latter being under the Protestant clergyman?
Yes.

5190. Lord *Beaumont.*] In that case, are you aware of any reasons why there should be this separation, beyond merely the choice and inclination of the parents of the children?
I am afraid that the choice of the parents is not allowed that weight in our country in this matter which it ought to be allowed. I can answer for one side, and I fear that it is much the same on the other, that parents are induced, not merely by arguments and reasonings, but perhaps by some stronger request, not to send their children to a particular school; and if the members of the different persuasions have respect for their pastor, it is not at all unnatural that they should yield to such influence.

5191. Viscount *Hutchinson.*] Have you never heard of clergymen of your Church having threatened to refuse the offices of religion to parents who sent their children to schools of which their clergy disapproved?
I cannot charge my memory with having heard of a particular case; but I should not doubt its having occurred.

5192. Do you think such a course of conduct was ever adopted by a Protestant clergyman to the members of his flock?
I never heard of a Protestant clergyman having recourse to such a threat.

5193. Then, the amount of influence which is used by the clergymen of the two denominations differs. The amount of influence used over their flocks by the Roman Catholic Church is of a greater and severer description than that which is used by the clergy of the Protestant Church?
I should say it was.

5194. Lord Bishop of *Ossory*.] The natural result would be, that there should be less mixed education in the Church Education schools than in the national schools, would it not?
In some parts of Ireland the Roman Catholic clergy have opposed the children going to the national as well as to the Church Education schools.

5195. We are speaking of the influence of the clergy of the Protestant Church as diminishing mixed education in the national schools, are we not?
I was asked by the noble Lord whether the parents, by choice, did not send their children to those schools; I said, I thought influence was used on both sides, in our country, to prevent their doing so.

5196. You are aware that, when these returns were sent in to the Board, or after the returns which are called the Eglintoun returns were sent in to the Board, a selection of District Inspectors was called on to furnish reports illustrative of the state of education in their particular districts?
I do not know that a particular selection was made.

5197. Nineteen out of forty-four were so called on, were not they?
Of course, if they did not all report, only a portion of them reported; I was not at the Board when any instructions were given.

5198. The state of the case is, that there are reports from 19 out of 44, and it has not been concealed that those districts were selected which were most likely to furnish specimens of united education?
I was not present at the Board, and cannot speak from personal knowledge of what occurred.

5199. One of those cases is District 29: "A list of schools in District 29, which afford the best specimen of a mixed attendace of children of different creeds." How many are there?
Twelve.

5200. Will you refer to the next page, and see what the Inspector says with respect to those schools?
"In fact, the 12 schools given as a specimen of a mixed attendance in this district may be reduced to four, viz., Ballyfin, Upper Ballyfin, and the Kilberry schools, as in those schools only there is a probability of a continuance of the mixed attendance to any considerable extent. Ballyfin: there are 19 families of the Established Church within two miles of this school; the teachers and managers are Roman Catholics; Dean Kennedy is the rector. Upper Ballyfin: there are 13 families of the Established Church within a mile of this school; the teacher and manager are of the Established Church; Dean Kennedy is the manager; and the parish priest has stated to me, that as he was confident the Dean would not interfere with the religion of the Roman Catholic children, he was glad to have this school established in the parish. Kilberry: the teachers and managers are of the Established Church; the Reverend Mr. Cotton is the manager. Moyanna: the children attending this school are all Roman Catholics except seven, who are Presbyterians; the manager is of the Established Church; the teacher a Roman Catholic."

5201. The number being 12 out of 94, they are reduced, according to the Inspector, to four; and he adds a very remarkable list of the post towns in the district, which amount to 18?
Yes.

5202. What is the whole amount of the attendance of the Roman Catholics upon the schools?
In the first 10 towns there are 2,733 Roman Catholics, and no Protestants.

Sir T. N. Redington, K. C. B.

19th May 1854.

5203. Do you know enough of those towns to know that that does not arise in any respect from the want of Protestants in those towns?
Certainly; there are Protestants in those towns.

5204. On the whole, in those 18 post towns there are 67 Protestants; and of those 67 there are 34 on the rolls of the Mountrath schools, which are described as exclusive schools?
Yes. It is to be observed that in this diocese 94 per cent. of the population was Roman Catholic; the other 6 per cent. of the Established Church and other persuasions may be very easily provided for, and very probably are, by the schools of the Church Education Society.

5205. For example, Maryborough contains 977 Protestants, Abbeyleix 1,000 Protestants, and yet there is not one in the national schools?
That is the case.

5206. Will you read what the Inspector of the next district says, in the way of accounting for the absence of Protestants in the schools which he has to report on?
He says: "I need scarcely remind you, gentlemen, that in my district, situated as it is in the centre of the south of Ireland, the vast majority of the people are Roman Catholics, and that in the greater number of the rural parishes there are no Protestants or Dissenters of the humbler classes, and that therefore united education cannot exist to any considerable extent in this district; indeed it is only in considerable towns where persons of different creeds settle that it could be expected at all; this explains why the return embraces so small a number of schools, and why the number of Protestant and Dissenting pupils in these is so small, compared with that of the Roman Catholic pupils. From this return (wherever the number of persons of each creed in the parish where the school is situate has been given) it appears that, with the exception of one parish, the number of Protestant and Dissenting pupils in attendance at these schools exhibits a per-centage on the total Protestant population of the locality or parish, higher than that which the Catholic children in attendance bear to the total Catholic population of the same locality or parish; and in the town of Clonmel the attendance of Protestant and Dissenting pupils at the district model schools and mechanics' institute is eight per cent. of the total Protestant and Dissenting population, which is a large proportion, considering that there is a parochial school for the poorer Protestant children, also an endowed school and several private schools, attended by the wealthier class of Protestants, which large attendance of the different creeds proves the confidence reposed by the public generally in the district model schools and those other schools (such as the Clonmel Mechanics' Institute) which have been created by it, and initiate its practice as closely as possible. Indeed, united education in Clonmel was created entirely by the model schools, as, until they were established, united education was unknown there." That is not, however, the report of the Inspector who reported on the Abbeyleix schools.

5207. The Inspector says, the only place in which a mixed attendance can be expected is in considerable towns; you have just read out a list of ten post towns in which there is not a single Protestant in the national schools?
Yes.

5208. The last in the list is Limerick; in that district, No. 38, how many schools exhibiting a specimen of united education has the Inspector been able to find?
The Inspector says, "I find, however, that owing to the population of the classes who send pupils to national schools being almost exclusively Roman Catholic in most parts of this district, the attendance is generally of that persuasion. I am still continuing to inquire on the subject, and shall forward reports on all mixed schools, according to your instructions."

5209. He continued the inquiry, and at a later period wrote to the Board the letter which follows; how many schools are there referred to in it?
He refers here to one school.

5210. It may be presumed, therefore, that the rest of the 25 did not furnish a favourable specimen?
I do not think that is clearly apparent.

5211. It does not necessarily follow, but does it not seem to be probable, looking to the grounds on which that Inspector was directed to report?
He seems to have stated that he would look out for mixed schools, and report upon them, and he reports upon the Villiers male and female national schools.

5212. Earl of *Desart.*] In considering the national system as a system of united education, would not it, in your opinion, be conducive to that very desirable object, that its rules should be clearly understood, and be capable of being depended on?
Yes, certainly it would.

5213. There is apparently some confusion about Rule 8; what power have parents now to exclude books which they consider objectionable for the education of their children?
The parents cannot exclude from the hour of combined instruction any book except the Scripture Lessons and the Book of Sacred Poetry. When an objection is made to those books, they are relegated to a separate hour.

5214. That power was given them by the late regulations of the Board, was not it?
No; the late regulation of the Board gave them the power of relegating the books to an hour which is still called an hour of combined instruction; before they could relegate them altogether to the period of separate religious instruction.

5215. Does the power now exist in the hands of the Board to allow them to exclude any other books, if they choose, in the same way as they may exclude the Scripture Lessons?
A parent cannot interfere with any book on the list of books for combined instruction except those two.

5216. Do you place such confidence in the Board as to consider it to be quite impossible that there may be a temporary predominance of some intolerant party, and that they may make some dangerous exclusions?
I do not anticipate any such occurrence.

5217. Is it possible?
Such a thing is possible.

5218. Do you consider it is expedient to leave the Board with powers which, in the opinions of many, are so despotic and irresponsible?
That is a question rather for Parliament to decide. They are a Board constituted like any other Board, having to report annually. The public money is only voted annually. The Board are not constituted under an Act of Parliament. If their proceedings are not approved of, it rests with the highest authority in the realm to decide whether the system under which they act shall be continued. If I am asked for my opinion of the present system, I believe it has been a most successful experiment, and that it is the only one which is practicable, in the circumstances of Ireland.

5219. What would be your opinion as to the policy of rendering the Board more directly responsible to some high authority, say, for example, the Lord Lieutenant of Ireland?
I conceive that, practically speaking, they are responsible to the Lord Lieutenant at the present moment, inasmuch as he might remove me or any other of the Commissioners to-morrow.

5220. You consider that they are already responsible to the Lord Lieutenant?
I think so.

5221. And that he has power to influence their proceedings?
He has the power to remove any of the Commissioners.

5222. Has he also the power to influence their acts?
No. I was appointed on that Board when I held the office of Under-Secretary for Ireland, but it was not as Under-Secretary that I was appointed a member of the Board; I was appointed as a Catholic. I went there quite independent, and I never, before going to that Board, as far as I remember, consulted Lord Clarendon as to the course which I should take there. I regard all

Sir T. N. Redington, K. C. B.

19th May 1854.

my acts and proceedings there as being perfectly independent. If Lord Clarendon had found fault with them, he could not only have removed me from being a member of the Board, but he might have said, "I do not approve your conduct, and you must cease to be Under-Secretary for Ireland."

5223. Do not you think that the clergy of the Church of England might reasonably entertain objections to such despotic powers being vested in the hands of a Board composed as the present Board is, and would not they be more likely to place more confidence in the system if it were to a greater extent under the control of some high authority, such as the Lord Lieutenant?

Of course the clergy of the Established Church are better judges of what they can place confidence in than I am; but I think they may place confidence in the Board as it is at present constituted. The members of the Church of England have generally been a majority on that Board above those of any other persuasion. With regard to exercising any influence upon the opinions of the members of the Board, I have distinctly stated that the Lord Lieutenant could not do that. I do not consider 15 gentlemen would sit upon that Board to be mere puppets of the Lord Lieutenant; but he may remove any or all of them if he disapproves of their acts.

5224. Is it not very possible that an intolerant party might arise in the Commission, and that the ascendancy of that intolerant party might be fraught with great danger to the interests of national education?

As I said before, all that is possible; but the members of no one religious party could outvote the Commissioners of the Established Church.

5225. In the late discussions at the Board, they were not in the majority?

As the members of a particular religious body, they were then in the majority above every other; but the members of other religious bodies, who seldom agree on any matter involving a question of religious opinion, namely, the Presbyterians and the Catholics, combined and took a particular course; I do not, however, see how that would be an objection to the system, that the minority should yield to the majority.

5226. Do not you think that the clergy of the Established Church might conscientiously object to placing confidence in a system under which members of other religious persuasions might combine to outvote the members of the Established Church on the Board?

If that is to be the case, I cannot imagine the clergy of the Established Church having confidence in any system except in one which is exclusively confined to their own religion.

5227. Can you not imagine a system founded upon fixed and unvarying rules which might be depended on in every case, and might not they place confidence in that?

Those rules must be fixed by some one in the first instance, and their administration must be confided to some one.

5228. Supposing the rules were fixed at the first institution of the system, and those rules were only capable of being changed by Act of Parliament, thus avoiding such despotic and irresponsible power being vested in the Commissioners as is now vested in them; would such a system secure the adhesion of many members of the Established Church?

At the first establishment of the system, its founders laid down certain rules and principles which I think have been adhered to.

5229. Those principles being liable to modification by every successive and temporary Board, is it likely that they can form that groundwork of confidence which will secure the adhesion of a great many conscientious members of the Established Church?

I do not agree that the principles are liable to alteration by every successive Board. I consider that the way in which any system has to be carried out must be left in a great degree to the Commissioners, who may be entrusted with the duty of carrying it out. If Parliament is not satisfied with the system which is being administered, they must take up the subject and alter it. The object of the inquiry of this Committee I understand to be, to see if it requires to be altered, and if it does, in what respects; but to say that the mode of carrying

carrying out any system which may be laid down is to be as immutable as the laws of the Medes and Persians, would, in my opinion, be very unwise.

5230. Has not the fact of the late alteration proved that great and radical modifications may be made in the system, and in its administration by the Board?

Not in principle.

5231. Are there not many people who think that some of the alterations do involve questions of principle?

I have no doubt there are; I can only, however, give the Committee evidence as to my own opinion, which is, that the principle of the system has not been at all departed from.

5232. Lord Bishop of *Down.*] Do you think that any principle contained in Lord Stanley's letter has been violated by any of the recent changes which have taken place in the Board?

I do not. I may add, that I think the recent change with regard to the Scripture Lessons, which Lord Derby referred to in his letter, has been more favourable as respects the reading of that book. Previously, any one parent, by his objection, might relegate that book altogether out of the period of combined instruction; but by the recent alteration it may be still retained within that period.

5233. Lord *Ardrossan.*] Was that power of relegation which you have described ever exercised during the whole history of the system?

Yes; I have no doubt it has been exercised.

5234. Can you mention one single instance in which, previously to the late disruption in the Board, the books used in combined religious instruction were ever relegated to the hour of separate religious instruction on the demand of one parent?

They could not, before the alteration, be relegated to any hour but the hour of separate religious instruction.

5235. Can you mention to the Committee any instance in which such a case ever occurred?

I am not familiar with the details of every national school, having been only one of the Commissioners attending the Board now and then. I am satisfied that such things did occur, and I rather think the case occurred in some of the district model schools.

5236. Can you mention an instance in which a power of veto exercised by one parent extended over the whole school?

I cannot name any particular school, but I am satisfied that I am correct in stating that the book was disused at the hour of combined instruction in several of the schools, by the action of that rule on the parent's objection.

5237. Upon the objection of one parent?

Yes, upon the objection of one parent.

5238. Earl of *Desart.*] Do you consider the adhesion of the clergy of the Established Church of much importance?

I consider it to be of the greatest importance. With regard to that subject, I should wish to read to the Committee a paragraph, which shows the way in which I view it; it is from page 293 of the 19th Report: "It is in places where the clergymen of the different denominations are agreed upon the subject of education that the national system works best. Children of all religious persuasions receive an education in common, are brought up in harmony together; and while an affection and a regard are thus being formed by the youth of a neighbourhood at school, and which it is more than probable will remain during life, their parents, at the same time, have the satisfaction of mind that, by sending their children to the national school, they do not incur the displeasure of their respective pastors. The youth of a neighbourhood, province or county, brought up in this manner, could not fail to be good and loyal subjects, industrious, useful to society, contented, and happy." That is what I think the national system could make them, if the clergy of all religious denominations would agree to look at the question *de novo*, forgetting past differences, and

Sir T. N. Redington, K. C. B.

19th May 1854.

adopting it as a national system; and I am satisfied that there is no country on earth where it is more essential to do every thing possible to promote that good feeling than in Ireland.

5239. Would not you be willing to make some concessions in accordance with their feelings?

No concession of principle.

5240. I mean some concession which shall have the effect of giving a sort of assurance that the system, as established after careful consideration, shall be maintained unaltered?

I am prepared to maintain the system, in every one of those leading principles which would tend to give it the most universal character, and to make it what Lord Derby originally, and every statesman since, has wished it to be, a national system.

5241. Would you be prepared to make some concession to this effect, that books which have been adopted by the unanimous assent of the Commissioners of all religious sects shall be retained in perpetual use in the national schools?

I would never try an experiment which had failed once, and I consider that that has failed altogether. The "Scripture Extracts" were originally adopted as a book to be used during the hours of combined instruction, but I consider that it has not succeeded.

5242. In cases where that book has been used, has there been any objection on the part of the parents, so far as you are aware, to send their children to hear the "Scripture Extracts" read?

My impression is, that such things have occurred. I have known schools in which the Scripture Lessons have come down, and have been laid upon the shelf; I have inquired the reason they have not been read, and have been told that objections to their being read had been raised.

5243. Lord *Ardrossan.*] Have you been told that that objection was raised by one parent?

I will not say by one parent; but the parents objected.

5244. You are aware that a difference of opinion with respect to the construction of the 8th Rule existed in this respect, namely, as to whether the objection of one parent merely prevailed against his own child reading it, or whether it turned the book out of the school altogether?

Quite so.

5245. My questions related to that difference. You stated just now that you were of opinion that the veto of one parent had excluded the book on several occasions from national schools?

I feel satisfied that the objection of one or two of the parents did so; the particulars I am unable to state.

5246. *Chairman.*] The rule clearly referred to the objection of one or more of the parents?

Clearly so; when the book was removed on the objection of one or any number of the parents, there would be no longer anything for the others to object to.

5247. Earl of *Desart.*] Supposing such a concession to the members of the Established Church as has been described, that is, securing the reading of the Scripture Lessons during the hours of combined education, would conciliate them, would not you be willing to make that sacrifice in order to obtain their adhesion to the system?

If your Lordship asks me whether I would consent to restore the book to the same position as before Rule 8 was framed, my reply is, that I conceive that would be conciliating one party at the loss of another.

5248. Why should it involve the loss of the other party, when you have stated that you never met with a single objection on the part of any parent to letting his child read the Scripture Lessons in the schools where they were read?

I do not recollect saying what your Lordship has now mentioned. I cannot name the individual school where such objections have occurred, so as to say that in school A. a parent had objected to this book; but I know I have seen the

the books disused, and have inquired the cause, and have been told that under Rule 8 those books are not used.

5249. Supposing the clergy of the Established Church are unable conscientiously to give their adhesion to a system under which the children of their flocks may be deprived of all religious education whatever, would not it be worth while, in your anxiety to gain their adhesion, to make some sacrifice, and to put the Scripture Lessons on the ground they were taken from by Rule 8?

I understood the noble Lord's question to suggest the concession of placing the Scripture Lessons in the same position as they were in before Rule 8 was framed; I cannot, for my own part, conceive that the same reasons which induced the Commissioners at that day to frame Rule 8, would not equally prevail for maintaining Rule 8, modified as it is; therefore, I do not see how the Commissioners could make that concession; nor, on the other hand, am I aware that that concession of itself would gain over a portion of the clergy of the Established Church who are opposed to the system at present.

5250. Earl of *Wicklow.*] Have you any reason to suppose, from the experience which you have already had while the Scripture Lessons were in general use, that you would obtain any great amount of co-operation from the clergy of the Established Church, in consequence of reinstating the "Scripture Extracts" in the position in which they were before?

I do not conceive that we should. It is to be remembered that before Rule 8 was framed, a large number of the opponents of the Board did not attach any value to those Scripture Lessons; but on the contrary, at an early stage of these discussions they were called a mutilation of the Word of God; that feeling may exist in the minds of a great many still.

5251. Earl of *Desart.*] Is it not your impression that the feeling of the clergy of the Established Church was becoming more and more favourable to the national system, and that it has rather been alienated again, and their objections to the system made even stronger than ever by the withdrawal of what was, in fact, nearly the whole Scripture education which was given?

I have no doubt that the retirement of the Archbishop of Dublin, which was in consequence of the alteration of that rule, did shake the confidence of several persons in the Board.

5252. Earl of *Wicklow.*] Have you had experience of any secession on the part of the clergy of the Established Church from the system, in consequence of the withdrawing of the Archbishop of Dublin?

I have not really attended the Board more than once since the Archbishop of Dublin retired.

5253. Earl of *Desart.*] Supposing it to be impossible, by any concession which you would think it reasonable to make, to conciliate the support of the clergy of the Established Church to the Board of National Education, do you think that the clergy of the Established Church have a fair ground for asking for a separate grant for the education of the children of their flocks belonging to the Established Church?

I consider that the education of the people is a matter which not only regards the clergy, but the laity; I should be opposed, in a mixed country, to any separate system of education. If such a thing were proposed to-morrow, I should require that the laity should have the direction of that grant, as well as the clergy; and that it should not be left in the hands of the clergy of any persuasion.

5254. Do not you think that the clergy of the Established Church have a right to exercise their influence over their flocks, to deter them from receiving an education in which they cannot place confidence?

I have no doubt, where a clergyman conscientiously thinks the education to be erroneous and injurious, he is only doing his duty, according to his light, in dissuading the members of his flock from receiving it. I have myself conversed with several members, both lay and clerical, of the Established Church, in regard to those schools, and I should be sorry to say that I have not found them most conscientious opponents of the system, and with very good reasons, according to their own views of the subject, for being so.

Sir T. N. Redington, K. C. B.

19th May 1854.

5255. Does not that afford them a very good ground for making an appeal to Parliament to give them a separate grant for the education of the children of their flocks, in conformity with the religion which they esteem the true one?

That may be a ground for an appeal, but when I have to decide how that appeal should be met, I can only state that I am opposed, in a mixed country, to the system of separate education, which would teach a child that he belongs to one religious party, and is opposed to another religious party, thereby handing down through a whole generation feelings of religious antipathy and party spirit, which are the cause of so much mischief. And of all the countries on earth in which such a system should not be tried, Ireland is the country into which it ought last to be admitted.

5256. It would be a natural feeling, would not it, on the part of members of the Established Church, to look upon the clergy in the light of directors of their flocks in such matters?

I am not a member of the Established Church, and do not know how far members of the Established Church would be willing to concede that the clergy are to be the sole directors of the education of their flocks. As a Catholic layman, I should not hold that doctrine, as regards my own Church, although I know it is held by many Catholic clergymen and members of my own persuasion.

5257. Lord Bishop of *Ossory.*] You seem to apprehend, as the result of encouraging schools upon a different system from the national system, that there would be an encouragement given to that alienation of feeling which unhappily exists to too great an extent between the members of different creeds?

My answer had reference to a separate grant for each Church, not merely to an alteration of the present system.

5258. Such a grant would establish a separate system of education, and the result would be, as you think, as the youths grew up in life, an increase of alienation, or perhaps exasperation, of feeling towards each other?

I even go so far as this: I think the feeling which results from children being educated in different schools, on account of the religious differences of their parents, is most mischievous. Looking to the permanence of the impressions received in childhood, it is a great evil to say to a child, you go to that school because you are a Roman Catholic, or you go there because you are a Protestant.

5259. Do you think that a system which establishes a separation on the grounds of religion at a given hour of the day, sending a portion of the attendants upon the school away from the religious instruction which others remain to receive, is not as likely to promote such feelings as their being educated in different schools?

No; because that is as inevitable as your Lordship going to church and my going to chapel. You cannot teach all religions from one book.

5260. *Chairman.*] From your own experience, have you observed any separation among the children at play in consequence of their separation during the period of religious instruction?

I live, generally, in a part of Ireland where there is scarcely any difference of religion. I live in Galway, where the population is 97 per cent. Roman Catholics.

5261. Lord *Ardrossan.*] Do you not think that the Board might with advantage be rendered more responsible to the Lord Lieutenant than they are at present?

I do not myself understand why they ought to be so. In the first place, you have laid down a system; you have appointed Commissioners, independent men, to carry out that system; you do not wish them to be merely persons changing with the changing Government of the day. I think it would raise very considerable opposition if it were thought that the department of national education was to be made merely a branch of the Chief Secretary's Office; and I conceive you would find a difficulty in obtaining men who would enjoy the confidence of members of different religions if they were to be there merely to act as they were directed, like stipendiary magistrates.

5262. While the general carrying on of the system might be left to the Commissioners, and every thing left to them, in fact, as regards the general system, do

do not you think that any change or any important step taken by the Board might with advantage require the sanction of the Lord Lieutenant?

I consider that if the Board proceeded to do anything which is contrary to the principle of the system, the Lord Lieutenant would say, this is not the principle upon which the money has been voted by Parliament; we shall remove this Board and appoint another Board, sending them a letter, pointing out wherein their predecessors had departed from principle, and cautioning them not to do so. But as to interfering with a Board appointed to consider questions not affecting principles, I confess I do not understand such an interference.

5263. In the event, for example, of the Board coming to the determination of removing the religious portions of the common reading books, would it not be advisable that a check should be placed upon such a step in the hands of the Lord Lieutenant, or in some other equally powerful hands?

I think it rests with the Lord Lieutenant and the Government now to decide, whether that or any other change is a change of principle which they will resist in the manner I have spoken of. If the present Lord Lieutenant of Ireland thought that the Act of the Board last year was a violation of principle, it was for him to consider whether it was so or not, and to take steps accordingly.

5264. Earl of *Wicklow.*] Do you think it would be considered any objection, on the part of the Board, if a rule were created to this effect, that when the Board had sanctioned the use of a book, there should be no power in the Board afterwards to remove or withdraw that book, unless upon the unanimous vote of the Board called together for that particular purpose?

That is a question as to whether the act of the Board, in such cases, should be the act of the majority, or the act of the whole. I think there is a difficulty in saying that the Board on some occasions is to act by the majority, and that on other occasions it must be unanimous.

5265. Supposing the Board has established a certain number of books for united education, and that a portion of the community, whether the clergy or the laity, having made inquiries into the system and practice as sanctioned by that Board, and having learnt that certain books have been sanctioned for united education, have in consequence of that attached their schools to the Board; do not you think it is rather an injustice to them that a mere majority at that Board assembled casually, or as by accident, should have the power to withdraw those books afterwards?

Whenever a person joins a system, he should inform himself what the rules of the system are. As the system stood, it was competent to the majority to do so. I will suppose a case: supposing it had been wished in 1838, that, instead of Extracts from the Scriptures, the whole of the Scriptures should be substituted, and that the majority of the Board had been in favour of the substitution, I am quite sure that the public, and particularly the members of the Established Church, would have thought it very hard. Here is the majority of this Board wishing to give us the Word of God in its integrity, and yet here is a rule which says, that all must agree to the removal of the book for which it is to be substituted.

5266. You do not think that the rule should be so altered as to require the condition which I have suggested?

It would have a tendency, I think, in an opposite direction from the safeguards which are at present required. You do not now allow a book to appear on the list without unanimity. If 14 out of the 15 Commissioners were in favour of rejecting that book, your Lordship's view is that it should still remain.

5267. You think that the rule at present existing is a safer one than the one which my question would suggest?

I think so; I think the Board all through were bound to act by a majority; but in consequence of the delicate nature of the duty of compiling these books, they originally determined that the consent should be unanimous before any book was put on the list.

5268. Earl of *Carnarvon.*] Have you paid any attention to the Presbyterian schools which are in connexion with the Board?

Not particularly.

Sir T. N. Redington, K. C. B.

19th May 1854.

5269. Do you know them generally?
No; we do not know them as Presbyterian schools, except by the patron being a Presbyterian.

5270. Are you aware that there are some schools under Presbyterian patronage, and attended by children exclusively of that denomination, namely, Presbyterians?
Yes.

5271. Are you aware whether the rules have generally been conformed to by those schools?
There have been cases in which violations of the rules, especially with regard to the use of the school-house, have been complained of, and we have had some trouble in those cases.

5272. With regard to the books themselves, and the hours of instruction, have they been particularly careful always in complying with the rules laid down by the Board?
We have had from the North of Ireland—I could not say solely from Presbyterians—complaints that the rules as laid down by the patron for religious instruction were not such as they ought to have been, and we interfered in those cases.

5273. What were those complaints generally?
The complaint very often was that the hour was not at the commencement or close of the school, which we particularly desire that it should be.

5274. Are you aware that during the hours of combined instruction the Scriptures have ever been read in the Presbyterian schools by all the children?
I am not aware of it; if such a thing did occur, and it came to the notice of the Board, it would have been deemed irregular.

5275. You have never heard that there was any virtual compulsion exercised?
No.

5276. If a child refused to remain during the period of the reading of the Bible, did you ever hear that he was either excluded, or that his parent was told he would not be admitted in future?
I cannot charge my memory with such a case now; if it did occur, it was clearly contrary to the rule.

5277. Lord *Ardrossan.*] What safeguard have you that extreme doctrines are not taught during the hours of separate religious instruction?
As a rule laid down in Lord Derby's letter, the books used at that hour should have the approval of the Commissioners of the particular persuasion; but I believe, practically, we have never been called on to exercise any authority over those books.

5278. Under a Protestant patron, during the hours of religious instruction, the Bible, of course, may be read; and under a Roman Catholic patron, any Roman Catholic book which he pleases may be read?
Except that, if the book turned out to be one which was not a proper one, we have, under the letter, a power of preventing it.

5279. Are you aware of any instance having occurred in which the Board has interfered?
No; not having been a regular weekly attendant at the Board, a number of cases may have arisen, which I might not be aware of; but my impression is, that there was never any question of that kind. If there had been, I think the words here say, that no books are to be employed in separate religious instruction "but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended." I never remember any section of the Board sitting upon a case of that kind.

5280. Viscount *Clancarty.*] Then, in fact, the Board have not fulfilled the function which was cast upon them, of examining and controlling the books which are used in separate religious instruction?
I do not think that is quite the inference.

5281. Do not you think there was a duty cast upon the Commissioners to examine those books?
Not upon the Commissioners, as a body.

5282. Upon the Commissioners of a particular denomination?
They undoubtedly would have a right, if they chose, to examine the books.

5283. Do not you consider that that was a duty which was cast upon them?
As far as regards the religious instruction given to members of my own persuasion, I am content to leave that to the clergyman.

5284. Lord *Ardrossan.*] In the event of the present system being changed into a separate system, do you think more extreme doctrines would be taught during the hours of religious instruction than are taught now?
No; I have no reason to suppose that more extreme doctrines would be taught: but there would be less protection for the children against having those doctrines taught to them if the grant were divided among the different sects. I consider, whereas under the present system the public money is given for the maintenance of schools which any child may go into without fear of his religion being interfered with; if you give separate grants, they would be given to schools as to which there is no such protection.

5285. Your fear of the separate system would arise more from the religious instruction being compulsory than from its being extreme?
From the experience I have had of Ireland, I think that the endeavour to force, from zealous motives, your own religious opinions upon others would be carried out to a greater extent than it can be now, with the aid of Government money; and I also object, on the other ground, that I do not wish to see people separated in their early years in consequence of their difference of religion.

5286. *Chairman.*] Can you remember what were the chief prophecies against the success of Lord Stanley's system when it was first introduced?
No; I cannot speak very strongly as to what were the prophecies.

5287. Was not proselytism very much apprehended?
Proselytism was, to use a common phrase, the bugbear which every person's attention was directed to when this system was established. It was directly sought, by this system, to remove altogether any chance of proselytism.

5288. What has been the practical working of the system on that point?
I believe on no point has the system been so successful. Proselytism was what the Commissioners had particularly to guard against.

5289. Have you known any instances of proselytism?
The subject has been constantly discussed among the Commissioners at the Board, and I believe they all feel that there is no point upon which the system has been so successful as in the absence of anything of the kind. We have been 20 years before the country, and, talking to members of my own Church who still do not give an assent to the system, I have always held out, that that is one of the strongest evidences that the system may be confided in.

5290. Is one of the present objections to it conscientiously entertained by certain persons on both sides, that it takes away the means of proselytism?
I will not undertake to say that.

5291. Viscount *Hutchinson.*] Though the system may have succeeded in that point, and proselytism may not have occurred in the schools under the system, do you think that the religious feeling of the children who are educated in the schools has been diminished or increased?
I think that religion, on the whole, has benefited by the system, because I consider that the clergyman has much better material to work on when he has an educated child than an uneducated child to instruct; I have often said to clergymen of my Church, it is a great comfort to you now that you can put a book into a child's hand, and so far relieve yourselves from being dependent wholly upon oral teaching.

5292. Lord Bishop of *Ossory.*] Do you find that generally assented to?
I find that in many cases it is assented to, where there are clergymen who zealously work the system; it is no doubt true of my own Church, as I believe it is true of others, that there are many who will not be open to conviction by such reasoning.

Sir T. N. Redington, K. C. B.

19th May 1854.

5293. Viscount *Hutchinson.*] Do you think that the education of children of different faiths in the same school, where some of the children retire during the time of religious instruction, is a system calculated to deepen religious impressions upon the minds of those children?

I think that the system is one which certainly has not the effect of removing any religious impressions; and I think the system is one which provides for those children obtaining a greater amount of religious instruction than they would have had if the system had not existed; it provides that there shall be a certain day in the week when they may get it; and the onus is upon their pastors if they do not get it: there was no such system before. I confess that I prefer the regulations of this Board, and the principle which is incorporated in the system with respect to religious instruction, to that total absence of religious instruction which belonged to the hedge-school.

5294. Viscount *Clancarty.*] The system, you say, is favourable to the religious impressions of the children; have you yourself any schools under the system of national education?

I am glad your Lordship has asked me that question. I am not the patron of any school under the national system; and the reason particularly why, as a landlord, I stand in that position, I hope the Committee will excuse me if I state: your Lordship may be aware that before that system was established, my father was anxious that the children on his estate should receive education. The grant from the public money in those days was not given in a way that he conscientiously thought he could avail himself of; it was given to the Kildare-place Society: at considerable cost he erected a monastery school-house for the education of the children upon his estate, and my property is charged for ever with the maintenance of the teachers. I have not now a national school, because before the national system was established, my father was obliged to provide, and did provide, the means of education for his tenants, which if he had waited a few years the State would have provided. I am the trustee, however, of two national schools. I have also been asked, and have given aid towards another national school; and in another case I promised a site. It is true that the national school has not been built; it is in the county of Galway; and the reason why the school has not been built is, that some disapproval was expressed of the vested system.

5295. With respect to the school which is provided for on your own property, is that a school of a mixed system of education, or one of a separate system of education?

It is a school of the Society of Christian Brothers, established at the time as a Roman Catholic school, but to which a parent of any religion may send his children, and may take them away when he likes; I use no compulsion of any kind. In the female school in the same village, the children of the only non-Catholic tenant I have in that neighbourhood, a Presbyterian, attend. This school is under the charge of Sisters of Charity; a convent of which was founded by my mother for the care of the sick poor as well as the education of the children. This female school is not under the National Board.

5296. *Chairman.*] Are the children of that Presbyterian tenant of yours at liberty to attend a portion of the instruction, and not to attend the religious instruction?

Decidedly; they were attending it a long time before I knew that they were there.

5297. Earl of *Wicklow.*] Why have not you put that school of which you speak on your estate under the National Board?

It is a trust on my estate; I inherited the property; I have no power of interfering with it; the endowment of the convent was made in 1831.

5298. Lord Bishop of *Ossory.*] This rule, by which Presbyterian children are allowed to depart, is not a rule established by you, but a rule established voluntarily by the Sisters of Charity, who carry on the school?

There are only two such children. I do not really know whether those children attend the catechetical instructions or not. The accident by which that Presbyterian came there was, that being the steward of a neighbour of mine, he thought he would take a farm of his own, and I had one to let.

5299. Do you possess such a control over the rules of the school as would enable you to prevent compulsion?

I possess no control in reality over the school, except being a person who is on the spot, and I dare say my advice would be taken.

5300. The Christian Brothers were brought in by your father's will, were they?

The first monks were like the monks at Tullow, county Carlow. Their system was to have a farm and trades, and to support themselves. This did not please many of the tradesmen and people in the neighbourhood, who thought they interfered with them; and without, of course, any interference on my part, because I was not a trustee, they gave up their land, and other monks entered into the occupation of the premises.

5301. Without your assent or counsel being asked in any way?

My mother was a trustee, and the thing was done, and the monks were going away before I knew of it. I was in London, and in Parliament, at the time.

5302. Are the Committee to understand that it would not be in your power to change the system on which the school is carried on in any respect?

No, not in any respect.

5303. The Committee had before them yesterday a report of one of your Inspectors, who describes the "Christian Brothers" as almost as bad as the Church Education Society. He says, "The two great rivals to the national schools in this locality are the Church Education schools, under the patronage of the clergy of the Established Church, and the Christian Brothers' schools, patronised by the Roman Catholic clergy, both supported from private funds." And he says, again, "As regards the Christian Brothers' schools, they are also Church Education schools; they have been established in all the large towns in this locality, to the exclusion of national schools, thereby closing the door to any chance of having good mixed schools in the localities where the materials for them might be supposed to exist in the greatest plenty." Is that your view of the nature of the Christian Brothers' schools through the country?

They are decidedly Catholic schools. I have, through my evidence, spoken of them, and of the Church Education Society, as competitors of the national system.

5304. Lord *Fingall.*] Do you believe, if the national system had existed at the time your father made that foundation, he would have done so?

I am sure he would have adopted the national system.

5305. That foundation was made in consequence of his want of confidence in the Kildare-place Society?

Yes; in the year 1822.

5306. Lord Bishop of *Ossory.*] Could not he have so framed the trust that the education might have been committed to the secular clergy of his own persuasion?

The persons of whom I speak are not clergymen at all.

5307. Viscount *Clancarty.*] Do you conceive that the schools under the "Christian Brothers" are undeserving of aid from the public purse?

I think they are deserving of aid from the public purse, where they conform to the rules of the national system.

5308. Do you think, under the rules upon which they conduct education, they are deserving of the support of the public?

If once they become connected with the public, they must conform to the rules laid down by the public.

5309. Do you conceive that they are undeserving, upon their own principles, of receiving the aid of the Government?

Their own principles being to give religious education in the doctrines of the Roman Catholic Church, to give aid to them while so doing would be to make a separate grant, to which I have already said that I am opposed. I think they are rightly excluded from the public grant so long as they do not conform to our rules. The moment they do conform to those rules, I know no more about them

Sir T. N. Redington, K. C. B.

19th May 1854.

them as a distinct Society; nor do I see any greater reason for withholding from them the aid of the public than I should if your Lordship, as a supporter of the Church Education Society, were to make an application for aid from the National Board for any particular school, undertaking that in that school the rules of the National Board should be observed.

5310. Do you think it would be a desirable change to make any modification of the system, by which the Christian Brothers' schools should receive aid from a Government grant?

That involves the old subject of separate grants, on which I have already given my opinion; I am not an opponent of separate grants for one persuasion, while I am desirous of them for another.

5311. Lord Bishop of *Ossory*.] Are you aware that it has been declared at Thurles, and embodied in the statutes, that the system which prevails in England, by which Roman Catholics obtain funds for carrying on their schools from the State, is in all respects to be preferred to that which exists in Ireland?

I believe something of that kind is in the statutes of Thurles.

5312. Do you assent to that?

I consider that the system could not be established in Ireland; I think in that country it is far from a suitable system.

5313. Do you know that the Bishops go on to say that this is their right, as well as that of their co-religionists in England, and that they claim it for themselves?

Yes, that is one of those things which are in the statutes of Thurles, which I consider not to have been dictated by any prudent view of what is practicable in the country. I do not conform to the opinions of the synod of Thurles, in reference to the Queen's Colleges or the national system. I have the highest respect for the authority of my Church in matters of doctrine; but with regard to those two systems, knowing a good deal about them, I think those regulations were framed under a misapprehension.

5314. Viscount *Hutchinson*.] Though they have been confirmed by the supreme authority of your Church?

Yes.

5315. *Chairman*.] Do those statutes contain any recommendations to the Bishops of the Roman Catholic Church, which have not been attempted to be acted on?

At the close of the paragraph upon the national system, it is stated, that in order that this matter may be set right, the four Archbishops are charged to communicate to the ruling authority the views of the Prelates. I was in office for 18 months and upwards, and never heard of any step being taken in conformity with that direction.

5316. Viscount *Hutchinson*.] I suppose you are acquainted with the outlines of the system at present established in England?

Imperfectly. As I practically see its working, the schools are sectarian; that is my impression.

5317. It is not exactly a system of separate grants?

Not in theory.

5318. Is not it, in fact, this, that the State gives aid to schools indifferently with respect to the religious instruction communicated in them, provided the managers of those schools will submit to certain rules with respect to secular education?

I believe that is so.

5319. And the inspection of the central authority is carried out over all the schools to which aid is given?

I believe so.

5320. You are probably aware that under that system, through the Catholic Poor School Committee, a number of schools receive aid from the State which are avowedly Catholic schools?

I am not aware that any child is prevented from going into those schools.

5321. And in those schools every child who attends is obliged to receive instruction in the Roman Catholic religion?
I take it from what your Lordship states, that it is so; I am not conversant with the details.

5322. You would, I suppose, admit that the Roman Catholics in England are the minority of the population?
Certainly.

5323. And that they are not the minority in a greater degree of the population of England than the Protestants of the Established Church are the minority of the population of Ireland?
I suppose not.

5324. Upon what ground, then, do you assert that it would be ruinous to give to the Protestant minority in Ireland facilities for the education of their poor, which are not denied to the Roman Catholic minority in England?
I do not put it exactly in that way; I said I thought it would be injurious to establish a separate system for all religions in Ireland; and I should wish to see in this country a mixed system of education, if it could be established, too, because I think it would cause greater harmony among those who are, it is to be hoped, to become good subjects; but with respect to the introduction of the separate system in Ireland, I must look at the thing practically; even though I were in favour of a separate system, I feel assured that Parliament would not vote for the great majority of the people of Ireland, who are Catholics, a sum of money as readily as they do to the Council of Education for the education of the members of the Established Church in England. I think we should have perpetual "Maynooth" debates and inquiries, not alone as to whether there were Catholic schools, but whether the doctrines of Catholics were proper doctrines for any one to be educated in. Independently of my general views in favour of mixed education, I consider that it would be looking for sepeculative aid; whereas now we have a system under which we can all work, without any one having the power of interfering with the religious opinions of others.

5325. It is perfectly well known that a portion of the grant now voted for educational purposes in England is applied to Roman Catholic schools, is it not?
Through the Council of Education.

5326. You are probably aware, also, that the grant which is voted for educational purposes in England is not voted in separate sums for the various denominations, but is voted in a lump for the general purposes of education in the country?
Certainly.

5327. And afterwards distributed by the Committee of Council among the various societies who carry on the machinery of education?
Yes.

5328. Supposing the grant for Ireland were made in the same manner as it is for England now, and were voted in the whole to a Board or a Committee of Council, or any organization which might be thought fit to administer it, how do you suppose that the difficulty would arise which you mention of constant Maynooth debates, and debates as to how the money was to be afterwards applied?
I think, before the expiration of twelve months, it would arise. It would only require one return to be moved for to know how the grant was distributed. That would show on the face of it to what schools it was given. Some Member of Parliament would get up and say, "Here is so much money to popish schools;" and the agitation of which we have had such unhappy experience would be continually renewed.

5329. Lord Bishop of *Ossory.*] Why are not such complaints made with respect to national schools now, which are under the patronage of Roman Catholic priests?
We hear complaints even of them, but I think more complaints would be made in the case to which I refer.

Sir T. N. Redington, K. C. B.

19th May 1854.

5330. Earl of *Wicklow.*] Do not you think it an objectionable principle in any country, that it should be made a necessary condition of attendance upon any mixed school that all should be obliged to receive the religious instruction of the patron of that school?

Decidedly.

5331. If that be the case in Roman Catholic schools under the grant in England, should you not think it equally objectionable if it were established in Ireland?

In England the children of other denominations may not require protection, because the Established Church and so on have schools which they can be taken to, and therefore they are not liable to be proselytised in schools of other persuasions.

5332. Therefore, if a system to which you object in this country has been established, you would not consider that a reason for establishing it in Ireland?

I do not think the system would be at all suited for that country.

5333. Viscount *Hutchinson.*] I understand you to object to the system which now exists in England?

I question the practicability of applying it successfully in Ireland; and I think, on principle, it would be better in any country that the question as to a person's religion should not be raised, when he is obtaining instruction from the State.

5334. You say you object to the system at present established in England, and think it would be utterly inapplicable to Ireland. You have also stated that you admit that the Roman Catholics in England, as the minority, may be looked upon in the same light as the Protestants in Ireland, being also the minority; will you have the kindness to state what are the differences between the two countries which render it possible and advisable to treat Roman Catholics in England in one way with respect to education, and to treat the Protestants of the Established Church in Ireland in another?

I think a different tone and a different feeling is shown in regard to the religion of the great majority in England, from what is shown to the religion of the great majority in Ireland.

5335. By whom?

By the public, and by Members of Parliament to a great degree.

5336. In point of fact, then, you desire that what a large body of the Protestants of Ireland consider to be an injustice and a bond upon their conscientious convictions should be continued, because you are afraid that there is a hostile feeling among English Protestants against Irish Roman Catholics?

You are connecting two things which I have not exactly said. I support the system because it is just, and not because it is a bond upon any person's conscientious feelings. I may be wrong in supposing that the system is free from injustice, or that it cannot be considered oppressive; but I do think so.

5337. You do admit that a large majority of the clergy and laity of the Established Church in Ireland do consider the system now existing as an injustice to them, and a bond upon their consciences?

A great many of them do.

5338. *Chairman.*] You have been examined with regard to the theory of the English mode of administering grants for educational purposes. Though you state that you are not very intimately acquainted with the system, are you sufficiently acquainted with the history of the system, to be aware whether the promoters of it thought it the best theory which could be advised for education in England, or whether it was only resorted to as a means of affording some education, when there appeared to be no possibility of carrying a more complete system of common education?

I am aware that a more complete system of common education is by the friends of education in England desired, and I believe, as your Lordship says, that the present system is not considered to be the best which could be framed, though it might be the most practicable to carry out.

5339. Viscount *Hutchinson.*] You said you would wish, if possible, to introduce the same or a similar system of education for the poor into England, as now prevails in Ireland?

I said

I said I was in favour of mixed education in all mixed countries, and therefore I should be so in England as I am in Ireland.

5340. Would you wish to see a system of education for the poor introduced into England, similar to that of the Irish National Board?

If that system could not be readily carried out, I would not seek to do an impracticability.

5341. Earl of *Desart.*] Did I rightly infer from your answer, that you apprehend that the nature of the education given to Roman Catholics in Ireland, under a separate system, would be different in several respects from that which they receive in England?

If there was a separate grant in Ireland, I do not see why the education given to the Roman Catholics, supposing the Catholic body to have a control over that education, would be different from the education given to them in England.

5342. You would not apprehend disloyal doctrines being taught by the Roman Catholic priesthood in Ireland?

Certainly not. I had a good opportunity of judging of the loyalty or disloyalty of the Catholic priesthood in 1848, and I am prepared to say on my oath that they were perfectly loyal.

5343. Have you never heard or read in the papers of disloyal sentiments being expressed by the Roman Catholic clergy at public meetings in Ireland?

Yes, I have heard of their being expressed by individuals; but I never judge of a whole class by the proceedings of individuals. I have heard of extraordinary sentiments being uttered by Protestant clergymen in Ireland; and even in this country expressions of the most disrespectful character to the highest personage in the realm.

5344. Do you consider that those individuals are exceptions to the great body of the Roman Catholic priesthood?

I do, decidedly. I think the number of individuals who have ever used disloyal or disrespectful language, if you come to consider the whole number of Catholic priests, amounting to upwards of 2,000, is very small indeed. You always hear in such cases of the noisy man who speaks, but you do not hear anything of the quiet man whose principles may be just and right, though he does not utter them.

5345. Viscount *Hutchinson.*] You state that, in your opinion, the system as it exists, and particularly since the late alteration, is substantially in accordance with the original plan laid down by Lord Stanley?

I think so.

5346. Will you have the goodness to turn to the 19th Report, at page 34; I refer you to the original letter written by Lord Stanley, then Chief Secretary for Ireland; first, with respect to granting aid to schools: "The Board will probably look with peculiar favour upon applications proceeding either from, 1st. the Protestant and Roman Catholic clergy of the parish; or, 2d. One of the clergymen, and a certain number of parishioners professing the opposite creed; or, 3d. Parishioners of both denominations. Where the application proceeds exclusively from Protestants or exclusively from Roman Catholics, it will be proper for the Board to make inquiry as to the circumstances which lead to the absence of any names of the persuasion which does not appear." Do you think that in that particular the Board, as it is at present constituted, and with respect to its present practice, has in any way carried out that part of Lord Stanley's scheme?

I think, decidedly, the Board would look with peculiar favour upon such applications. It was not that they were not to accede to other applications, but they were to look with peculiar favour upon those. I do not know anything that the Board felt more interest in than the applications from clergymen of all persuasions in the country for the establishment of schools.

5347. Do you think that the desire which is there expressed by Lord Stanley, that the education of the poor of the country should, as far as possible, be carried on by the members of opposite faiths, if possible by the clergy of opposite faiths, if not, by the clergymen of one faith and the laity of another, has been successful?

Sir T. N. Redington, K. C. B.

19th May 1854.

Those were only three classes who were to have peculiar favour. We were not to remain on our oars if those three classes did not apply. Most undoubtedly they would be regarded most favourably now.

5348. You will find, a little lower down the page, these words: "They will refuse all applications in which the following objects are not locally provided for: 1st. A fund sufficient for the annual repairs of the school-house and furniture; 2d. A permanent salary for the master, not less than [blank] pounds; 3d. A sum sufficient to purchase books and school requisites at half price;" has any one of those three conditions been insisted on by the Commissioners in granting aid to schools?

There are two classes of aids: aid to teach, and aid towards erections. The aid there must refer to buildings; therefore, with respect to the first, we have provided for that by the conditions of the trust.

5349. That refers only to vested schools?

Schools vested in ourselves or others.

5350. Have you insisted that a permanent salary to the master should be provided by local contributions?

The understanding is, that a certain subscription is to be given by each pupil towards the school, and the patron regulates it with the master. We have had to do with very poor counties and very poor districts in Ireland.

5351. So that the requirement that there shall be a permanent salary for the masters has been interpreted by the Board to mean that the master should get the children's pence?

No; that the patron should give aid towards his salary, which they should add to. I was not a member of the Board till many years after the system was first introduced, when, of course, these questions, and the way to deal with them, must have been considered.

5352. Further on, you will find, "They will require that the schools be kept open for a certain number of hours on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only, and that the remaining one or two days in the week be set apart for giving, separately, such religious education to the children as may be approved of by the clergy of their respective persuasions;" that rule is, I believe, substantially observed in what are called vested schools?

I take it that this principally has reference to schools to which aid was given, and which are vested in us. In those schools every clergyman is allowed to instruct the children.

5353. Was not it the case, that the original plan of Lord Stanley comprised vested schools only?

Schools which were only to have the aid of a salary and books were never vested, that I am aware of. We give aid in the shape of books at half price for the school, and a free stock at first, and a salary to the master. I do not presume that any question of vesting ever arose in a case of that kind.

5354. Does not it appear from Lord Stanley's letter, which you now hold in your hand, that the original plan contemplated vested schools only?

I do not think it contemplated vested schools where there was to be no aid given for the building of the school.

5355. Does the paragraph at the bottom of page 34, which requires that the manager of the school shall set apart one or two days in the week for the separate religious instruction of the children, as may be approved by the clergy of their respective persuasions, apply to vested schools only?

That may apply to vested schools only.

5356. Is not it, therefore, manifest, that the whole letter applies to what are now called "vested schools" only?

I do not think that is a fair deduction. I was not a Commissioner for many years after the system was introduced; and with respect to these little details, and the ground upon which grants could be made to the schools, and so on, I consider that the rules and conditions were annually laid before Parliament, and that they did practically carry out what was intended by Lord Derby. In attending

ing the Board, I have generally given my attention to see the principles of the letter carried out; and presumed that committees and other parties have regulated every little detail respecting the schools.

5357. Earl of *Wicklow.*] You consider that, if any of those rules, as originally laid down by Lord Stanley, have been deviated from, reports having been annually made to Parliament to that effect, and no notice or no objection having been raised subsequently, those alterations may be considered practically as sanctioned by Parliament?

I think in those matters silence has given consent on the part of Parliament.

5358. Lord *Beaumont.*] You do not know when the non-vested schools were first put in operation?

I do not; in fact, I was not of age for four years after this system was introduced.

5359. Viscount *Hutchinson.*] You are of course aware of the distinction between vested and non-vested schools?

I am.

5360. Will you state what is your impression as to the difference of the obligation upon patrons of vested and of non-vested schools?

My impression is, that the patron has the power in a vested school which he has in a non-vested school; but in a non-vested school, the habitual use of the school is not given to the clergymen of every religious persuasion for the purpose of religious instruction. The Secretary, however, is much more competent to speak on those points than I am.

5361. With respect to Rule 8, on which there has been so much discussion, that rule sanctioned the principle with respect to certain books of religious instruction only; that if the parent or the guardian of any child objects to their being read, such books can only be used at the time of religious instruction; do you think there is any principle in the position laid down in this rule with respect to the three books, which would not equally apply to all the religious matter which is contained in the common reading books?

Of course the Commissioners might, on the same principle, exclude such religious matter, or give the option to the parent of preventing its use.

5362. So that if, at a future time, a complaint were to be made to the Board by the Roman Catholic clergy, or even by the parents of some of the children educated in the national schools, that they objected to the reading by their children of the religious matter in the common reading books, the Board, on principle, could not refuse to listen to such a complaint?

The Board, undoubtedly, according to the same principle, might place those passages in the same position as the books referred to. But I hold that the Board have a discretion on all those occasions of considering whether the objection is a valid one or not.

5363. Is not the principle which the Board have adopted this: that no child shall be compelled to receive religious instruction of any kind to which his parents or guardians may object?

Those portions of the lesson books which I understand to be referred to are not considered to come within the term religious instruction.

5364. Do not you apprehend that religious instruction means, not merely doctrinal religious instruction, but instruction in Sacred History, in the History of the Jews, for instance?

No doubt; but the term religious instruction, as used in reference to this question, means separate religious instruction, over which the Board do not exercise, as a Board, any control.

5365. Lord Bishop of *Ossory.*] They interfere to protect a child from reading the Scripture Extracts, unless his parents consent?

They have, in this instance, thought that the objections raised to the use of a certain book would justify them in giving to the parent of a child this authority. I stated yesterday, that I thought it would have been more consistent not to have established a third class of books, viz., books used for combined instruction, to be used for religious instruction, and also to be disused where the parent wishes.

Sir T. N. Redington, K. C. B.

19th May 1854.

I think it would have been more simple to have said, this book the Board do not consider ought to be invariably required to be used during the hours of combined instruction, and we will strike it out of that list.

5366. The principle of the interference of the Board was, not that the education in question was called religious instruction, but that the book was really a book of religious instruction?

I cannot answer for the feelings of the Board at that time; but suppose the question now arose for consideration, I apprehend the Board would not be prepared to yield to every statement of a parent that he could not send his child to attend at the reading of a particular book. A certain number of parents might raise the most frivolous objections; they might object to the name of God being used at all, or to any allusion to sacred subjects.

5367. Do you think that the objections would be likely to be less valid against any form of religious education than those which were directed against the Scripture Extracts?

Decidedly. I have had occasion to be present at the Board once or twice when some points have arisen about little passages in the Lessons; and on one occasion when I was present, the Board decided that they would not listen to an objection raised against certain passages in our common reading books.

5368. Viscount *Hutchinson.*] The Committee has had it in evidence from Mr. M'Creedy, one of the Inspectors of the Board who was engaged in inspecting the model school at Ballymena, that certain objections were made by the Reverend Mr. Lynch, the Roman Catholic clergyman of that place, to some of the matters which were contained in the ordinary Lesson Books of the Board. The first objection which was taken by Mr. Lynch was to a little poem which is not in the book of Sacred Poetry, but in the Manual given to all the teachers who are qualified to teach singing; will you have the goodness to read the poem, and state whether, if you were called on to decide whether that poem should be excluded from general secular education, and removed from the Manual to the book of Sacred Poetry, which falls under the 8th Rule, you would be inclined to agree or disagree to that?

It is very hard to say where the limit of Sacred Poetry ends. There is an allusion there to sacred matter. I do not see any objection to that poem. I am asked now about a case which I think occurred at the Board within my recollection; and I think it was not a mere objection to the poem which came to us, but it was said that it contained an expression of certain views. I think some objection was raised to the expression "blocks of wood and stone." My impression is that Mr. Lynch's objections were not acquiesced in. I think this certainly was not struck out; but I should not like to be considered as stating a thing on my oath here, which I merely state from impression. There is no doubt that persons who look very narrowly into a question get the habit of picking out small points, and they see them with lights which others do not. I think a great many of the opponents of the Board very often see objections which no other men would see, except those who had been scrutinising it very minutely.

5369. This Mr. Lynch was not an opponent of the Board, was he?

No; he was not an opponent of the Board, but he has been more than once a critic upon the productions of the Board.

5370. Do not you acknowledge, that having once affirmed the general principle which is expressed in the 8th Rule, that "no child shall be compelled to receive or to be present at any religious instruction to which his parents object," it is impossible to set a limit, or to say where you will stop, and where you will draw the line between religious and secular instruction?

I do not think that is the principle; the principle is, that with regard to certain books, the Board consider that those books should be treated in the manner described in that rule.

5371. Was not it the case, that at that time the controversy existed only with respect to those books?

I presume so. I was not a member of the Board at that time.

5372. Do not you conceive, if the principle is conceded with respect to those three

three books, there is no logical ground upon which it can be refused with respect to anything which may be said to be religious instruction?

Sir T. N. Redington, K. C. B.

19th May 1851.

I consider that the Board are to judge of that. Supposing an objection to be made against a particular book, I should consider whether it was a fair objection to be urged against that book, and whether it was a valid and conscientious objection which was not foreseen at the time the work was introduced, and which, in order to keep the system perfectly free from interference with religious convictions, should be respected; and I should act accordingly.

5373. You would act upon an objection which appeared to you a reasonable one; but although it was put forward as a conscientious objection, if you did not think it a reasonable one, you would not give way to it?

Decidedly.

5374. Earl of *Wicklow.*] Is not the rule of the Board, that any books which they have sanctioned for general education shall be read by the children, and shall not be subject to objection on the part of any parent, so long as they are the established books sanctioned for secular education by the Board?

Books sanctioned for use during the hours of combined instruction the patron may require to be read; the only exception being, that those two particular books, on being objected to by a parent, are relegated to a separate hour.

5375. Lord Bishop of *Ossory.*] That was the case with respect to these very books at one time; but upon objections arising, that power was taken away from the patron, and those books were excluded from the list of those which he might be at liberty to compel the children to read. Supposing similar objections were raised to the religious parts of the common Lesson Books, upon what ground could the Board make any distinction with regard to them?

Upon the ground that I should not think that they were religious teaching or instruction, of such a nature as could not be given to all the children in common, without interfering with their conscientious opinions.

5376. Is not that making your judgment the rule of another man's conscience?

Just in the same way as it is a generally conceded principle, that a man is at liberty to decline to give evidence because it may tend to criminate himself; and yet there are cases in which that plea has not been allowed. You do not take always the *ipse dixit* of an individual till he has shown some ground for his conscientious scruple.

5377. Earl of *Wicklow.*] Were not those books which were withdrawn, books specially of a religious character?

They were books of the character described in Lord Derby's letter.

5378. Lord *Fingall.*] Suppose those books which have been lately excluded were restored to the list of books which may be used during the hours of combined instruction, do you believe that that would conciliate the support of a large portion of the clergy of the Established Church who do not approve of the system of the Board?

From all I have heard, I should think not. There has been some degree of sensitiveness on the part of Roman Catholics with respect to these books. If I do not mistake, originally all the books used to be sent down when a school was opened, without exception. Complaints were made, and I know that clergymen have themselves urged it against the Commissioners, that they were trying to force those books, saying, you send the books down to us, though we do not ask for them. I think a different course was adopted in consequence of that, and a list of books is now sent down, and the patron scratches out what he does not want, or marks what he does want.

5379. Earl of *Wicklow.*] Are there now remaining any books of that exclusive religious character insisted on by the Board for united education?

I may say with respect to the Lessons on the Truth of Christianity, they are written in a manner which pleased me very much to read, though they do not contain all which, as a Catholic, I would put forward; but I think it was extraordinary how it escaped the Board, that a book giving Evidences of the Truth of Christianity, was a work which must be classed as a book of religious instruction.

Sir T. N. Redington, K. C. B.

19th May 1854.

5380. Viscount *Hutchinson.*] Are you aware that the list of secular school books does not include any works on modern history?

There is no book professedly on that subject. I see among the books sanctioned, an Introduction to Geography and History, by Professor Sullivan.

5381. That is not one of the common school books?

It is one of the books sanctioned, but not published.

5382. Do not you think that a general knowledge of the history of the nation, or of the country to which they belong, is a very important part of the instruction of youth?

There is no doubt it is very desirable that persons should be instructed in those matters; but to go into what is called a detailed history is not an easy matter so as to please all parties.

5383. Would you think that this passage conveys a sufficient amount of information to a child, with respect to the History of England during the 16th century: "This century is celebrated in English history chiefly by the reign of Elizabeth, the attempt of Philip of Spain to subdue England, and the total destruction of his fleet, which he had boastingly called the Invincible Armada." That is the whole of the information which is conveyed in the national school books as to the History of England during the 16th century?

I do not know to what length the document, from which your Lordship quotes, professes to go into a detail of history. I am sure you could not fix upon any period on which, if you were to attempt to enter, you would get into more trouble than that 16th century.

5384. Do not you see, therefore, that even secular education has been mutilated for the purpose of obtaining this united education, which after all has in a great measure failed?

I may say, with regard to elementary education, that I should much prefer children being brought up with only that small amount of knowledge of that period of history, than their being brought up in such a manner, and with such an antipathy to each other, as that they will be likely to disgrace the period in which they live by their conduct.

5385. Earl of *Wicklow.*] Do you think it is desirable. in educating children of different religions, to avoid as much as possible, though it may be a portion of the history of this country, allusion to the subject of the Reformation in England?

Yes; in every mixed system of education, that history is a very difficult point. The topic which your Lordship refers to is one upon which there must be two opinions. I was myself a member of the University of Cambridge for three years, and I was perhaps the only Catholic there for a great part of that period. I attended regularly the interesting lectures of Professor Smythe on History. I heard a great deal which I admired; but I confess that I did not subscribe then, nor should I now, to all that was said in those lectures, though particular pains were taken to avoid in them everything that could be painful or offensive to any.

5386. Viscount *Hutchinson.*] Do you think it is necessary for the well-being of the youth of Ireland that they should be kept in ignorance of the history of their own country?

No; I think you may teach them a great deal of the history of their own country with profit; and besides that, I may say that we have but very imperfect accounts of what went forward in Ireland at an early period. I do not know that any account of Ireland, during the reign of Henry the Eighth or Elizabeth, would be very useful to teach a child.

5387. Take the History of Ireland during the reign of James the Second?

I think that might be very well left out too. I am wrong in saying, perhaps, it might be left out; but many periods of history are very difficult points upon which to prepare a book, which shall not be offensive to any of the members of different Churches and different opinions.

5388. You admit, in point of fact, that it is impossible to give the mixed education

education which is contemplated by the national system, without forbearing to teach the history of their own country to the children so educated together?

Sir T. N. Redington, K. C. B.

19th May 1854.

I think that is going too far; I think I could teach them sufficient of the History of Ireland for any practical purpose, considering their class of life, without giving an elaborate history. When they get older, the power of reading which I should give them would enable them to consult the authorities on both sides, if they had the time and the inclination to do so.

5389. How does it happen that none of the able and clever men who have written books for the use of the Irish National Board have ever undertaken to write such an outline of history as you contemplate, which might be used in the mixed national schools?

With regard to a History of Ireland, I have no doubt you might collect a certain number of stories from it. I think there was a volume published many years ago by the present Lady Ellesmere, upon the History of Ireland, which contained some stories which were very interesting; but there again, I dare say, you would find several things omitted—accounts of the persecutions on the one side, and of the disloyalty on the other side. I do not think it would be either easy or useful to write an elaborate History of Ireland for the use of the elementary schools; and I certainly do not think that any person would be tempted to write a history of any country in the confidence that he would please all parties by his work.

5390. In fact, the Commissioners of National Education are content to sacrifice the study of history by the children in their schools to the object of mixed education?

That is putting it too strongly. I do not think it amounts to that.

5391. *Chairman.*] Do not you think it possible to give to a child in the humbler classes of life, during the few years we are able to retain him under any system of elementary instruction, such an education as to make a certain amount of ignorance on some particular epochs of history no very considerable deficiency in his education?

I consider that, in the elementary education of the lower classes, there are many more important objects than that to be accomplished.

5392. Viscount *Hutchinson.*] You are aware, I suppose, that the denial, or rather the forbearance, to teach history in the national schools does not apply to any particular epoch, but to modern history generally?

It may be so.

5393. *Chairman.*] Have you any observations which you wish to make upon the subject which has been referred to the Committee, which have been omitted in your previous examination?

The only point upon which I wish to say a few words is with regard to schools vested in the Board. The Committee are aware that some years ago it was decided that no grant for buildings should be given to schools which were not vested in the Commissioners, and that this decision has met with much opposition on the part of Roman Catholics, and I believe others. I think myself there is no doubt that up to the time that the measure was taken, a considerable amount of public money had been granted for the erection of schools, which money was in a fair way of being entirely lost; that is, the only security which the Commissioners had for the maintenance of the building was the covenants of the trustees in the lease to do so; but in order to enforce these covenants, it would often have been necessary to go through the process of a Chancery suit. It has so happened in some of those cases, that after a lapse of years, where the school was not used (I speak now of a case in the West of Ireland, where opposition to the system existed), other parties actually went and took possession of the school-house, dilapidated as it was—persons belonging to the Irish missions, or some other Education Societies, I believe. Complaint was made that the Commissioners allowed a school-house, erected in part with public money, to be so applied. We tried to compel the trustees under the old system to carry out their trusts, and put the parties out; but we found that one person had died, and that another had gone to America, and that it was a hopeless task. The Commissioners, therefore, had a just ground for requiring some security that the public money so expended should not be thrown away. On the other hand, the question was taken up, I think

Sir T. N. Redington, K. C. B.

19th May 1854.

think somewhat erroneously, by the persons of my persuasion. There is no doubt that the subject was not much mentioned, perhaps not at all known by the public, till the rule was adopted by the Commissioners, and that it took parties by surprise, without their having received sufficient information as to what the object of it was, and they attributed to it motives which certainly were most unfounded. One was, that it was designed in that way to get into the hands of the Government the sites of those schools which had been built on chapel yards, for instance, or built upon land which the Roman Catholics, at one time or other, had obtained. The Court of Rome expressed a strong opinion against the vesting on that view. It has often struck me that there is something in the opposition to the vesting, to this extent, that those gentlemen may say, "I do not know that this system will always be one that I approve of;" and they may say, "It is not right that a site which originally belonged to the parish should, by the temporary pastor, or the temporary trustee, be given away altogether to the Government;" and it has struck me, that as the only object really was to secure those schools being kept in proper order, and properly repaired, if some means were taken of charging the repairs and maintenance of those buildings, either upon the grant or upon the country, as long as they were used for school-houses and so on, the objection would be obviated. It is a subject on which there is a very strong feeling. They do not wish to part with the sites, and, of course, they object to the Board refusing a grant of money. Some cases have arisen where an enlargement of a school was sought for, and the Board were obliged to refuse.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, One o'clock.

Die Martis, 23° Maii 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Viscount Hutchinson.	Lord Ardrossan.
Viscount Clancarty.	Lord Fingall.
Viscount Canning.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Rev. J. Booker.

23d May 1854.

The Reverend JOHN BOOKER is called in, and examined as follows:

5394. *Chairman.*] YOU are a clergyman of the Established Church?
Yes.

5395. Where is your residence?
Killurin Parsonage, in the county of Wexford.

5396. Viscount *Clancarty.*] Have you given much attention to the subject of the education of the poor in Ireland?
Yes.

5397. Are you acquainted with the national system of education there?
As a clergyman, and also as a secretary to a diocesan Education Society, I have turned my attention to the subject of education, generally, for many years; and since the establishment of the National Board, naturally my attention has been drawn a good deal to the theory and practice of the system recommended by that Board.

5398. What schools under the National Board have you had an opportunity of visiting?
Some few years ago I visited every national school in the county in which I reside.

5399. That is the county of Wexford?
Yes; I visited every national school in existence there at the time; and since that, I have occasionally repeated my visits to some of those, and inspected others besides, not only in the county of Wexford, but in the adjoining counties of Kilkenny and Carlow.

5400. What is your view of the national system, with reference to the principle upon which it is founded?
I think in many points it is very valuable, and very practicable; but with very deep regret I say that there are some points in the system of such a nature, that, notwithstanding the great desire I have ever felt fully to co-operate "with the powers that be" in the laudable work of giving education to the children of my poorer brethren, yet I could never bring myself to give my sanction to the system as a whole.

5401. Will you state, in the first instance, in what respects you consider it a valuable system?

The Rev. J. Booker.

23d May 1854.

I think its books are very good; I think its model and training schools are very good; I think that in practice some of its other schools are very efficient, if I leave out of consideration the great question (as it appears to me) of religion.

5402. Do you consider that, generally speaking, the machinery is good for carrying out the system?

I think the machinery generally is good, and I think it is not altogether impossible to turn the machinery to practical good account.

5403. What is the main objection that you have to the system?

I will state what has struck myself and most of the intelligent and well-informed men with whom I have discussed the subject, as being of great if not of the greatest importance. I think I can put the subject in an intelligible form by stating a case. I assume, then, that with reference to the question of their education, we are now considering the Protestant principle of education is literary instruction, with some suitable acquaintance with the Scriptures: and that the Roman Catholic principle is literary instruction without the Scriptures. Now, if I became the patron of a national school, and a Roman Catholic parent should call upon me to educate his children, he, a Roman Catholic parent, could compel me, a Protestant patron, to give literary instruction, unaccompanied with a knowledge of the Scriptures, to his children; that is, the conscience of the Roman Catholic parent is regarded, and my conscience as patron of the school is disregarded. Again, on the other hand, if a Protestant parent should go to the Roman Catholic patron of a national school, and ask him, the Roman Catholic patron, to give education to his children in conformity to his principles, that is, to give them literary instruction, with some knowledge of the Scriptures, the Roman Catholic patron could say, no; and the Protestant parent could not oblige him to comply with his wishes in the same way that the Roman Catholic parent could compel me, the Protestant patron, to comply with his. Therefore it has always occurred to me that, notwithstanding the very general opinion which is entertained that the glory of the system is a regard for conscience, that regard for conscience is, with reference to Protestant parents and Protestant patrons, not maintained, though it is maintained in the case of Roman Catholic parents and Roman Catholic patrons.

5404. Do you consider that scriptural instruction should form the basis of any school which you, as a Protestant patron, should support?

Yes; and I think that is the general principle with which four-fifths of the clergy of the Established Church in Ireland have been impressed; and, so far as I can see, it is a principle that they will never surrender.

5405. It appears to you to be a principle necessarily connected with the religion established by law in the country?

I think, independently of any reference to the question of the established religion, it is founded upon the allegiance which we believe to be due to the Word of God, and upon the idea that the education of the class of which we are now speaking, to be effective, ought to be accompanied by a suitable amount of scriptural instruction.

5406. Do you conceive that, under the present national system of education, a scriptural system could not practically be carried on in schools under Protestant patronage?

The case which I have stated I think sufficiently proves that it cannot well; for every child in the school that pleases may say to me, the patron, "I do not choose to read the Scriptures; my parents have directed me not to do so;" that is, in reality, according to the general impression, "the religious guides of my parents have directed me not to do so."

5407. Supposing you were the patron of one of those national schools, what do you conceive would be the influence upon the Protestant children attending that school, of seeing a proportion, and perhaps a large proportion, of the children withdrawing from the school when the Bible was about to be read?

The impression upon the Protestant children would be, of course, that those children

children or their parents did not value that instruction; and to a certain extent it might tend to produce an injurious effect upon their own minds.

5408. Do you think it would operate upon their minds to induce a belief that the patron, the clergyman of the parish, was himself in some degree indifferent to the scriptural instruction of the children?

I think, from my knowledge of the Protestants with whom I have been acquainted, they would come to some such conclusion as that; for Protestants are so wedded to their Bible, as the great fountain of truth, and so deeply impressed with the idea that, without an acquaintance with the Bible, education is not likely to be useful, that they would look in a very unfavourable light upon any clergyman who would sanction the opposite principle.

5409. *Chairman.*] Might not an equally bad effect be produced upon the minds of the Protestant children by Roman Catholic children attending a school where the reading of the Scriptures was compulsory, and their telling their fellow pupils that for that reason the teaching was considered very bad and very objectionable by their parents and their priests; but that they compounded to attend it, because they were anxious to get the mere literary instruction, and they could not get it without?

I cannot well admit in any case any child being *compelled* to read the Scriptures. I would not, nor do I know any Protestant patron that would *compel* a child to read the Scriptures against his father's wish.

5410. Without raising a question about the word "compel," do you not admit that it is a possible case, that a parent who entertained conscientious scruples against his child being taught to read the Scriptures by a Protestant teacher, or under the direction of a Protestant patron, might sacrifice to a certain degree his conscientious scruples in order to get the advantages of a literary education for his child?

I conceive it possible that a parent might, under certain influences, be induced to do that; but of course the parent would not be acting rightly; for no man, on any account, or under any circumstances, is to do wrong, or that which he believes in his conscience to be wrong.

5411. Earl of *Desart.*] Your objection is, that your conscience as a patron is disregarded in being obliged to give literary instruction without Scripture. Are you aware that, as a patron of a national school, you are able to read the Scriptures in your school, with the simple provision that a tablet shall be exhibited during the time, with "religious instruction" inscribed upon it?

I am; but the consequence might be that when I put up the inscription "religious instruction," every child in the school would walk out, and leave me sitting alone.

5412. But you are not compelled to be the executor of the parent's wishes; it is the child's own will to walk out, which he may exercise if he likes?

Yes; but my conscience comes in in this way: that in the supposed case I take the education of the child under my charge upon this condition, that the child shall receive literary instruction without scriptural instruction, which I look upon as an imperfect if not a mischievous education.

5413. Then, the only condition upon which you would join the national system would be, that you should be able to compel the children of Roman Catholic parents to stay in the school during the reading of the Scriptures?

The only condition upon which I could be patron of a national school would be, to have the same liberty of conscience as an Irish Protestant patron, that an English Protestant or Roman Catholic patron has in his school, or that a Roman Catholic patron in Ireland has in his school. In none of these cases is the patron required to do anything contrary to his own conscience, even though the parent of a child in his school may require it of him; and as a Protestant patron, I look upon the absence of scriptural instruction in a school as a vital defect. It seems to me that the difference between the two cases is this: the child of a Protestant parent, if not instructed in the Scriptures, is deprived of what he considers essential food; whereas the Roman Catholic, if so instructed, is taught to believe that he receives mischievous food; and therefore the withholding of scriptural instruction may be considered as great a grievance in the first case, as the enforcing it in the other.

The Rev. J. Booker.

23d May 1854.

5414. Do not you consider that there is a difference in this case between you, being yourself the executor of the parent's will, or being merely the permitter of the exercise of the child's will?

Still, as the patron and the supporter to a certain extent of the school, I take upon me the education of the children attending it, and I am made acquainted beforehand with the conditions upon which those children are entrusted to me, namely, that they shall receive literary instruction alone, unaccompanied by a knowledge of the Scriptures; now such instruction I look upon, as I have already stated, if not mischievous, at least very imperfect education.

5415. Could not you satisfy your conscience by saying that you could not be an executor of the parents' wishes by making the children withdraw when the reading of the Scripture commences, but that you would receive the children into your school; and that if they choose to go out when the Scripture is read, they may do so; but if not, then the Scriptures shall be read in their hearing?

I do not see any difference between the two cases if I know beforehand that those children will be removed when the reading of the Scripture commences, and that they will have no scriptural instruction, and I take the child upon condition of allowing him to be so removed when the Scripture instruction commences. But I would take higher ground; I will take it that the principle of my conscience upon this subject is, according to the estimation of many, a prejudice; yet according to the notions that have been propounded upon this subject, and that are afloat, I conceive that the principle of my conscience or prejudice, call it what you may, is as worthy of respect as the principle or conscience or prejudice of those who take a different view of the matter.

5416. Your opinion is, that unless you could compel the children who attend your school to receive instruction in the Scriptures, you could not become an adherent to the national system?

I do not like admitting the use of the word "compel," because it does not express my view of the matter, and because it expresses a principle not recognized under our constitution.

5417. Lord Bishop of *Down.*] What do you mean by "our constitution?"

I mean the liberty that exists under our constitution; I will illustrate my meaning in this way: when on Sundays I go and officiate in my church, the offices I discharge there are those that commend themselves to my conscience and my judgment, and all the parishioners are invited to come; but if some of them said that they would not come unless I would omit some portion of the service, say the scriptural portion, I should think it would be very unfair to say that those people were not admitted unless they were *compelled* to listen to the Scriptures. It has struck me that the question is often not put fairly with reference to the patron; it is supposed that the patron *compels* because he conducts the school according to the principles that commend themselves to his conscience, and because any parent who does not choose his child to conform to them is not at liberty to send his child to the school.

5418. Lord Bishop of *Ossory.*] What is the rule of the Church Education Society with respect to such matters?

The rule is, that every child is invited to come; and before the child is admitted it is made acquainted, or its parent is made acquainted, with the principles upon which the school is conducted: if the parent is satisfied, the child is admitted into the school; then the child receives the instruction that is there appointed to be given. If the parent says, "I do not approve of those principles," then he is at liberty to keep his child away.

5419. Have you known the Church Education schools attended by Roman Catholic children?

Yes.

5420. Have you ever regarded them as being *compelled* to read the Scriptures?

Certainly not, according to what I consider a fair construction of the word *compel.*

5421. Lord Bishop of *Down.*] Supposing they declined to read the Scriptures, what course would you pursue with reference to those Roman Catholic children?

The

The point is well understood. I think that if the child, or its parent, thought it was not right to do so, the child would not be sent to the school.

5422. But presuming that the child is in the school, and that, after being some time in the school, the child declines to read the Scriptures, what course, as the patron of the school, would you feel it your duty to pursue?

In a case of that kind I could not act contrary to the principle of the school; of course, I would communicate with the parent, and say that I could not act contrary to what I avowed to be the principle of the school.

5423. You mean to say that you would expel the child?

That phrase may be used.

5424. Lord *Beaumont.*] In fact, you decline to give any secular education, however useful and important to the child that secular education may be, unless, at the same time, you are allowed to give to that child what you consider equally, or perhaps more important, education in the Scriptures?

I do think that giving mere literary instruction, the education that we are speaking of, unaccompanied by a knowledge of the Scriptures, is, to say the least, imperfect education. I think that in any school of which I was patron, I would deem it, as matter of conscience, necessary to accompany secular instruction with instruction in the Scriptures.

5425. Therefore you decline to give the child the one, unless you, at the same time, are allowed to give it the other?

I think I would. I think, when we talk of compelling Roman Catholic children to attend, unless they read the Scriptures, it is but fair to consider the question of compelling Protestant children to attend other schools, except they come to receive instruction *without* the Scriptures. I can easily conceive a Protestant parent to look upon it as *compulsion* to be obliged to send his child to a school for the sake of literary instruction, where it will not receive scriptural instruction, as well as a Roman Catholic parent to consider it compulsion to be obliged to allow his child to receive scriptural instruction, for the purpose of obtaining literary instruction. I have known instances where parents have had such strong and decided views upon the necessity of accompanying literary instruction with an acquaintance with the Bible, that if the children could not get such instruction in a school that was near them, they would not send them there, but to some school at a considerable distance, which would entail much trouble and expense.

5426. But there is nothing in the system that prevents them getting instruction to any amount in the Scriptures in any other place but in the school which is set apart for another object, namely, secular instruction?

I grant that; but I thought the inquiry was as to what took place in the school; as to what the national school did, and what the national schoo secured.

5427. Viscount *Clancarty.*] Have not the Protestant heads of families among the laity, as well as the clergy, very strong conscientious scruples against the education of their children in schools in which religion is not a fundamental principle?

I find that principle nearly as strong, if not quite as strong, among the laity as among the clergy.

5428. Such being the case, if the national system was the only means of affording education to those Protestants, would they not be deprived of that which they consider an essential matter for the welfare of their children?

If the question implies that they could receive only literary instruction without acquaintance with the Bible, they would consider it one of the greatest calamities that could befal their children.

5429. If they had no other resource but national schools, in which the Bible might be read at particular hours, but in which it was not considered an essential part of the instruction to be given, would they not object to that as not affording the means of education for their children which they conscientiously thought they ought to have?

They would consider it a grievance. I suppose they would do the best they could, just as they are obliged, in many cases, to do the best they can under

The Rev. J. Booker.

23d May 1854.

present circumstances; but still they would consider it a sad calamity that they should be deprived of what they consider an inalienable right.

5430. *Chairman.*] Do you mean to say that among the laity connected with the Established Church in Ireland there is an universal feeling of objection to send their children to schools where they themselves can receive scriptural education, but where they may be associated with other children who are excused from receiving scriptural education?

If the Protestant parents can get for their children that scriptural knowledge that they think it necessary to have, of course they would not object to their being associated with their Roman Catholic brethren. In the Church Education schools I see Protestants and Roman Catholics very happy together. In the case supposed, so far as the children are concerned, I do not think the objection would be to any extent; but, of course, if there are two schools, one in which the Scriptures were made the basis of education, and the other not, all the Protestant parents would give the preference to the former.

5431. Have the Protestant laity so strong a feeling on the subject that if they sent their children, not to a Church Education school, but to a national school, under a Protestant clergyman, where ample means of scriptural education were afforded to their own children, the mere fact of the Roman Catholic children withdrawing from that scriptural instruction would raise conscientious objections in their minds, and prevent their children from going to the school?

If the Protestant patron's conscience would allow him to have a national school under his care, where he secures scriptural instruction to the Protestant children, and his conscience is satisfied, with reference to the other children, I think the objection would not be strong.

5432. What is the meaning of "his conscience being satisfied, with respect to the other children?"

To give them secular instruction without scriptural knowledge of any kind, which is the great difficulty. We may observe that in the North, where it would appear that there is a great deal of the principle that your Lordship has in view now, there is a tendency towards the practice of the children of the same denomination going to the same schools. My conscience, as an individual, and the conscience of four-fifths of the clergy of the Church of Ireland, goes to this effect: that they cannot, consistently with their duty, be accessory to giving literary instruction unaccompanied by some acquaintance with the Word of God.

5433. Earl of *Wicklow.*] To all the children that attend the school?

To all the children of whose education we take charge.

5434. *Chairman.*] My question is not with reference to the conscience of the patron, but with reference to the feelings of the laity; and I wish to ask whether a parent would object to send a child to a school where that child could receive ample scriptural instruction for himself, because a portion of his fellow pupils would be allowed to absent themselves from that scriptural instruction?

I do not think the parents would; yet they would not like it, because they would think that their brethren were imperfectly educated. This, however, is assuming a case which does not exist.

5435. Does it not actually exist under the National Board?

Oh, yes; but in the schools under four-fifths of the clergy of Ireland, literary instruction is always accompanied by scriptural knowledge.

5436. But as to the remaining fifth who have schools under the National Board, does it not exist?

Yes, it does exist in whatever national schools are under the remaining fifth.

5437. Then, in that case, you think the laity would have no objection to send children to those schools?

If they had no other schools, I think they would send their children if the scriptural instruction was secured for themselves.

5438. Earl of *Wicklow.*] Do you think that the Protestant laity of your neighbourhood participate in that feeling which you have described as being the feeling of four-fifths of the established clergy?

I think

I think that the laity very generally conceive, that mere literary instruction without a knowledge of the Scriptures for the children is very imperfect education.

5439. If you, as the clergyman of the parish, were to tell your Protestant flock to attend the national school, where they would receive secular education, in common with their Roman Catholic brethren, and that you should make it a point to attend the school at certain hours, on certain days, for the purpose of giving them religious instruction, do you think that, under such circumstances, they would oppose or object to the system?

I can speak to that point, because I have done the very thing that is mentioned. There was a national school in my parish that was attended by a few Protestants; they were at such a distance from my own scho s that they were in a manner obliged to attend that national school. I know I differ from my brethren upon the point; but I did regularly go there, and give religious instruction in the school; it was a vested school.

5440. Did the Protestant children attend there?

At that time they did.

5441. Why did they withdraw from it afterwards, if they did withdraw?

They were the children of policemen. They did not remain long in the neighbourhood.

5442. They were, in fact, no part of your regular flock, but were accidentally there?

No; they were accidentally there; they were at such a distance from what I call my own parochial schools that they could not possibly attend them.

5443. Viscount *Clancarty.*] Your own parochial school is essentially a Scripture school?

It is a Church Education school.

5444. Not sectarian, but affording scriptural instruction to all that attend?

Yes.

5445. Earl of *Wicklow.*] Did those Protestant children that attended that national school in your neighbourhood withdraw at any time in consequence of any disapprobation of the system on the part of the parents of the children?

No; but the parents themselves, who belonged to the police, were withdrawn from the neighbourhood.

5446. Then the system appears to have succeeded in that particular instance?

To a certain extent there was advantage to Protestant children in that school being established in that locality.

5447. As long as there were Protestant children attending that school, you made it a point to attend to give them religious instruction?

Yes. Upon that point I differ from many of my brethren, and exercise the liberty I possess. If the children had been within a reasonable distance of my own schools, of course they would have attended them. They regretted very much that they could not attend my own schools, and, under the circumstances, I thought I should not decline giving religious instruction to the children. I take, however, rather liberal views upon this subject. I would not object going into a Roman Catholic chapel to give scriptural instruction, if there were any persons there willing to receive it from me.

5448. Then you continued to attend at that school for that purpose as long as those children attended it?

Yes, in that school I did.

5449. And when the Protestant children ceased to attend the school, then, and not till then, you withdrew your attendance?

Yes, my regular attendance. I make it a practice to visit any school that comes before me, particularly those in my own parish.

5450. Do you consider that the result of the evidence you have now given is to prove, on the part of the Protestants in that district, any reluctance to send their children to a national school under such circumstances?

I am speaking of the minds of those parents who sent their children. I knew their minds; I knew that it was with the greatest reluctance that they did so;

The Rev. J. Booker.

23d May 1854.

it was to them a matter of exceedingly great regret that they were not within a sufficiently near distance of the schools under my own immediate patronage.

5451. Viscount *Clancarty.*] In fact, it was a case of compulsion; it was a question between either getting no education at all, or sending them to that school?

Yes.

5452. Earl of *Wicklow.*] If a national school were established in your neighbourhood, and you were to act with respect to it as you did in that case, and you were to notify to your Protestant parishioners that you would attend at a regular hour to give the children religious instruction, do you believe that they would revolt against it?

I do not, if this supposed national school was at such a distance from the parochial school under my care that the children could not attend it.

5453. Supposing there was established in your parish a national school, and you were to notify to the Protestant children of your parish that they would receive an excellent secular education in that school under the national system, and that you would regularly attend daily to instruct them in the religious portion of their education, do you think the Protestant parents would object to their children attending that school?

I rather fear that I would have a little rebellion among my people; they would look upon me as a man who forgot my principles; I suspect that that would be the result; and perhaps my Bishop would receive a letter to learn why they should not have the same school advantages that the Protestants of other parishes had. But the two cases do not appear similar: the first is that of a national school established at such a distance from a scriptural school that children could attend it who could not attend the scriptural school. In that case, if the parents asked me what I would advise them to do, I should not dissuade them from sending their children to that school; and I should also say, that I would do the best that I could, under the circumstances, for their religious instruction.

5454. Do you believe that if there were no other school in the neighbourhood, and you found a national school established, the Protestant parents would have such an objection to it that they would not allow their children to attend it, if you notified to them that you would attend it regularly in order to give them religious instruction?

I think, in a case of that kind, every possible step would be taken by the Protestant parents for the purpose of having a school conducted according to their own views. I will not take upon me to say what might happen if, after taking every possible step, they failed in getting a school such as would be conducted according to their principles; I will not say but that, in a case of that kind, they would, as the last resort, as the only resort, send their children to the supposed school, even without a Protestant clergyman attending to give religious instruction.

5455. Earl of *Desart.*] Do not you think that they would listen to the advice of you, their pastor, if you advised them to avail themselves of the superior advantages offered to them by the national system of education?

I think, in the supposed case, they would, even without my advice, take advantage of the national school.

5456. Lord *Fingall.*] You were asked with respect to the tablet which is put up at the time of religious instruction, and you said that the children might withdraw; did you ever find any of the Protestant children withdraw at the time of religious instruction when you went to instruct them, upon the tablet being put up?

No; they always stayed for me. The few Protestants always remained, and I taught them once a week.

5457. Did the Roman Catholics remain?

No.

5458. Did you object to the Roman Catholics leaving the school while you were giving that religious instruction?

I had no authority whatever in the school; it was under other patronage.

5459. Viscount

5459. Viscount *Clancarty*.] Who was the patron of the school?
It was a vested school, under two Roman Catholic clergymen.

5460. *Chairman*.] You have stated that the course which you pursued in giving instruction to the Protestant children who were induced to attend that national school was a course which is not generally approved of by your brethren; will you state what their objections are to the course which you took?
The chief objection is this, that they, looking upon the national system as thoroughly unsound, deem it their duty not in any way, directly or indirectly, to sanction it.

5461. Will you state what your reasons were for disregarding that feeling which actuates so many of your brethren?
I conceived that in going to the national school we are speaking of, which was under other patronage, and for the management and the principles of which I was not answerable in any way whatever, to give religious instruction to some of my own congregation, I was legitimately employed; and I have said, in order to give a view of what my feeling is, that if in an adjoining chapel I met, upon my leaving the school, some of my Roman Catholic parishioners, and if I were permitted to do so without giving offence, I would not object to give them scriptural instruction within the Roman Catholic chapel.

5462. Earl of *Wicklow*.] Did you find the slightest opposition, on the part of the patrons of the school, to the proceeding which you adopted?
No; we live on very good terms; but I will not say that in a non-vested school there would be the same liberty granted. That is a matter of which I cannot speak from experience.

5463. Lord *Beaumont*.] It is your impression that there is a great difference between vested and non-vested schools, with respect to the freedom allowed to persons of an opposite faith to that of the patron of giving religious instruction?
Yes; I am aware of the difference of principle between the two classes of schools.

5464. Earl of *Desart*.] Supposing you found a national school established in your parish, and you advised your parishioners to avail themselves of the advantages of the secular education afforded by that school while you gave them religious instruction, what would be the feeling of the Protestant laity upon that point?
Except in cases such as we have already referred to, I think the laity would be considerably offended; indeed, I am quite certain they would be offended, because they have strong views upon the subject.

5465. Lord Bishop of *Ossory*.] If the clergy in your diocese were without any modification of the principles of the National Board to put their schools under the National Board, what would be the effect upon the estimation in which they would be held by their parishioners?
I should say, that if I am to judge from what I know has occurred in a few such cases which have come under my own cognizance, the result would be most calamitous. There is scarcely a clergyman that I know who has, as the laity would call it, compromised his former principles, who has not lost his influence, lost character professionally, and can scarcely ever recover it. It is not my business to mention names, but I know some few cases personally in each of which this has been the result.

5466. Earl of *Wicklow*.] Do you believe that that apprehension operates at all upon the minds of the clergy themselves in their opposition to the national system?
I have no doubt that it has a certain effect. Few would like to lose their influence, and thereby their power of being useful.

5467. Lord Bishop of *Ossory*.] Do you know of many cases in which that additional consideration is necessary in order to keep the clergy stedfast to the principles upon which they profess to act?
I should say, that there is no instance in which it is *the* cause of the course they take; but it operates more or less. I should say, that it operates to some extent upon every good man. The loss of reputation is, to a clergyman, a matter of very great importance.

The Rev. J. Booker.

23d May 1854.

5468. You mean, that it operates to this extent,—that supposing the minds of the clergy were satisfied, as regards themselves and their own consciences, still it would be a hindrance and an objection to them, that by joining the National Board, without any modification of its principles, they would sink in the estimation of their parishioners, and the usefulness of their ministry would be affected?

I have no doubt whatever, from what I know of several cases.

5469. Viscount *Clancarty*.] You stated that you are secretary to the Diocesan Church Education Society in your diocese; are you, consequently, acquainted with the relative numbers of Roman Catholics and of Protestants attending the Church schools?

Yes, those in my district.

5470. I have already asked some questions with reference to the feelings of the poorer laity with respect to the national system; what is the number of Protestant children that attend the Church Education schools?

In the county with which I am connected, if we look to the year 1852, there were upon the rolls about 2,200 Protestant children, and about 700 Roman Catholics.

5471. You have given some attention also to the national schools?

Yes.

5472. Have you seen children of different religious denominations attending the national schools in the county of Wexford?

I have.

5473. The return states, that there are 181 Church of England Protestants attending the national schools in that district, and of that number 66 are children in workhouses; consequently there is a remnant of 115 Protestant children in attendance upon the national schools. What would you infer, from the number attending the national schools as compared with the number attending the Church Education schools, with respect to the opinions of the Protestant poor regarding the schools for the education of their children?

I should think it may fairly be inferred, if there is a larger number in proportion of Roman Catholics in the Church Education schools, that the objection to them is not so strong on the part of the Roman Catholics as the objection on the part of Protestants is with reference to the national schools.

5474. What should you infer from the circumstance of there being only 115 Protestants attending the national schools in that district; should you infer from that, that the Protestant population were favourable to the national system of education or not?

I should say not; but there are other inferences which I could draw from it, particularly this, that the clergy of the county are very much alive to the question of education, and do the best they can in providing education in conformity with their principles, and the principles of their flocks.

5475. And that the Protestant population prefer accepting the education provided for them by their clergy, to accepting education founded upon the principle of the national system?

Of course.

5476. What is the number of Protestants attending the Church Education schools in the county of Wexford?

Upon the rolls of those schools in the year 1852, I think there were 2,200 children.

5477. Were those Protestants?

All.

5478. And 115 Protestants attending the national schools, exclusive of those in the workhouses?

Yes.

5479. From that it may be inferred that the Protestant population prefer a system of education that is founded upon the Bible?

Clearly.

5480. With

5480. With respect to the Roman Catholic population attending the schools, what is the number of Roman Catholics that attend the Church schools?
The number on the rolls was about 700, in the year 1852, in the county of Wexford; there may have been a few more or a few less.

5481. Have you a return of the schools in which those 700 Roman Catholics attend?
I have a return of the numbers for 1852.

5482. In your own parish, for instance, what number of Roman Catholics attend the Church schools?
In the year 1852 there were 20.

5483. Had those Roman Catholics the means within reach of getting instruction at the schools under Roman Catholic patronage?
Yes, they had.

5484. How do you account for their preferring schools in which the Scriptures are taught to all without distinction?
With regard to the female school, I am of opinion that the female school under my patronage is effective, and that the other is not; that, I think, causes several Roman Catholic children to come. The other schools under my care, I trust I may say, are carefully attended to. The children are taught well, and I think that has an influence with many children; and possibly proximity may induce a few others to come.

5485. What schools have you?
Three schools; a mixed school, a boys' school and a girls' school.

5486. What is the number of Protestants in those schools?
I have not the present numbers with me; but there were, I should say, about 60 Protestants and about 20 Roman Catholics in 1852, the year of our last report.

5487. Earl of *Wicklow.*] In the three schools?
In the three schools.

5488. What are the feelings of the principal landed proprietors in that district with regard to the schools?
Several of them are Roman Catholics, and of course support the national system; at least they prefer it to that of the Church Education schools. With reference to the Protestant proprietors of whom there is a considerable number, some incline to the National Board views; but their number is very small, compared with those who adopt the Church Education principles.

5489. Lord Bishop of *Ossory.*] Do you think that this attendance of Roman Catholics on the schools is due at all to the influence of those Protestant proprietors who favour the Church Education Society?
It does so happen that they do not consider it necessary to give themselves much concern about the matter; they leave the whole management of the schools to myself. There is no proprietor who takes a special interest about education that resides within the limits of my parish.

5490. Earl of *Wicklow.*] Is yours a rural parish?
It is.

5491. Lord Bishop of *Ossory.*] It has been stated that one cause of the attendance of the Roman Catholics upon the Church Education schools is, that they obtain food and periodical clothing there; is that the case in your schools?
Certainly not in my schools; there may occasionally be given to the children a something, but it is generally the proceeds of their own industry.

5492. Viscount *Clancarty.*] That is in the needlework schools?
Yes.

5493. *Chairman.*] Is it your opinion that the influence of the Protestant landlords has no effect whatever in inducing Roman Catholic children to attend the Church Education schools?
Generally speaking, I should suppose it has a tendency that way; but with

The Rev. J. Booker.

23d May 1854.

reference to my own parish, though its gentry are very good and worthy men, they do not interfere in the matter of education, but leave it in a good measure to myself.

5494. Lord Bishop of *Ossory.*] Is there any material difference between the average age of the Roman Catholic children who attend, and the average age of the Protestant children who attend the schools?

I do not think I have noted it in my school, or any with which I am acquainted; and I regret to say, that universally throughout Ireland, so far as I know, the ages are much under what they used to be in former times.

5495. That affects all denominations?

Yes; it affects all.

5496. *Chairman.*] With respect to the ages of the children attending the schools, have the wages in your parish increased of late?

Scarcely yet; but it is hoped it will soon.

5497. Has that had the effect of taking away the children still earlier from the schools?

It in some measure does affect the question. Speaking now of the district with which I am acquainted, certainly the change for the worse of late years in the condition of the people does affect the attendance at the schools; but that affects not only one class of schools, but all.

5498. Does the greater demand for labour take away children at a still earlier age from the schools?

As yet I regret to say that the additional demand for labour has not come into my neighbourhood.

5499. Viscount *Clancarty.*] You say that there are 20 Roman Catholics and 60 Protestants in your schools; that is in the proportion of one to three?

Yes.

5500. And you stated that there were 700 Roman Catholics and 2,200 Protestants in the Church Education schools of the whole county; that is very nearly in the same proportion of one Roman Catholic to three Protestants?

Yes.

5501. Now take the National Board return, which has 185 (including workhouse schools) Protestants to 11,403 Roman Catholics; what proportion does that give?

One Protestant to 64 Roman Catholics.

5502. So that the Church Education schools, in which the fundamental rule is the Scriptures being read by all, show a mixed system of education to the extent of one Roman Catholic to three Protestants; and the national system of education, which restricts the use of the Bible, shows an attendance of one Protestant to 64 Roman Catholics?

Just so.

5503. Of the schools shown in this return, a great number are exclusively Roman Catholic; consequently there is, to a certain extent, absolutely a separate system of education in the national schools?

Yes, in a great many of them; in the majority in the South.

5504. You stated that there is an attendance of Roman Catholic children at your female school; will you state why there is any preference for your female school?

With regard to the female schools I have some very decided views, having given the subject a good deal of attention, and visited a great many of them. I admit that there are some of the female schools connected with the National Board, which, if I leave out of consideration the question of religion, are well managed and very effective.

5505. Will you state, first of all, what you approve of in the national female schools?

I think, for instance, the nunnery schools, leaving out of consideration the question of religion, are very effective, as I infer from visits which I have paid to several of them. Some of the town schools are also effective. I also think that

that there are a few female schools under the patronage of influential Protestant or Roman Catholic proprietors, or their ladies, which are well managed. But with reference to the great bulk of all the other female schools in connexion with the National Society in Ireland, they neither are nor can be effective.

5506. In what respects do you consider those that you first mentioned as efficient?

I look upon them as imparting good literary instruction, and conducted with great order and regularity; and also as having great attention paid to instruction in needle and other female work. I have been in these schools, and was highly gratified by what I saw in many of them. But in the rest of the schools, which constitute the great bulk of the female schools connected with the National Board, I believe there is an absence of all those things that constitute the efficiency of a female school.

5507. Did you examine any of the classes of girls in the nunnery schools?

Yes, in a cursory way.

5508. In what did you examine them?

In some spelling and reading; and I walked round with the lady superioress, and looked at the children's copies; there was nothing remarkable in the literary instruction, but still it appeared sufficient, so far as I could see, for poor children. But what struck me most was the general regularity of the school and cleanliness of the children, and attention to needlework and knitting, and such like. What the exact amount of the literary instruction was it is difficult to ascertain from a casual visit; therefore I could not speak decidedly upon that point; my attention was arrested by that which I considered to be specifically female instruction.

5509. You mentioned that some of the national female schools, under the patronage of the gentry of the country, were also efficient; you mean that the superintendence and inspection of the ladies was of important benefit to them?

Very; I look upon it as a very important point.

5510. With respect to those female schools which you found inefficient, in what respects did you find them inefficient?

With regard to the great bulk of the female schools, that is, all the national female schools, with the exception of those I have already noticed, I should say that they are not only not effective, but that, under existing circumstances, they cannot be otherwise.

5511. What are the circumstances which militate against their becoming efficient schools?

There are the same obstacles to the efficiency of these as exist against the efficiency of the male schools.

5512. Will you state to the Committee any obstacles to the efficiency of the male and female schools under the National Board?

With reference to the male schools, I would say in general that while some of them are well managed, a very considerable number, if not the great bulk of them, as well as of the female schools, particularly those scattered over the country that I have turned my attention to, are in many respects very ineffective. If I am asked the reasons of this inefficiency, I would say, that in the first instance, the patrons of the national schools generally through the country seldom or never visit them; and hence the masters are left without control, without guidance, and without encouragement; and no school, as I well know, can be effective that has not suitable superintendence. Again, speaking with reference to a great many, if not the majority (perhaps I might say the great majority of the schools scattered over the country), the school-houses are in a very imperfect state, in bad repair, and badly furnished; in some instances not at all furnished. In the winter time they are very damp and without fires. I recollect an instance of a school at Ballindaggin, in the county in which I reside; on visiting which last February I observed that all the boys had their hats on, and the girls their bonnets. I looked rather earnestly at the master, and he, understanding the meaning of my earnest look, at once said, "I suppose you are surprised, sir, at seeing the children wearing their hats and bonnets." "Yes," I said, "I am rather surprised." He replied, "We have no fires, as you see, and the

The Rev. J. Booker.

23d May 1854.

the floors are damp, and it is very cold; therefore I do not object to their wearing their hats or their bonnets." I did not observe the same thing in many schools, but I saw many instances in which the schools were equally cold, damp and uncomfortable. Now this state of things, besides having a very serious effect upon the attendance of the children, as it must obviously have, is destructive, to a great extent, of the property of the school; that is, of its maps, and its books and papers; so much so, that I, who know a good deal about those things, would say that the books and other school requisites could not last half the time that they otherwise would last.

5513. Lord *Fingall.*] Do you think that the National Board is answerable for that unfortunate state of poverty?

I only give this as an instance of the working of the system; I am speaking only as to the matter of fact.

5514. Viscount *Clancarty.*] You stated that the patrons do not visit the national schools; will you state who are the patrons of those national schools in general?

I do not like to have even the appearance of being influenced in my observations by uncharitable or bigoted feelings; therefore, I avoid mentioning religious distinctions where I can; but, of course, it is well known that the great majority of the patrons of the national schools, in the South of Ireland at least, are the Roman Catholic clergy.

5515. Do not you understand it to be part of the system, that the clergy should attend and give religious instruction in the schools?

I do not know that it is imperative. There is a certain amount of religious instruction said to be given in the schools. But with reference to the schools which I have visited, in nine cases out of ten, the religious instruction is altogether given by the teachers.

5516. Then, in point of fact, those who have adopted the national system of education, who are in general the Roman Catholic priests, have relied upon the teachers rather than attended themselves in person to give religious instruction?

Yes; that is generally known, insomuch so, that some people venture to say, that the national school teachers are to be looked on generally as Roman Catholic catechists.

5517. Have they an extra salary as Roman Catholic catechists?

No; but that phrase is used. I do not mean to say that it is a correct phrase; but it is used from their generally giving the religious instruction which is imparted in the national schools. I should once for all say, that many of the statements which I am now making, I am making upon the reports of the masters, to whom I spoke in the differents schools.

5518. Earl of *Wicklow.*] Do you believe that, with respect to those schools which you have described as being so neglected by the patrons, if the Protestant clergy in those districts were to make a point of attending to give religious instruction to the members of their own flock, the effect would be to stimulate the patrons to pay greater attention to the schools, and thereby to improve the condition of those very schools to which you have been alluding?

I think it is likely; but in how few schools are there Protestants, and where there are Protestant children attending the schools, if the Protestant clergyman were to go and to act in any other way than taking a superficial view, he would be considered as an intruder, as a spy, or an informer; for though all the schools are called *national*, and supposed to be neutral, yet in many instances, as was admitted by Mr. Carlile, the Commissioner, in his evidence on a former occasion, even the schools which commence on the most liberal basis, in a very short time become virtually denominational. I could refer to the question and answer in which that point is admitted by Mr. Carlile. So that one school, though called a *national* school, is Mr. Such-a-body's school, and another school is Mr. Such-a-body's school. Therefore I say, that in visiting, as I do occasionally, the national schools in my neighbourhood, if I were to go beyond a quiet, inoffensive visit, and observation of what is going on, I would be considered as an intruder.

5519. You have no reason to believe that the occasional visits which you have given to those schools have had any effect in stimulating the patrons of them to pay them more attention?

I think the sort of visits which I imagine I am justified in making cannot do much.

5520. *Chairman.*]

5520. *Chairman.*] When you have paid those visits you have been known in the neighbourhood as an opponent of the national system?
Yes.

5521. Would there be the same jealousy of any remark that you make with reference to the secular education given in the school, or condition of the school buildings, if you were known to be a friend to the system?
I think not; and therefore it is much to be regretted that the system is not such, is not thoroughly neutral, so that I could feel myself justified in going and exercising the right of inspection, without giving that offence which the exercise of it now would not fail to give.

5522. Earl of *Wicklow.*] Have you any reason to believe that your attendance at that school, to which your evidence related a short time ago, where there were some Protestant children, and where you went regularly to give those Protestant children religious instruction, would have any effect in improving the general condition of that school?
It is probable, if there had been time; but it did not last very long; it was about a year and a half or so.

5523. If it had lasted longer, would it in your opinion have had the effect of ameliorating the condition of the school?
I think my presence there would be of use, certainly.

5524. Lord Bishop of *Down.*] You are aware that you have a right to call for the report book, and to note in the book any irregularity which you may see in the school when you visit it?
Yes; I am aware that I have that right; but it is a right that I should exercise cautiously.

5525. Have you exercised it?
I have; but not in any case in which I thought it would be offensive to the patron.

5526. Was your remark in approbation or disapprobation of the school?
Approbation of some point that struck me.

5527. Viscount *Clancarty.*] You were giving your reasons for the inefficiency of the national schools. Will you proceed to state any further causes which have occurred to you of the inefficiency of those schools?
Finding the schools frequently in an imperfect state, I was led to consider the question, and to call to mind what I recollected was their condition in former times. In many instances, on asking why things were so, the answers that I got resolved themselves into this, that there were now no local subscriptions—that the only sums locally contributed were school fees, and that those fees altogether were given to the teachers, and constituted the only additional payments above what they received from the Board. In some instances, where I was well acquainted with the schools, and had known something about them in former years, before they became national schools, on making the inquiry why they were so badly off, the answer invariably was, that very soon after the school became connected with the National Board, the subscriptions were withdrawn. At length matters came to that pass, that I think in my last tour of inquiry I discovered only two instances of local subscriptions; one in the county of Kilkenny, and another in the county of Wexford.

5528. Lord Bishop of *Ossory.*] Did you understand that the subscriptions were withdrawn from the schools on account of any disapprobation of the system on the part of the subscribers, or that it arose in this way, that when an institution is supposed to have Government funds at command, people do not contribute to it willingly?
I think not so much from any disapprobation of the system as from the idea that now that the Board had promised its support, they would leave the school to that support altogether; in fact, one result of the working of the system is, that voluntary contributions and subscriptions are withdrawn in a great measure where the national system is adopted.

5529. Viscount *Clancarty.*] Where voluntary contributions are given, of course it shows an interest on the part of those who contribute?
It would appear to be an index of such a feeling.

The Rev. J. Booker.

23d May 1854.

5530. Then the result of your observation is, that the great majority of those national schools are not visited by the gentry in the neighbourhood?
Certainly not.

5531. And you found the effect of that to be injurious?
Yes, and obviously so.

5532. Have you anything further to state with respect to the female schools?
With regard to the female schools, most of the obstacles to their efficiency, which I mentioned as applicable to the male schools, will apply in nearly the same way to the female schools. If I except the cases which I have already mentioned, there is scarcely any female school that has the advantage of suitable superintendence; and what I have said before with regard to the evil results of the want of such superintendence over male schools, applies even more strongly in this case. The Roman Catholic clergy may effectively superintend the male schools, but they cannot superintend the female schools. The want of lady or other suitable superintendence, except in the classes I have already mentioned, is one reason why the female schools neither are nor can be efficient. Next, in the great majority of the female schools, I found that there were no materials for teaching female work. When I say "no materials," I mean that, except materials for a little bib or a little frock, or such like, generally speaking, there were no materials to teach the poor children female work. Hence I say that, even if the mistresses be ever so well qualified, it is impossible that, with the present machinery, there can be given to the female peasantry of Ireland a suitable secular education in the national schools.

5533. Earl of *Desart.*] Would you suggest that a certain amount of local contribution should be requisite as a condition to the making of a Government grant to a school?
It might be met in that way, but whether that would be the most effective way or not I have never considered; but there is no question about the point I have stated. I speak it after a great deal of observation and consideration, that with the present machinery, and so long as the present views exist in the minds of the Protestant ladies and gentry of Ireland, it is impossible that an effective female education can be given in the national schools.

5534. Viscount *Clancarty.*] Then do you cast the blame upon the ladies resident in the country?
I do not think that quite a fair conclusion. I should say it was a more legitimate observation that the Board, and the Government which has supported the Board, are to blame in establishing and continuing a system whose principles are such that the ladies of Ireland generally cannot, consistently with their consciences, now co-operate with it.

5535. In the case of the Church Education schools, do the ladies resident in the country generally give their superintending care to the female department of those schools?
Our clergy, not being forbidden to marry, have generally wives, and in many instances daughters, who supply the want; and in several parishes, besides, there are other ladies who take an interest in and superintend our schools.

5536. Earl of *Desart.*] Are not there a good many ladies of late years who have undertaken the superintendence and management of work schools under the National Board?
Not a great many. I know of but two or three ladies who take a decided interest about female national schools.

5537. Lord Bishop of *Down.*] I understand you to say that your knowledge of the national schools does not extend outside the county of Wexford, and small portions of the neighbouring county of Kilkenny?
Kilkenny and Carlow.

5538. You do not speak with reference to the localities in which work schools have been very extensively established, both in Ulster for the sewn muslin trade, and in Clare and Limerick for what is called the lace trade?
No; there is but little of what your Lordship alludes to going on in our county,

county, and that little, except in nunnery schools, is not connected with the National Board.

5539. But the localities in which those work schools have been principally established in connexion with the National Board are not localities to which your experience has extended?

Just so; I cannot speak as to the state of things in the North.

5540. Viscount *Clancarty.*] Can you state whether, in consequence of the present lamentable defects which you have described, and the want of due superintendence over them, there is a disposition on the part of the bulk of the Roman Catholic peasantry to resort to other schools?

It probably does incline some to go to schools where they will have comfortable rooms to sit in; but I do not think it has this effect in many instances.

5541. What are the causes which operate against their resorting to schools where they are better cared for?

Generally speaking, the Irish peasant desires to have the best education within his reach for his child.

5542. Then why does not he take it?

In many instances he obeys an authority which he thinks it his duty to obey, and does not send his children to the schools which that authority directs him to avoid.

5543. Do you say that from your own knowledge, or merely from general report?

I say it from general report, and from what I know myself as having occurred in my own district.

5544. Do you know yourself of any interference on the part of the Roman Catholic clergy to prevent the Roman Catholic peasantry from using their own discretion in the selection of schools for their children?

I do; I know of instances where children have been withdrawn from schools under Protestant patrons, and those children wandered about the roads afterwards, without going to adjoining national schools.

5545. Lord Bishop of *Down.*] If there were any of your flock attending a national school, should you feel it your duty to remonstrate with them if there were a Church Education school within their reach?

I should.

5546. Then the very course of proceeding which is taken by the Roman Catholic clergy is what you would yourself adopt in the case of the children of your own flock?

It is not exactly the same, because I provide a suitable school for them.

5547. But it is the same as far as the remonstrance goes?

Yes, as far as remonstrance goes, but no further.

5548. Lord Bishop of *Ossory.*] I understand you to say that the anxiety of the priests appeared to be satisfied when the children had withdrawn from your school; and that they did not go on to oblige them to attend any other school?

It is hard for me to speak as to what passed in the mind of any man; but as a matter of fact, I do not hear of any particular exertions being used to induce those children to go to any other school. It is the general impression, whether true or not, that the Roman Catholic clergy, provided their children do not go to scriptural schools, are comparatively indifferent about them. I will not say that that is the fact, but I have heard that opinion stated over and over again.

5549. Viscount *Clancarty.*] Did it fall under your own knowledge, that after that influence was used to withdraw those children from your school, they did not subsequently go to any school?

Yes.

5550. Lord Bishop of *Down.*] Do you think that the Roman Catholic clergy use their influence to prevent the children going to your school, from a fear that they might be proselyted?

I think it is not unlikely that the Roman Catholic clergy, as a matter of duty,

The Rev. J. Booker.

23d May 1854.

do not think it right to permit any of their flocks, except in what they consider safe cases, to read the Scriptures.

5551. Viscount *Clancarty.*] Does the Roman Catholic clergyman use only the same kind of remonstrance with his flock that you do with yours, to influence their selection of a school?

Indeed, I should say he sometimes goes much further than I should think myself justified in going.

5552. Have you ever tried the threat of excommunication to a parent for sending his child to a Roman Catholic school?

I have not such like power. The Roman Catholic clergy have certain weapons that can be managed with great effect, such as denouncing and cursing from the altar, withholding religious rites, forbidding social intercourse with the obnoxious individuals, and exposing them to the contempt and ridicule of their neighbours, and occasionally using the arm of the flesh.

5553. Do you believe that such influences and means are used at any time by Roman Catholic priests, to interfere with the free choice of the Roman Catholic parent as to what school he shall send his child to?

I do believe it.

5554. If such is the case, how do you account for it, that there are so many Roman Catholic children attending the scriptural schools in the county of Wexford?

In some instances the parents, having a preference for the school in which they think their children will be best taught, resist the interference of their clergy so far, as to send their children to well-conducted scriptural schools. There are, too, some Roman Catholic clergy (though not many now) who do not take the same very decided steps against these schools. The clergymen more advanced in years, that were educated abroad, are generally said to be more liberal and less hostile to scriptural schools.

5555. Have you looked over the number of schools and scholars for which the National Board takes credit in their reports?

I have.

5556. Have you any reason to doubt the accuracy of the returns which have been published from time to time by the National Board?

I cannot say that I have any doubts from actual observation or actual inquiry, as the time at which the reports are published by the Board is so distant from the years for which the reports are given that it is impossible for any man, that is not an official visitor, to make such searches in the schools as will enable him to form an opinion upon the subject. If, being a non-official visitor, you make such inquiries, and refer to such and such books and authorities, you are, in the first instance, doing what you are not authorized to do; and in the next instance, your conduct would subject you to the imputation of being (as I had occasion just now to mention) an intruder and a spy. Therefore, notwithstanding the liberal intercourse that exists between myself and many of the national schools and their patrons, I should not like to make, for example, at the end of the year 1853, when the last report appeared, such minute inquiries in the schools as would enable me to see whether the numbers returned for 1852 (that is the last report) were correct or not. But, notwithstanding, I had upon one remarkable occasion a means of testing the accuracy of the returns made by the National Board; and the result of the application of that test was such, that I have ever since felt disinclined to give credence to similar returns made by the National Board.

5557. Will you mention what is the test to which you refer?

The test was this: Some years ago there was a Commission issued, called the Public Instruction Commission, under which there was employed a considerable number of intelligent and independent men, and who were versed in the subjects about which they were to make inquiry. These gentlemen, very soon after their appointment, entered upon the duties of their office, travelling from parish to parish, and inquiring, as they proceeded, with respect to the gross numbers of the population, the relative numbers of the different denominations, and the average number in attendance at their respective places of public worship.

Then

Then they went to the schools, and inquired with reference to the number of children upon the rolls or books, the average attendance, the course of instruction, and what local funds were contributed. In making those inquiries, they were invested with the power of examining upon oath the patrons of schools, and the teachers and others from whom they were likely to obtain information. They visited every parish in Ireland. They afterwards drew up and published their report; and it did occur to me, that if ever there was a report that ought to be accurate and relied upon, it was that report, the materials for which were collected from such reliable sources. I afterwards examined the returns made in that report, and compared them with the returns made by the National Board for the corresponding period, and the result was such as I have already mentioned.

5558. Have you got any statement of the figures in the two returns?

To confine myself to that portion of the country with which I am best acquainted, namely, to the county of Wexford, the case stood thus: The number returned by the Public Instruction Commissioners was 1,901 in 20 national schools in that county; whereas the number returned by the National Board in the same schools for the corresponding period was 3,000.

5559. In what year was that?

In the year 1835.

5560. Does that return of the National Board synchronize exactly with the return made by the Public Instruction Commissioners?

It does. Seeing the discrepancy in that case, I was curious to compare the two reports with reference to other parts of Ireland, and, on doing so, I found similar results.

5561. Those results you took from official documents?

Yes.

5562. Have you got them in a synoptical view?

I have. First, I have the numbers in the Report of the National Board; next, the numbers in the Public Instruction Report for the same period; both of which may be referred to. If I take Antrim county, Belfast city, school in Donegal-street, I find the National Board Report gives, males 571, females 512; that is 1,083; but the Public Instruction Report for the same period gives only 620.

5563. Lord Bishop of *Ossory.*] Are the returns of the same kind; are they both of children upon the rolls?

The heading of the National Report is, "On the Rolls;" the heading of the Public Instruction return is of a more comprehensive character; it is, "On the Books." Of course it is of great importance to know exactly the meaning of those words in an inquiry of this kind. There is another phrase, "In Attendance;" another phrase, "On the Register;" and some others, the use of which I have seen puzzle very intelligent and able men, from their not being acquainted with the technical meaning of the different words.

5564. Earl of *Wicklow.*] Can you conceive of any difference between the meaning of "On the Rolls" and "On the Books?"

I think it is likely that they correspond here; but certainly "On the Books" is the more comprehensive phrase. I think any ordinary reader, looking at the two headings, "On the Books" and "On the Rolls," would come to the conclusion that "On the Books" was the more comprehensive of the two; but still I do think that they both meant the same thing here.

5565. But the test which you have brought forward depends entirely upon that point?

It does.

5566. Viscount *Clancarty.*] Will you read over the figures of the places which you have?

I have taken 17 schools in different parts of Ireland—in the counties of Antrim, Armagh, Derry, Carlow, Meath, Cork, Westmeath and Galway. In those schools the National Board Report gives 6,352 scholars; whereas the Public Instruction Report gives only 3,522.

The Rev. J. Booker.

23d May 1854.

5567. Will you have the goodness to hand in the Paper containing the numbers in each school?

The same is delivered in, and is as follows:

1835.

County.	Parish.	School.	National Board Report.		Public Instruction Report.	
Antrim - -	Belfast, City -	Donegal-street	male - 571 female - 512	on roll „	270 350	on the books. „
Armagh - -	Armagh, City	- - -	male - 346 female - 447	„ „	138 272	„ „
Derry - -	Templemore -	St. Columb's -	male - 255 female - 293	„ „	143 166	„ „
Carlow - -	Myshall -	Myshall -	- - 229	„	147	„
Meath - -	Navan - -	Navan - -	male - 273 female - 302	„ „	160 191	„ „
Cork - -	Kilmacanogue	Bantry - -	male - 344 female - 354	„ „	249 160	„ „
	Kilgariff -	Clonakilty -	male - 401 female - 516	„ „	249 200	„ „
Westmeath -	Mullingar -	Mullingar -	male - 387 female - 494	„ „	263 324	„ „
Galway - -	Lickerig -	Lickerig -	male - 305 female - 325	„ „	120 120	„ „

5568. Lord *Ardrossan.*] Which return was stated to be of the number "On the Books," and which "On the Rolls?"

The Public Instruction Report is "On the Books;" the National Board is "On the Rolls."

5569. Might the expression "On the Books" have reference to the number of children who attended?

I think not, from my recollection of the form of the returns.

5570. Lord Bishop of *Down.*] You have stated that there is a discrepancy between the report made by the Public Instruction Commissioners in 1835, and the report of the National Education Board in 1835; did you take any pains to test which of the two was the most accurate, or did you think it right to condemn one body without finding out whether any explanation could be given of the discrepancy?

When I had the official papers lying before me, all I did was to write a letter or two in a periodical; but there never was any notice taken of them, and that, perhaps, because my name was not much known in the world.

5571. But you never tested the two returns by the official papers, in order to ascertain which was the most accurate, nor do you know which is the most accurate?

I will not take upon me to say which is the most accurate.

5572. But you have put in a paper setting forth a statement of erroneous facts as given by the Commissioners?

I put in that paper as containing a statement to the effect that the National Board published a report with reference, say, to 20 schools, taking credit for 3,000 children; and that the Public Instruction Commissioners published a report for the same period, after going through an inquiry such as I have described, and that report, instead of 3,000, gave 1,901 as the number in those schools.

5573. You stated that you were not prepared to say which is the most accurate?

I certainly cannot say anything further upon that subject, except this, that I think when intelligent and independent gentlemen go from parish to parish and examine upon the spot, and in some instances upon oath, it is not an unfair inference that those gentlemen have approximated to the truth.

5574. Are

5574. Are not the Inspectors and managers and patrons, or the Board, as likely to be accurate as a roving Commission going from parish to parish?
I will not say; I merely refer to the discrepancy.

5575. You are not prepared to say which of the two is the most accurate?
No; I would be ready to meet in any place any official of the National Board for the purpose of hearing an explanation of the discrepancy.

5576. Do you put it in as a falsified statement on the part of the Board, or as a discrepancy only, without being prepared to state which statement is the most accurate?
I should not even insinuate that the Board of Commissioners themselves would knowingly publish a false statement; if there be falsehood, it existed elsewhere.

5577. But previously to that, I understood you to state that this has shaken your confidence in the National Board?
It certainly has, in their returns.

5578. How can it shake your confidence in the National Board without knowing whether it is accurate or inaccurate?
If I find two independent witnesses, one of them making certain statements, and the other, that was as well if not better qualified to ascertain the truth of the case, giving an opposite statement, I must say that my confidence in the first witness is somewhat shaken.

5579. Why should your confidence be shaken in the first witness and not in the second?
Because the second testimony came from a number of independent gentlemen, intelligent men, examining upon the spot, and examining in many instances upon oath.

5580. The question has reference to your illustration: of two respectable and independent witnesses, the one stating directly the reverse of the other, why is your confidence shaken in the first witness and not in the second?
I answer as I did to the preceding question.

5581. Viscount *Clancarty.*] Did those Commissioners make inquiries respecting other schools than those under the National Board?
They made inquiries with reference to every school in each parish.

5582. Did you take the trouble of comparing the returns of the number attending the scriptural schools with their returns?
I did; so far as I was able, I made a good deal of search; but there was only one case in which I discovered a return for the same period by one of the Society's. I looked at the returns given by the Public Instruction Commissioners, and compared them with the returns that were in that report of the Society's.

5583. Will you state what you found to be the result of the comparison?
In that case, I thought it as well to confine my attention to the portion of the country I was acquainted with; and I found that the numbers given by the Public Instruction Commissioners, instead of being less, were greater than those taken credit for by the Society.

5584. Lord *Fingall.*] Then, they did not coincide?
They did not.

5585. Viscount *Clancarty.*] Was there any great discrepancy?
With regard to the Society, the return did not extend to many schools, and the discrepancy was not much.

5586. Do I understand you rightly to say, that you found in the Commissioners of Public Instruction returns, a larger number of children attending the Church schools than the number that appeared in the Society's returns of those schools?
Yes.

5587. Lord Bishop of *Ossory.*] Did your examination of the returns upon that occasion satisfy you that the number in attendance that was given in the returns of the Commissioners of Public Instruction was the number on the rolls?

The Rev. J. Booker.

23d May 1854.

I was quite satisfied upon that. The discrepancy certainly cannot be explained in that way, whatever other way there may be of accounting for it.

5588. Are there any other schools in the county of Wexford besides those under the National Board and those under the Church Education Society?
Yes, there are some.

5589. Of what denomination?
There is an occasional hedge-school.

5590. Are there Christian Brothers' schools in that county?
Yes; there is one not many miles from my residence.

5591. Have you visited that school?
I have.

5592. That is not in connexion with the National Board?
No.

5593. Are there many children educated in that school?
A good many.

5594. Is it a well-conducted school?
It appears to be well conducted.

5595. You did not examine it particularly?
Only in a general way. I went from one of the boys' national schools in the town to the Christian Brothers' school.

5596. Had you any means of knowing whether it was regarded as in any way an opposition school to the national school?
It is in opposition so far as may be inferred by this, that the master of the national school told me that it nearly emptied his school. I had been at other times in the national school, and saw it generally well attended; but at the time of my last visit, which was a few months ago, there were very few children in it.

5597. What do you suppose was the cause of the difference; was it on account of the patronage of the school, or was it the superiority of the Christian Brothers' school?
I think it is likely a notion got abroad in the minds of the parents that the Christian Brothers' school was the better school; but whatever the cause, the result was, that the national school was greatly thinned; the master, however, said that he hoped they would come to a better mind, and return to him.

5598. Lord *Beaumont.*] Who established that Christian Brothers' school?
I do not know to a certainty.

5599. You do not know under whose patronage or at whose expense it was set up?
I think I heard of a Roman Catholic gentleman or merchant having been the founder of that school—Mr. Devenix. The head teacher told me that the parents of the children paid them for the children that attended the school.

5600. Were those the whole resources of the school?
I believe there are subscriptions also.

5601. Lord Bishop of *Ossory.*] Do you know what part the Roman Catholic clergy take as between the two classes of schools?
I cannot speak with confidence; I have heard that there is some little jealousy between them.

5602. Earl of *Desart.*] What concession or modification of the system would induce you and the Church of England clergy generally to give to the system the important benefit of your adhesion?
To make my answer as short as I can, I think that if there were given to us, the Irish clergy, or the Irish Protestants, the same liberty of conscience that is given to the English Protestants and English Romanists, with reference to religious instruction in the schools, that would fully satisfy the four-fifths of the clergy who now refuse their sanction to the national system. I would go a little farther, as this is a question that has occupied a very large share of my thoughts; and

and if I were to suggest anything upon the subject, I would say, that if, in addition to the schools in which the patrons would have free liberty with reference to the religious instruction, the Board were to maintain other schools where necessary, upon really neutral or impartial principles, such as the present district model schools, there are few of any party that would not be satisfied. In the schools of the first class, as a test of zeal and conscientious feelings, and as an incitement to local voluntary contributions, it would, I conceive, be well to require (as originally was intended in *all* the schools) that the fixed salaries should be made up from local funds, the schools to have all the other benefits which the Board could give, with gratuities, besides, to the teachers for every child that passed an inspection, at stated times, in the secular course of education. I may add, that I think there are few clergymen, if any, who would refuse to give the necessary religious instruction, or to make a suitable provision for it, in the supplemental schools, if they were conducted upon the principles I have just mentioned. I may further add that, of course, I wish to imply that the existing national schools should not be interfered with.

The Rev. J. Booker,
23d May 1854.

5603. Lord *Monteagle* of Brandon.] When you say that you would wish that the Protestants of Ireland should have the same religious liberty that is accorded to the Protestants of England, do you mean by that to recommend the establishment of two sets of schools in Ireland as there are in England?

It would probably come in many cases to that.

The Witness is directed to withdraw.

The Reverend HENRY COOKE, D.D., LL.D., is called in, and examined as follows:

The Rev. H. Cooke, D.D, LL. D.

5604. Lord *Ardrossan.*] YOU are a clergyman of the Presbyterian Church?

Yes.

5605. Have you a church in Belfast?

Yes.

5606. Have you turned your attention to the system of national education in Ireland?

A good deal.

5607. Have you adhered to it or not?

I was opposed to it for several years very decidedly, until, through the efforts of the Synod of Ulster, we obtained what we considered such modifications as enabled us with a good conscience to take support and inspection from it for our schools; and ever since that time we have continued to receive aid and inspection, and, so far, to be connected with it.

5608. Will you state the date at which you, and those Presbyterians concurring in opinion with you, changed your view with regard to the National Board?

I do not recollect exactly, but it is a considerable number of years ago.

5609. Will you state the grounds on which you did not originally approve of the national system, and the reasons which induced you to alter that view, and to join it?

Anticipating that in all probability that question might be asked, I have jotted down my recollection of our original objections, some of which were, of course, more important than others, but unitedly formed an impassable barrier. Our first objection was against the mode of obtaining the probability of peculiar favour. To obtain this position, the Board required that we, the Presbyterians, must unite with others, with some whose views and religious principles coincided with our own, and with others to whose religious principles we were opposed. This rule formed our primary objection. We conceived we had as good a right as any others to stand in the first place of favour if we presented a school to be instructed, and were anxious to afford a sound education. Our second objection arose from the fact, that if we had a school of our own, and it were put under the National Board, there were certain parties in each parish who *ex officio* were endowed with certain visitorial, and, consequently, governing

The Rev. H. Cooke, D. D., LL. D.

23d May 1854.

powers over the school. We conceived that if we organized a school, we had an exclusive right to all power over it; besides, we were afraid of the possible consequences of this exercise of local *ex officio* power. Our third objection was, that the Scriptures were excluded during school-hours; and we held, and still hold, that the Scriptures constitute the basis of Christian education, and that, consequently, during school-hours they should constitute an integral part of the instruction. Our fourth objection was this, that while four days of the week were appointed for united secular instruction, two days were allotted to separate religious instruction; and while the four days might be extended to five, we objected to the introduction of 104, or at least 52, holidays each year to our scholars, and so many unemployed days to our masters. We objected still further, because on those 104 or 52 days we were bound to render up our school-houses, and encourage instructions of which we conscientiously disapproved. Our fifth objection was, that while we would not compel any child to read the Scriptures, we would take no measures nor be accountable for preventing any from reading them, but leave the matter absolutely free. We further objected, because all uses of the school-rooms out of school-hours were or might be taken from us. We conceived that when we raised a school-house, the right of the Government to the use of it ceased with the school-hours. So far we admitted the Government had a right to absolute control; but when those hours were past, we conceived we had a good right to the use at least of all the school-houses we ourselves had built. Our next objection was this: the Board claimed entire control, not only over the books for secular instruction, but over the books for separate religious instruction, and subjected to the approbation of the members of each communion the books for religious instruction. Now our publicly accredited books of religious instruction being the Scriptures, the Catechisms composed by the Westminster divines, with any other books that we might personally approve, we could not, consistently with our principles of Presbyterian parity, surrender to any individual member of our body a control in any shape or form, however nominal, over such books. Our last objection was, that our schoolmaster was required to keep a register of the attendance upon public worship on Sundays of all the scholars of every communion, which, although modified to keeping a register of those who attended and of those who did not, amounted, in our view, to becoming the accountable agents of what we disapproved or condemned. We held that we could not conscientiously be bound to watch over the scholars that were not of our own communion, as to whether they attended or did not attend any place of public worship, more especially if that worship essentially differed from our own. I think I have enumerated all the objections as they occurred to me in thinking them over. They are tolerably numerous, but each had its weight, some of them, in our view, weightier than others, but still uniting together to form a system in which, without modifications, we could not participate.

5610. Lord *Monteagle* of Brandon.] Was any written remonstrance prepared by the Synod of Ulster, or any other organ of the Church of Scotland in Ireland, embodying the various objections to which you have called the attention of the Committee, or stating any others?

There was one, embodying the chief of them, and others, likewise proposing modifications.

5611. Can you give the Committee a copy of that remonstrance?

I believe I can furnish it.

The same is delivered in, and is as follows:

REMONSTRANCE and PROPOSITIONS of the Deputation of the GENERAL SYNOD of ULSTER, presented, after a Conference with the Chief Secretary in DUBLIN, 1st September 1832.

THE deputation of the General Synod of Ulster, appointed to confer with the Right Honourable E. G. Stanley on the proposed system of education for Ireland, have the honour to submit to his consideration the following propositions, which they would respectfully but earnestly press upon the favourable attention of Government, in order that the Presbyterian body may avail themselves of the advantages of that system. In presenting these propositions, the deputation, on behalf of themselves and their brethren, utterly disclaim all political motives as actuating them in their opposition to the proposed system of national education. On the contrary, they feel the deepest gratitude to his Majesty's Government for the public provision hitherto afforded, and now so liberally enlarged, to the congregations

congregations of the Presbyterian Church. But an imperative sense of duty compels the Synod to resist all interference with the great principle of liberty of conscience, or of their own Church discipline, both of which they believe to be infringed by the new system of education. The deputation beg leave respectfully to urge upon Mr. Stanley's consideration the following propositions, the first and fourth of which they consider as fundamental; and if fully conceded, they are willing that, if necessary, the others should undergo some modification:— *The Rev. H. Cooke, D. D, LL. D.* 23d May 1854.

I. That his Majesty's Government recognize the right of all who choose it, to read the Scriptures in the national schools in school-hours.

II. That no person superintending any school shall, in any case, prevent the exercise of this right when it is claimed by the children, their parents, or guardians.

III. That while the deputation recognize the duty of every Government to provide the means of religious instruction, they conceive that all that can be expected in the circumstances of Ireland, of which the population is so widely divided in religious sentiment, is the privilege of free and uninterrupted access to the Holy Scriptures, in the Divine origin of which all religious parties are agreed; and, therefore, respectfully propose, and earnestly recommend to his Majesty's Government to abstain from all further interference with the religious instruction of children in the national schools; by which means every idea of compulsory reading of the Bible will be avoided on the one hand, and the fullest liberty of conscience will be conceded on the other.

IV. That it is inconsistent with the principles of Presbyterianism to admit, in any degree, the exercise of such a power over books of religious instruction as has been vested in one of their body, a member of the Board of Education; and the deputation are, therefore, directed to require that the selection of books for the religious instruction of the children of the Presbyterian people do remain, as heretofore, in the hands of ministers, subject merely to the control of the synod.

V. That instead of having only one model school in Dublin, it be recommended to Government, as a measure highly conducive to the interest of education in this country, to establish four provincial model schools, and four provincial committees, with four depôts for books; and that all candidates for the office of schoolmaster shall be licensed by one of these committees appointed by Government; and that no one shall be eligible to the charge of any national school until he shall have been examined and approved of by one of these committees.

VI. The appointment and dismissal of schoolmasters shall be vested in the local patrons, whether individuals or committees.

VII. That the choice of books for literary education be vested in the patrons or local committees, subject to the approval of Government.

Presented 1st September 1832.

PROPOSITIONS for modifying the National System of Education, submitted to the GOVERNMENT in LONDON, in May 1833, by a Deputation from the SYNOD of ULSTER.

I. THAT persons of all denominations shall have the right, either jointly or separately, of applying to the Board for aid.

II. That patrons of schools, on making application for aid, shall fix the ordinary period of school-hours, and shall have the right of setting apart such portion or portions of said school-hours as they may deem sufficient for reading the Holy Scriptures.

III. That all children, whose parents or guardians may so direct, shall daily read the Holy Scriptures during the time appointed by the patrons; but that no compulsion whatever be employed to induce others to read or remain during the reading.

EXTRACT of Reply.

"IT will be impossible for me to recommend to his Majesty's Government any modification of the established system that would strike so entirely at the principle of that system as would the adoption of these propositions."

The foregoing PROPOSITIONS, as modified in June 1833, while their Principle was adopted and approved by the SYNOD of ULSTER.

I. THAT the ministers and people of this Church, without the necessary concurrence of the ministers or members of any other Church, shall enjoy the right of applying to the Board of Education for aid to schools, by a statement of the constitution and regulations of the schools, accompanied with an engagement to adhere to them; but in this proposition we acknowledge the right of the Board to consider the regulations, and decide accordingly.

II. That it shall be the right of all parents to require of patrons and managers of schools to set apart for reading the Holy Scriptures a convenient and stated portion of the stated school-hours, and to direct the master or some other person, whom the parents may appoint and provide, to superintend the reading.

III. That all children, whose parents and guardians so direct, shall daily read the Holy Scriptures during the period appointed; but that no compulsion whatever be employed to induce others to read or remain during the reading.

IV. That every use of the school-rooms be vested in the local patrons or committees, subject, in case of abuse, to the cognizance of the Board.

The Rev. H. Cooke, D. D, LL. D.

23d May 1854.

5612. Lord *Ardrossan.*] Will you state whether those objections have been remedied, and what were the reasons which induced you, and the other Presbyterians who concurred with you, to give your adherence to the system?

I shall state our reasons for receiving aid from the National Board as I have stated the objections—that is, from memory, having only been able to jot them down without any aid from documents; however, I have them, I think, pretty correctly. In the first place, we are enabled to apply for our own schools without necessarily asking any conjunction of other parties with us, or any inquiry why we apply without it. Secondly, we are authorized to form our own rules, promising to adhere to them; and if those rules meet the approval of the Board, we are bound by nothing else. In the third place, our schools begin with prayer: we have the Scriptures and our catechisms freely in school hours; and while we will not, by any rule, privation or penalty, compel any child to attend during the reading of the Scriptures or repetition of catechisms, we will not be accountable for their leaving the school; they are at liberty to go or to stay; nor will we provide a place for their separate religious instruction, nor in any way become accountable for it. That has ever been our scriptural, yet tolerant system; so that, in our arrangement with the Board, we adopted no new principle. In the next place, our schools continue open for secular and religious instruction during six days in the week. In the next place, when we have built our own schoolhouses, we insist upon and receive the right of having every use of them out of school hours or school days; whereby I mean, that we may have them for Sabbath schools, or we may have them for week evening meetings, for prayer or for preaching, our discretion providing that the sermons should not be controversial. In the last place, there is no local and extern *ex officio* power over our schools. They are, as other schools, open to visitors to come in and see how they are conducted, or, it may be, take any part the master may permit; but the master has perfect rule and power in his own school, and acknowledges no authority beyond the members of the committee. No local *ex officio* power enters into our schoolrooms.

5613. Viscount *Hutchinson.*] Of course you do not exclude the Inspectors of the Board?

The Inspectors of the Board of course may come; but I mean parish *ex officio* power.

5614. Earl of *Wicklow.*] Are all your schools what are called vested schools or non-vested?

They are all or chiefly non-vested schools; perhaps there may be a few of them vested schools, but if any, they must be few.

5615. *Chairman.*] You have stated that the children are not obliged to attend the teaching of the catechism or the reading of the Scriptures; is that a principle of which you approve?

It is a principle upon which we have always acted towards children not of our communion; we have never compelled any to read our Scriptures, or subjected them to any penalty for refusing. Before there was any system of national education, when our schools were altogether supported by the parents of the children, we never required, as a necessary qualification for secular instruction, that any child should receive our religious instruction.

5616. In short, you were ready to give a certain amount of moral and literary instruction to children who, on account of objections felt by their parents, were not willing to attend to your special religious instruction?

Yes, if such cases should occur.

5617. Lord *Ardrossan.*] You conduct your schools very much on the principle of the parochial schools in Scotland?

Exactly.

5618. Lord *Monteagle* of Brandon.] You have known the North of Ireland long?

Yes.

5619. Were you acquainted with the late Dr. Knox, who was Bishop of Derry?

Yes, very well, with his name and character.

5620. Did not that prelate make considerable efforts within his diocese for the establishment of schools there?

I believe he was very zealous on that subject.

5621. Are you able to inform the Committee whether any of the schools established by the then Bishop were under that same system with respect to scriptural instruction, namely, that scriptural instruction was given in the school, but that no child was required to attend that scriptural instruction against the will of its parents?

I cannot speak to that as a fact that I personally know, but the impression upon my mind is, that such was the order.

5622. *Chairman.*] Did not the Presbyterians, before they joined the Board, frame new rules for the conduct of their schools?

Yes, when we had schools exclusively our own.

5623. And among those rules, was there one which permitted children to absent themselves from the special religious instruction?

I do not recollect whether such a provision was inserted or not, but I have no doubt it was either understood or declared, having been embodied in all our proposals to the Government for a modification of the national system.

5624. What is your opinion of the working of the system under Presbyterian management since the Presbyterian body joined the national system?

I never have heard a solitary objection, unless occasionally in relation to troublesome Inspectors. Sometimes they have been unnecessarily troublesome, principally on account of our holding meetings for prayer or preaching in the school-houses; their complaints, I think, very often arising from young Inspectors not knowing our privileges. Such interference has sometimes, though not often, given cause of annoyance and ground of objection. But something of this kind is the only objection I have ever heard; while on the contrary, as far as I know, our ministers are all greatly satisfied with the advantages their schools enjoy.

5625. What is your opinion as to the quality and amount of the secular education in the national schools with which you are acquainted, as compared with that in the schools of the Church Education Society, and other bodies?

As far as I am able to speak to it, from having examined the schools, I think the secular instruction is very accurate and very successful; but I am not very able from observation, nor am I willing, to institute a comparison.

5626. Viscount *Clancarty.*] Of what schools are you now speaking?

I am simply speaking of our national schools, as far as I have examined the scholars in any of them. I have occasionally examined a few schools, and I have been very much satisfied, both with the accuracy and the extent of the instruction.

5627. *Chairman.*] Have you had an opportunity of visiting any other schools not in connexion with the national system?

Not very extensively; not so much so as that I can draw any useful comparison. The instances have been so few, that it might be unfair to institute a comparison. There are better and worse schools under every system.

5628. Lord *Monteagle* of Brandon.] I presume that you are acquainted with a considerable number of Presbyterian schools connected with the National Board?

I am.

5629. Are the masters in many of those schools persons who have been trained in the training school in Dublin?

A considerable number have been trained; I think very soon the whole number will have been trained; but there are still several who have not been trained in Dublin.

5630. Should you desire, as one who on behalf of those Presbyterian schools feels a deep interest in their prosperity and usefulness, that all the masters should eventually be trained in the training school?

Decidedly; I look upon education as an art of great difficulty, and requiring much attention to mental science in principle and practice.

The Rev. H. Cooke, D. D, LL. D.

23d May 1854.

5631. From your observation or knowledge of the teachers who are in those schools with which you are acquainted, and who have been trained in Dublin, do you approve of the system of training which they have received in the model school ?

As far as I have seen, when a man is not vain, which will sometimes happen, it is a great advantage to have been trained in the model school; but sometimes if you get a vain mind, and you introduce a little learning into it, it will prove that it is indeed a dangerous thing.

5632. But in the event of your founding a school in which you took considerable interest, would it be your desire either to procure the services of a trained master, or to send up some promising young man to be trained in Dublin ?

I would decidedly prefer a trained master; nor would I choose, unless he had been remarkably well educated somewhere else, any master who had not been regularly trained.

5633. Would the same observation which you have made as to male teachers apply to female teachers ?

I think scarcely so much. Our female teachers are mostly teachers of the hand as well as of the mind, and they are ordinarily well taught in superior local schools.

5634. In Belfast and in what may be considered the heart of the manufacturing district of Ireland, you have great facilities for such female education ?

Very considerable.

5635. But in the more remote and rural parts of Ireland where no such facilities exist, do not you think it important for the improvement of female education in Ireland that the female teachers should receive certain instruction in a well-managed model school ?

Undoubtedly; if we cannot furnish them from some of our superior local schools, it would be of vast importance that there should be some central establishment where they can be instructed.

5636. Viscount *Clancarty.*] Have you visited other national schools besides the Presbyterian schools ?

Not very generally ; some others I have visited.

5637. Then it is of the efficiency of the Presbyterian schools that you speak ?

I am speaking specially of our own schools, not however excluding some others which I have visited and examined.

5638. Do any Presbyterian children attend schools under Roman Catholic patronage ?

I dare say they do occasionally, where there are but few Presbyterians.

5639. Viscount *Hutchinson.*] Is it with the approbation of their ministers ?

In one sense, certainly. If the minister could have a school of his own, he would no doubt have it; but if he have none, the children must take education where they can find it.

5640. Lord *Monteagle* of Brandon.] Have you known any instances of proselytism taking place in schools of that character; have any Presbyterians in consequence gone over to the Roman Catholic faith ?

I have heard of one such case; I think it was near Lisnaskea or Maguire's Bridge, and there was an angry, ill-conditioned newspaper controversy about it; whether it was true or not, I cannot tell; but so far as I could judge from newspapers, it did not appear to be true that an instance of school proselytism to Romanism had occurred ; but that is the only instance of which I ever heard.

5641. Lord Bishop of *Ossory.*] But the opportunities are few, from there being but few cases in which Presbyterian children attend schools under Roman Catholic patronage ?

I think very few indeed.

5642. Viscount *Clancarty.*] In the few cases in which Presbyterian children have attended schools under Roman Catholic patronage, has the Presbyterian minister attended to give religious instruction to the Presbyterian children in the school ?

He

He might do so; but I think it most probable that such a case would very seldom occur. I do not think, unless in very remote districts in which there are no Presbyterian schools, that there are many instances of Presbyterian children attending schools that are not under Protestant patronage.

5643. Are you aware of any cases in which the Presbyterian minister is in the habit of attending any other national school but one in connexion with his own creed?

I am not aware by my own knowledge; but I have heard of such cases.

5644. Lord Bishop of *Down*.] As far as your experience goes, has there been any improvement, or the contrary, in secular education among the children of your own body, since the connexion of your schools with the National Board?

Very decided improvement.

5645. Do you attribute that to the use of a superior class of books, or to inspection, or to both; or would you give any other explanation of it?

I attribute it, first, to the masters ordinarily being better instructed; then to the superior class of books used; and then to the introduction of new topics, for instance, geography, which includes a large amount of history and general facts, as well as knowledge of localities.

5646. Earl of *Wicklow*.] When you applied to the Board and stated those objections which existed to your connexion with the Board, and desired permission to commence your schools with prayer, and to have the Scriptures read during the hours of united instruction, did you meet with any opposition in the first instance to your proposition from the Board?

I think it was not with the Board we commenced, but with the Lord Lieutenant or Chief Secretary.

5647. Had you no communication with the Board upon the subject?

I think we had no direct communication with the Board before we communicated with the Lord Lieutenant.

5648. Viscount *Hutchinson*.] Who was the Lord Lieutenant at that time?

I think it was Lord Ebrington.

5649. Were your objections removed by that communication with the Lord Lieutenant, and not through the Board?

I think there were two or three members of the Board present. We met his Excellency at the Castle, and had a long conference; but it was not with the Board, as a Board, that we communicated, if I remember correctly, it was directly with his Excellency and Chief Secretary.

5650. I understand you to say that, practically, not only have those demands on your part been complied with, but those things are actually carried into effect in all your schools?

Yes.

5651. In those schools are there ever Roman Catholics as well as Protestants?

I know that in several of them there are Roman Catholics.

5652. Do those Roman Catholics generally continue in the school at the time of the prayer?

I think they all do.

5653. And during the time of the reading of the Scriptures in the course of the secular education, do they also attend?

As far as I know, they not only are present, but read the Scriptures as readily as the other children do.

5654. Is there any board put up in the school at the time, to denote that religious instruction is being given?

I believe all our rules are put up.

5655. But there is no order in the school that at the time when religious instruction is given a board shall be put up to denote that fact?

I think not.

5656. Lord *Monteagle* of Brandon.] You have stated that one of your rules is,

The Rev. H. Cooke, D. D., LL. D.

23d May 1854.

is, that no scholar is compelled to attend either at the prayer or at the Scripture instruction against his conscience; does that form a part of the rules which are exposed to view in the school?

I take for granted, that in spirit, and I think in letter, that is one of them. The rules were set out in a model form. Perhaps I may explain what I mean by model forms. The manner in which we proceeded to form our rules was this,—after settling certain leading points which I have mentioned with the Lord Lieutenant, we then retired (that is, I mean the committee, of which I was a member) to prepare a model application, reducing our principles to rules. It was approved by the Lord Lieutenant, and was sent to the Board and approved by them; and this is the model form in which we apply when we wish to have a school put under the Board; we ordinarily copy that essential part of the original model which embodies all the principles and rules of which I have now spoken.

5657. *Chairman.*] It has been stated by a gentleman who was invited over by the committee of the Church Education Society to inspect the national schools in Ireland, that in certain national schools under Presbyterian management, there was a rule of which the National Board was either ignorant or at which they connived, by which the children could only receive moral and literary instruction by also attending the religious instruction given in the school. He stated, that he knew this to be the case in one school, and he believed it to be the case in more. Has any case of that sort come within your knowledge?

No; and I should be ashamed to come here if I knew of any such case, or believed any such statement could be proved against us.

5658. Is it your belief that such instances exist?

I am sure that no such thing exists as our adoption of such a rule, or the Board's ignorance or connivance.

5659. Earl of *Wicklow.*] It would be contrary to your own tenets, as well as contrary to the rules under which you are acting?

It would be violating our own hereditary principles, as well as our honourable engagement.

5660. *Chairman.*] You are aware that a considerable portion of the Protestants of Ireland, more especially connected with the Established Church, object to the national system as it is at present carried on?

I am aware that such is the fact.

5661. And you probably would be of opinion that it would be very desirable to conciliate them?

Certainly. I should wish it exceedingly.

5662. Would you see any objection to a plan by which the Government should make certain grants to schools in which they could ascertain that efficient secular education was given, leaving it to the patrons of those schools to give what religious instruction they thought fit, and leaving it open to them to make any rules that they chose with regard to compelling the attendance of the children during that religious instruction?

If I am to understand by the last part of the question that the patron or manager of the school would be empowered by the Government to make a certain religious formulary a *sine quâ non*, and to enforce it upon the children attending the school, I could not approve of such a plan, because that is just an equivalent to the evil of which we complained. It would be, in my humble view, the same evil in another form.

5663. Supposing that no Church formularies were made compulsory on the children, but that the reading of the Scriptures was made compulsory, should you still feel any objection to such a plan?

The recollections of the Presbyterian Church, of more than 25 years of confiscations, *dragonades* and persecutions to death for civil and religious liberty, would never allow me to give my voice in favour of any compulsion in religious instruction.

5664. Are you expressing now only your own personal opinion, or do you think that the Presbyterians generally, as a body, would approve of a system which would allow a clergyman of the Church of England to make it a condition of

of the children attending the school at all, that they should read the Scriptures, and which would at the same time enable a Roman Catholic priest to enforce a similar condition upon the children attending his school, with regard to the religious teaching of his own Church; do you think that that is a system to which the Presbyterians generally, as a body, would feel any objection?

I think the Presbyterians would feel a decided objection to making any religious instruction absolutely compulsory; that is, by giving secular, as a premium for attending religious instruction; or withholding secular, as a punishment for refusing religious instruction.

5665. Viscount *Hutchinson.*] How would it affect the Presbyterians in the schools which they now carry on under the Board?

It would not affect them at all, except that it might enable them to do a thing of which they do not approve; that is, it would enable them to make it compulsory, say upon a member of the Established Church, to learn the Presbyterian catechism.

5666. But that is excluded in the question; it is only with reference to reading the Scriptures?

Of course, so far as we are concerned, we would not object to a rule requiring the daily reading of the Scriptures, because we approve of such reading; but then I should not like to make myself a party to compel a Roman Catholic to read against his conscience, and to enforce the reading by refusing him secular instruction, if his conscience would not square with mine, or to bribe him to read by the premium of secular education.

5667. Lord *Monteagle* of Brandon.] I understand you to say that it would not accord with your ideas of religious liberty, that a power should be vested any where to interfere with the freedom of conscience of the individual in these respects?

That was exactly our great objection to one part of the original system. In several points, as I have stated, it interfered with our principles and our consciences.

5668. In the year 1830, Dr. Chalmers was examined before a Committee of the House of Commons on the state of the Irish poor; and before that Committee he stated, with respect to education, that the principle which he would recommend was that the Scriptures should be read in the schools of the country, but that no compulsion should be applied in any shape, so as to render it obligatory upon any one to read the Scriptures against their conscience: is that an exponent of the opinion which you have now stated?

Exactly.

5669. Lord Bishop of *Ossory.*] Is it not the fact that many Presbyterian schools were in connexion with the Kildare-place Society while it was able to give them aid?

Yes.

5670. What was the fundamental rule of the Kildare-place Society?

It was the reading of the Scriptures without note or comment, I believe.

5671. Then at that time it did not appear to the Presbyterian body to be contrary to the principles of civil or religious liberty that that species of compulsion should be used?

I think that that was at a time when these matters, as to their principles, had not become the subject of very serious investigation, and when the subject had not been very much sifted, and when, as I know, perfect liberty, or at least a large amount of liberty, was allowed at the same time with nominal compulsion. I recollect the working of the system very well, and it did much good: but there was a good deal of its law upon paper which was not compulsory in practice: I am aware of this from personal knowledge

5672. Viscount *Clancarty.*] Did not you support that system?

I was and still am of opinion that the Kildare-place system did a great deal of good. It, however, did not grant us the privileges we now enjoy under the National Board; for instance, it would not allow our catechism within the school-time.

5673. Lord *Monteagle* of Brandon.] And in reading the Scriptures, were you not

The Rev. H. Cooke, D. D., LL.D.

23d May 1854.

not excluded from any questioning or oral instruction with respect to their meaning?

I think so; doctrinal teaching was excluded.

5674. Do you consider that the mere reading over Scripture, without the power of ascertaining whether the child understands or is benefited by what he has read, is the species of religious instruction which you would desire to give as connected with Scripture?

Certainly I should wish for more; but in a very imperfect state of things it was better than nothing.

5675. Lord Bishop of *Ossory*.] Is it not the fact, that up to the period when the Kildare-place Society ceased to enjoy the Government grants, the Presbyterian schools remained in connexion with it?

There were no distinct Presbyterian schools at that time.

5676. Schools under Presbyterian ministers?

I think our ministers at that time had taken very little public part in being the local managers of schools, leaving it more than now to the laity. Education has long been a Presbyterian habit as well as a principle, and the ministers were not urgently required to interfere. Now their interference is often an affair of self-defence as well as of instruction, and they are proportionably more active in education than formerly.

5677. Did not that very model application to which you referred, which came from Broughshane in the first instance, recite the significant fact that that school was built by the Kildare-place Society?

I suppose it did; because they did assist in building a great number of schools; it is very likely that in that case they assisted by a grant in aid of the subscriptions of the people.

5678. With respect to your own principles, were they contrary to those of the part of the Presbyterian body who were at that time in connexion with the Kildare-place Society?

I think not. I think I have stated that our attention was not so much led at that time to the question of systems of national education as latterly it has necessarily been.

5679. Then the principle which you have now stated, you do not give as an old principle of the Presbyterian body, but as a conclusion which has been recently arrived at as to what ought to be the principle of State education?

There is a great difference between taking aid from a society like that of Kildare-place, which adopts a certain compulsory principle to which we can submit, so far as our children are concerned, and our organizing a system of our own, and adopting that principle, or recommending it for universal use. I mean, that a man may submit to many things in his own case that he would not enforce upon others.

5680. Is not your position rather that you submit to the National Board than that you approve of it?

There are many things, in my own self, of which I do not approve, but I submit to them, and try to correct them. In the same way I look upon the Board. Certainly we do not approve of it in all its details, far from it.

5681. Earl of *Wicklow*.] Supposing such a modification were to take place in the system as that the State should only take cognizance of the united education of the children of various denominations attending the school, but that the patron, be he of the Church of England, or of the Church of Scotland, or of the Church of Rome, should have the right of enforcing upon all the children who chose to attend the school such religious instruction as he chose to give, but of which the State should take no cognizance whatever; do you believe that the Presbyterians of Ireland would still adhere to the national system?

There is a vast amount involved in answering that question. I am a firm believer in what is called the Establishment principle. As a Presbyterian, I hold that the State has something to do with religion; I am not what is called a voluntary. I must be very cautious how I reply to that question; because if I say that the State is right in confining its attention merely to secular education, and that it is to take no part in relation to religious education, while it looks well

well in theory and seems to solve a difficulty, I am afraid I might commit myself to a principle which I do not hold, for I hold that the State cannot denude itself of the care of religious instruction. On the other hand, should the State endow any man with the power of enforcing on others what religious instruction he pleased, that would be an equally dangerous principle. The one is the essence of voluntaryism, and the other is the essence of Erastianism. I approve of neither: and am very much afraid of committing myself in answering *ex tempore*, and without explanation, so wide and so deep a question.

5682. Lord Bishop of *Ossory*.] You would not answer for the whole Presbyterian body, that the result of such a change in the national system would be, that they would withdraw their schools from connexion with the National Board?

To affirm that they would withdraw would commit me to answering for a great many more than myself. But I am willing to commit myself to this, that it would be a principle of which no good Presbyterian would approve.

5683. Lord *Monteagle* of Brandon.] Supposing that there were a considerable number of schools around you in that part of Ireland where the population is considerably mixed, as between the Established Church and the Presbyterians, and that the schools were conducted by members of the Established Church, and mainly under the guidance of the clergy of the Established Church, and that those clergy or lay members of the Established Church, the patrons of those schools, had an unlimited power at their discretion to enforce upon all the children attending those schools such religious instruction as they thought fit, is that a system to which you, as a Presbyterian, would give your assent?

I would not, nor do I think that my brethren would.

5684. Lord Bishop of *Ossory*.] You know something of the principle of the Church Education Society?

I do.

5685. You know that it is entirely a voluntary society?

I do.

5686. Therefore it is to be supposed that the rules of the society are such as to approve themselves to the judgment and principles of those who have founded it, and who maintain it?

I have no doubt of it.

5687. Are you aware that the rule of that society is that no child belonging to another communion is to be required to learn any of the formularies of the Church of England?

I believe that is the rule.

5688. And that the only thing which is obligatory upon the children receiving education in the Church Education schools is that they shall read the Scriptures?

Yes.

5689. Are you of opinion that that is an objectionable principle?

I think that to make obligatory upon a child what its parents may object to is, to say the least, a very dangerous principle; because, as a Protestant, I hold the principles of my fathers, that no one ought to force religion upon another, contrary to his conscience. If, then, we force the child, why not force the father? If we may not force the father, why compel the child? We claim liberty of conscience for ourselves and our children—*petimusque damusque vicissim*. Holding my own liberty, I must concede the same to others.

5690. But, considering the circumstances of the country, and that there is such a protection against any serious practical abuse of such a rule as is afforded by the existence of 4,875 national schools, do you think that practically Roman Catholic children could be placed under the disadvantage of having to choose between the loss of secular education on the one hand, or taking secular education together with religious education, of which their parents disapproved, on the other?

I dare say that in many cases they would not be under any difficulty. I think that in other cases they would. But, quite independently of the practical fact, I am very unwilling to concede what, in some places, and in some hands, I think to be a dangerous principle, to say no more.

The Rev. H. Cooke, D. D., LL. D.

23d May 1854.

5691. In the year 1837, when you were before a Committee of the House of Commons, you were asked, with regard to an accommodation which had been attempted to be brought about between the body to which you belong and the Government, with respect to national education, and the first negotiation having failed by the non-acceptance of the propositions which were submitted to the Lord Lieutenant, you expressed your satisfaction at that failure, on the ground that those propositions were, at all events, very erroneous?

I think they were erroneous, in the sense of not sufficient. I beg to say that while, to a certain extent, I concurred in them, they were, as finally modified, against my judgment; they were good so far as they went—wrong in not going far enough.

5692. You think that you are now substantially under a different relation to the Board, in some respects, from that in which the four propositions would have placed you?

I think so; our position is much better.

5693. You were asked, in 1837, with reference to the proposed system under which you would have been placed by the acceptance of those propositions, this question: "You would prefer a system which more strictly enforces the daily reading of the Scriptures on all the children?" and your reply is, "Yes." Have you changed your views since, and if so, upon what grounds?

I have not changed it at all. I would like the reading of the Scriptures to be enforced, as far as is consistent with the principle of parental authority.

5694. But there is no such exception in your evidence in 1837, as it stands here. The question is put, "You would prefer a system which more strictly enforces the daily reading of the Scriptures on all the children?"

Yes; but I think that the meaning is implied and explained in the words "more strictly." If I had had the view of an absolute enforcement, instead of a "more strictly," I would have said "absolutely." By "more strictly," I meant more vigilance, more urgency, as far as the Scripture reading could be carried consistently with parental authority.

5695. Mr. Gladstone then asks this question, "Under all the circumstances of education in Ireland, you would not insist that all the children in the national schools should receive instruction in the Scriptures, though you would consider it desirable, and would only tolerate the exemption as a grievance?" Does it not appear from that evidence that your opinion then was, that so far from maintaining it as a principle, you would only tolerate it as a grievance?

Certainly; I look upon it as a grievance to the child to be deprived of reading the Scripture; as a grievance to myself that I can afford no better education; but I submit, because consistently with liberty I cannot help it.

5696. Lord *Monteagle* of Brandon.] You would rather that all the people in the country were of one opinion, and received the same instruction in one system of truth?

Certainly.

5697. Lord Bishop of *Ossory*.] Is that the meaning of those two questions and answers?

Yes, certainly, that is the view that I took of the matter; and I never held any other, as will be clearly seen by referring to other parts of the same evidence.

5698. Lord *Monteagle* of Brandon.] Do you see anything in those questions and answers inconsistent with your declaration of the old Presbyterian principle, that one has no right to force the conscience of any other?

No; we have always held that there is a kind of toleration that is wrong, and a kind of toleration that is right; there is what is called "active toleration," in which a man or a community is encouraged and supported in something wrong; and there is what is called "passive toleration," which is the patience and forbearance we entertain and exercise towards one another when we differ.

5699. You would not like, for example, to become a party to compel the Roman Catholic children attending your schools to any attendance upon their own places of Divine worship; that would be "active toleration?"

That is the species of toleration of which I do not approve.

5700. But upon the principles which you have laid down, you would equally disapprove

disapprove of any attempt to prohibit their attending at their own places of Divine worship?

Certainly; that is what we call "passive toleration."

5701. Viscount *Clancarty.*] When you talk of respect for conscientious scruples, do not you think it may be considered as an endeavour to violate the conscientious feelings of a very respectable body, namely, the clergy of the Established Church, that the State should continue pressing upon them as a duty their adoption of the national system, when they have declared solemnly their protest against it?

I think all interference with conscientious feelings a great grievance.

5702. Lord *Ardrossan.*] Do you find that any part of the secular education in the national schools is impeded by any of the rules of the Board?

I am not aware; if there be such a thing, it is what I have not observed.

5703. Do you find that there is any deficiency in the instruction in history?

I am not aware of it as a fact; but I think it is probable that there may be some difficulty in a mixed school in introducing, for example, the History of the Reformation. I have heard of a case of that kind in Belfast College, in which a student complained; but the Professor maintained his right to make the historical statement which was objected to. I am not sure whether it was brought before his Grace the Duke of Leinster and the Board of Visitors; but I know it was complained of, and believe it was brought before the College Council, but am not certain.

5704. Is there any History of England read in your national schools?

I have no doubt that in our Presbyterian schools it is read.

5705. Viscount *Clancarty.*] What History of England is read in your schools?

I think it is probable it is Goldsmith's.

5706. Lord *Ardrossan.*] Have you a right to read books in the school-hours which are not sanctioned by the Board?

I do not think we have, were the Board to object; but we are not bound to the books of the Board.

5707. Earl of *Desart.*] Is there a mixed attendance in the schools of which you are speaking?

In some places I think there is. In our Presbyterian schools the pupils are mostly Presbyterians, or members of the Established Church, where they have not convenient schools of their own; but still we have a number of Roman Catholics; I can give an example: I was asking a minister just before setting out to attend this Committee, whether there were any Roman Catholics in his school; he said the best proof was, that it was a Roman Catholic who carried off the Scripture prize at his last examination.

5708. Do you read the Scriptures in the presence of the Roman Catholics in the schools?

Yes; but if the children choose to go, they are allowed to do so.

5709. You do not consider yourself compelled to execute the wishes of the parents?

No, we have nothing to do with enforcing it; the children may go if they please.

5710. Then, on the whole, you are satisfied with the national system as it at present exists?

Unless we can get a better; we are glad to get as much good as we can out of it.

5711. But you have no particular aspirations as to any improvements that you wish to suggest?

I do not think it is for me to suggest what I suppose puzzles your Lordships; it would be too much; I dare not undertake it.

5712. Have you turned your attention to the alterations which were made in the system by the Board last year: do you know the 8th Rule?

Yes.

The Rev. H. Cooke, D. D., LL. D.

23d May 1854.

5713. Do you interpret that rule as empowering any child to exclude from the reading by the whole school of any one of those books therein named to which he objects?

That seemed to me to be the meaning of the rule. I confess, as I interpret it, I think it a very bad rule.

5714. By the present interpretation of the 8th Rule, the objection of any one child can relegate the reading of the book to an hour after or before school hours: should you object to that rule?

Certainly; it is a most unnatural power to give to any child.

5715. Then you would not approve of the national system as it is at present, supposing that to be one of its rules?

I would not approve of that part of it.

5716. Do you think that some check ought to be placed upon the almost irresponsible authority of the Board as it appears to exist at present?

I dare say that might be an improvement. I have seen the suggestion of a paid Commissioner or Commissioners, which I think would be better; but I am not confident in the opinion. Your Lordships, who look at wider subjects than I do, are the proper judges whether it could be better done by an irresponsible legislative Board, or by a paid and responsible and merely executive Commissioner. I incline to think this latter plan preferable to the present.

5717. Do you consider that dangerous innovations might be introduced into the system by a Board constituted as the present is, with irresponsible authority?

I think so.

5718. Lord Bishop of *Down*.] Did I rightly understand you to say, that any book could be relegated to an hour after the regular school hours, or only certain books of a religious character?

No; I never supposed it to extend to all the books; but, however limited, I look upon it as a very dangerous power to vest in a child.

5719. Lord *Monteagle* of Brandon.] Have you read the books prepared for the national schools by the Commissioners?

Most of them.

5720. Comparing them with any set of books previously existing, that were used for the purposes of education, how do they stand in your opinion; are they superior, equal, or inferior?

Taking them all in all, I look upon them as, at all events, equal, and in many respects superior, to any other books for the purpose of education.

5721. Are you aware whether the Irish national books have got very considerably into use in Scotch schools?

I am aware of many persons who have been very anxious to get them for their schools.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Friday next, One o'clock.

Die Veneris, 26° Maii 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Down, &c.
Earl of Carnarvon.	Lord Bishop of Ossory, &c.
Earl of Desart.	Lord Beaumont.
Earl of Wicklow.	Lord Ardrossan.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	Lord Hatherton.
Viscount Canning.	

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Rev. J. H. J. Powell.

26th May 1854.

The Reverend JOHN HUGH JOHNSTON POWELL is called in, and examined as follows:

5722. *Chairman.*] ARE you a clergyman of the Established Church?
I am.

5723. Lord *Beaumont.*] Where do you reside?
At Edgeworthstown, in the centre of Ireland.

5724. Viscount *Hutchinson.*] You have been for a considerable time in the diocese of Ardagh?
I was ordained for the diocese of Ardagh 24 years ago; I was in the diocese of Tuam for two years under the same Bishop.

5725. I believe for a considerable period you were curate of a parish in the diocese?
I was for nearly 10 years curate of Killeshee.

5726. And since then you have been vicar of Edgeworthstown?
Yes.

5727. Have you had an opportunity of observing the working of the national system of education in that neighbourhood, and in that diocese?
I have.

5728. Will you state your opinion as to the system of education?
I have visited a large number of schools under the National Board; and as to the secular education in some of them, I find it very good; but in a very large number of them it is indifferent.

5729. Have you latterly visited a number of national schools in the diocese of Ardagh?
I have.

5730. How many?
Forty-seven.

5731. Will you state, with respect to patronage, how those 47 schools were situated?
There were 42 under the patronage of the Roman Catholic clergy; there were three of them under the patronage of Mr. La Touche: I believe he is a churchman.

The Rev. J. H. J. Powell.

26th May 1854.

churchman. There was one of them under the patronage of the late Solicitor-general, Mr. Hughes; and another was under the patronage of a Presbyterian layman, as I was informed.

5732. Mr. Hughes is a Roman Catholic?
He is.

5733. Of those schools you say that 42 were under the patronage of the Roman Catholic clergy. In consequence of so very large a proportion of the schools that you visited being under the patronage of Roman Catholic priests, you were not able to make any comparison between the efficiency of the schools under their patronage, and the efficiency of those under the patronage of other parties?
No; with respect to the schools under the patronage of Mr. La Touche, he is non-resident, and he seldom visited the schools; and Mr. Hughes resides in Dublin, and he seldom visits his schools. The Presbyterian gentleman seldom visits also; I think his school is visited generally by the Presbyterian minister, who resides near it.

5734. Have you taken any notice as to the amount of united education in those schools?
I have.

5735. Will you state the result of your examination upon that subject?
I have a document with respect to that. In 26 schools out of the number that I visited, there were none but Roman Catholics. In 18 schools there were 1,559 Roman Catholics, and 50 of the Established Church, and four Presbyterians. In two schools there were 230 Roman Catholics, and 50 of the Established Church; and in the school under the Presbyterian patron, there were 17 of the Established Church, 9 Presbyterians, and 24 Roman Catholics.

5736. So that in that one school alone was there anything that might be called united education?
Unless you take the two schools, in which there were 230 Roman Catholics and 50 of the Established Church.

5737. Do you recollect where those schools were?
One of them was in the county of Leitrim.

5738. Under whose patronage?
They were under the patronage of the Roman Catholic clergy.

5739. Were there any special circumstances that came to your knowledge to account for the number of Protestant children attending those two schools?
They were in a distant part of the parish, at a distance from any other school.

5740. What parish was it?
One of them was in the parish of Mohill, in the county of Leitrim, a very extensive parish; the other was in the parish of Clonbroney, in the county of Longford.

5741. With respect to religious instruction, taking the 42 schools under the patronage of the Roman Catholic clergy, what information did you obtain as to the religious instruction given in those schools generally?
It was confined to the Catechism called Dr. O'Reilly's Catechism.

5742. Are the Scripture Extracts read in any of those schools under the patronage of Roman Catholic priests?
They were read in four schools out of the 47.

5743. Are you aware whether they were read in any of the 42 schools under the Roman Catholic priests?
I could not tell how many of the four schools in which they were read were under Roman Catholic priests.

5744. Did you visit the school which is under the patronage of Mr. Hughes?
I did.

5745. Did you find that the Scripture Extracts were read in that school, or what was the religious instruction communicated there?

The

The religious instruction communicated in that school was Dr. O'Reilly's Catechism. The Scripture Extracts were not read in it.

5746. Did you find a tablet with the peculiar version of the Ten Commandments in that school?

I did.

5747. Was it hung up in the school-room?

It was.

5748. Did the Roman Catholic priest object to that tablet being hung up?

He objected, not to the tablet being hung up, but to the children being taught in it.

5749. Although Mr. Hughes, the Roman Catholic patron, had ordered it to be hung up in the school?

Yes; on visiting the school I observed it, and I asked the master who had caused it to be put up? he said, "The patron, Mr. Hughes." I asked him, did he teach it? and he said not. I asked him why? he said, "The manager, a Roman Catholic clergyman, forbade him."

5750. So that the version of the Ten Commandments which the children of the school learnt was the version which appears in Dr. O'Reilly's Catechism?

Yes.

5751. Does that contain what is called the Protestant's Second Commandment?

No; I asked the master, did he leave out the verses which refer to the Second Commandment in this? and he said he did.

5752. With respect to the school which is under the management of a Presbyterian layman, and which presents a fair sample of united education, do you know whether that school is supported by the Roman Catholic priest of the district or otherwise?

It was denounced by the Roman Catholic priest. Some of the Roman Catholics have been withdrawn from it in consequence.

5753. Lord *Beaumont*.] In what way was it denounced?

There was a visit of the Roman Catholic clergyman of the neighbourhood. I am not sure whether it was a marriage or a funeral; but he met with some of the parents who had children in that school, and he commanded them not to send them there, but to send them to another school, which is about a mile and a half distant.

5754. Viscount *Hutchinson*.] With respect to the three schools under the patronage of Mr. La Touche, a layman of the Church of England, did you find any Protestant children attending those schools?

Four.

5755. Were there any special circumstances that came to your knowledge to account for those children attending those schools?

Two of the children, I was told, were in one of the schools in consequence of a difference between the master of the Church school and the parents of those children.

5756. When you visited Mr. La Touche's schools, did you find that the Scripture Extracts were read in them?

They had been read, but they were suspended. The Christian Evidences also had been read in that school, but they were not at the time when I was there.

5757. At what period did you visit the school?

In March last.

5758. By what authority had the reading of the Scripture Extracts and of the Christian Evidences been suspended?

The mistress told me that the master had received a letter in January, when he received his salary, and that it had reference to the reading of the Extracts and the Evidences; and that, waiting the decision of the patron, they had not read those books.

5759. Then the master had, of his own authority, suspended the reading of those books, without the authority of the patron?

The Rev. H. J. Powell.

26th May 1854.

So the mistress told me, and that it was in consequence of a letter which he received at the time when he was receiving his salary.

5760. Lord *Beaumont.*] Were the masters and mistresses in the 42 schools under Roman Catholic patronage invariably Roman Catholics?
Yes.

5761. In the remaining schools, of what denomination were they?
In Mr. La Touche's schools they were Roman Catholics also. In the Presbyterian school the mistress was a member of the United Church of England and Ireland.

5762. Viscount *Hutchinson.*] Is that a female school?
It is a mixed school.

5763. In Mr. La Touche's school, did you understand that the children had made any objection to the reading of the Scripture Extracts or the Evidences?
I understood that they had not.

5764. So that the books were withdrawn, not in consequence of any objection made to the books by the children or by their parents, but in consequence of some letter from the Board?
I do not know that the mistress said that it was from the Board, but she said that the master had received a letter at the time when his salary was sent. I did not ask where the letter came from; but in consequence of that letter the reading was suspended, and the letter was referred to Mr. La Touche, who lives at a distance, and his answer had not been received in March.

5765. Earl of *Carnarvon.*] In March of last year, or of this year?
March of this year.

5766. Viscount *Hutchinson,*] With respect to local support, did you make any inquiry when you visited those schools as to what amount of local support was afforded by the people who lived in the district, or were connected with the district?
I did.

5767. Will you state the result of your inquiries upon that head?
In Mr. Hughes's school there was 4*l.* a year given by Mr. Hughes. In the school in the parish of Clooneen there was 5*l.* given by a gentleman, Mr. Grattan; and in the Presbyterian school there was, the mistress told me, what was equivalent to 10*l.* a year given by the Presbyterian patron. Those were the only local subscriptions that were given to the schools.

5768. Did you hear whether it was the habit of the Roman Catholic priests to aid the schools with their own funds?
I heard that it was not.

5769. Are the national schools free schools?
In some cases they are free schools; no charge is required. I might say that all the schools are really free, even where small contributions are given.

5770. The contributions are very low?
Very low. In one school I found there was 3*d.* received in six months from all the children. I found that the highest sum was about 30*s.*; it varied from that down to 3*d.*, 3*s.* 6*d.*, 5*s.* 1½*d.*, 10*s.*, 3*s.*, 8*s.*, and so on.

5771. Viscount *Clancarty.*] Were there some schools in which there was no such contribution?
Yes.

5772. The poverty of the children made it indispensable that they should be admitted for education in many instances without paying fees?
I believe there were many cases where they were not so poor as to be unable to pay, but they were reluctant to pay.

5773. Viscount *Hutchinson.*] You are aware that returns have been made to Parliament of the number of children on the roll of each school?
I am.

5774. Had you any opportunity in visiting those schools of observing whether the

the entries in the registers of the schools of the numbers in attendance were correct or otherwise?

I visited a school in the parish of Templemichael, in the county of Longford. There is a male and a female school there. When I visited it first, the female school was closed; I afterwards visited it, and I found that the mistress had entered a number of children in attendance on the day on which I had found it closed, as if it had been opened. In another school, not in the same parish, in the parish of Kilglass, I visited the school at 12 o'clock in the day. The boys and girls are under the same roof, having the same entrance from the outside to the two rooms; I examined the boys' school first, and then I went into the girls' school. I found a much larger number entered in the daily report book than were actually in the school.

5775. Will you give the exact numbers entered in the report book, and the number that you found in the school?

At Ballysloughan the number present was 23; the number marked in attendance was 35.

5776. Lord Bishop of *Ossory.*] Did you make any inquiry to ascertain the cause of the difference?

I asked the mistress how she happened to put such a statement on the books; and she said that the children had gone away.

5777. This was at 12 o'clock in the day?

It was.

5778. *Chairman.*] Did you make similar inquiries in all the other schools for the purpose of testing the accuracy of the returns?

No such circumstance as that came under my observation. I generally asked for the report book to examine the average attendance; but in this instance, finding that on the day I was in the school the number marked in the report book differed from the number that I had counted in the school, I put the question to the mistress.

5779. Earl of *Wicklow.*] Was it not about the hour at which the children would be disposed to go to their dinner?

No, it was not; we do not dine so early in that part of the country.

5780. The children's parents do not dine so early as that?

No; two o'clock is the general hour for dinner in that country.

5781. *Chairman.*] Did anything come before you in any other school which led you to believe that the returns were inaccurate?

The Cloonahard female school was closed when I first visited it; it was over the boys' school; I went into the boys' school first, and I found a number of girls in it. I asked why the girls were there, as there was a separate female school-room; and the master told me that the mistress had met with an accident, and that the school was closed. I called in the following month, and I found the school open; and I then examined it, and I found in the daily report book that an entry had been made of 25 children for the day on which the school had been closed.

5782. What was the number of girls in the boys' school below?

There were seven girls that day. I found, on referring to the report book, that the master had entered 27 in attendance upon that day in his report book; there were 27, but seven of them belonged to the girls' school.

5783. Viscount *Clancarty.*] Did you note your own visit in the book?

Not in all cases; when I was asked by the master to do so, I did.

5784. Did you find that those schools were visited frequently by the patrons or the gentry in the neighbourhood?

Very seldom.

5785. Earl of *Wicklow.*] Did you note your visit in that school to which you have been alluding, where the girls formed a part of the boys' school?

I did not; the daily report book was not given to me on that day. I did not make any report of the school unless I was asked by the master or mistress.

The Rev. J. H. J. Powell.

26th May 1854.

5786. Viscount *Clancarty.*] Did you ask the teachers whether the patrons or other parties in the neighbourhood were in the habit of visiting the schools?
I made that inquiry.

5787. What did they tell you?
That they were seldom visited by any one.

5788. Were they not frequently visited by the priest?
No, seldom; in a few cases they were; but very seldom.

5789. Would you not attribute that indifference as to visiting the schools very much to the absence of local subscriptions. If the gentry in the neighbourhood subscribed for the support of the school, do not you think that probably they would more frequently visit it?
The only schools that were contributed to by the gentry were not visited by them. They were not resident in the neighbourhood.

5790. But the schools of which you are particularly speaking, it appears, are neither supported by local subscriptions, nor have the benefit of the inspection of parties in the neighbourhood?
No, they have not.

5791. Viscount *Hutchinson.*] I believe it is also the habit of the masters of national schools to enter in the daily report book the sum which they receive from the children?
It is required by the Board.

5792. Has it ever come to your own observation that those entries are incorrect?
In one case a sum was mentioned: I observed that I thought it was very small, 8*s.*; and the master said, that he was not sure that he received even that sum, but that it was necessary to have something entered, or that the Inspector would not be pleased.

5793. Viscount *Clancarty.*] What school was that?
Fariskill.

5794. Lord Bishop of *Down.*] What was the name of the master?
I do not know the master's name.

5795. What was the date of your visit to that school?
February the 10th, 1854. The Roman Catholic clergyman followed me into another school that I was examining, and among the questions which I asked in his presence was, "Was there much contributed by the children?" The Roman Catholic clergyman said that they were not particular upon that head, for that they required very frequently to coax the children to attend.

5796. Viscount *Hutchinson.*] With respect to the schools under the management of the Roman Catholic clergy, in what condition of repair did you find the school-houses?
Some of them were in bad repair; others were tolerably good.

5797. How was the rent of the school-houses provided for?
In some cases the masters told me that they were obliged to pay the rent, and also to keep the houses in repair, out of their own means.

5798. Earl of *Desart.*] Has it ever occurred to you to draw any inference from the absence of local contributions, as to the popularity or unpopularity of the system?
My own impression is, that the national schools are not popular. With respect to my own school, I am persuaded that it is more popular than the national school in my parish. The superintendence of respectable persons has an influence with the poor.

5799. Are there many schools in your district under private patronage, and not under the National Board?
In my parish there are two parochial schools under my patronage, and there are two national schools under the patronage of Roman Catholic clergymen.

5800. Do you think that your schools are more popular among the people than the schools under the National Board?
I am persuaded that they are so.

5801. But the Roman Catholics oppose the children coming to your school?
The Roman Catholic clergymen do; they have denounced my school; frequently they have gone to the Roman Catholic parents to forbid them to go; still there are some that persevere in going.

5802. Can you state what sort of proportion of Roman Catholics to Protestants came to your school?
The proportion is not so great now as it was. In 1852 the number on the roll under instruction was 143 in the two schools, and there were upwards of 60 Roman Catholics.

5803. Those 60 Roman Catholics came, in fact, in opposition to the priests?
Yes.

5804. Lord *Beaumont.*] Has the number diminished since?
Very much.

5805. Owing to what cause?
To the persevering opposition of the Roman Catholic clergy.

5806. Earl of *Wicklow.*] Neither of the two national schools has been established since that period?
No.

5807. Viscount *Hutchinson.*] You have, yourself, while doing the duty of a clergyman in this diocese, advocated the Church Education system?
Yes.

5808. And the schools with which you have been connected have been those of the Church Education Society?
Since it was established.

5809. Will you state the facts connected with the Church Education schools in the first parish in which you acted as curate, in the parish of Killishee?
There were three schools under my superintendence; the school of Clondra was in a distant part of the parish, where the population was almost exclusively Roman Catholic.

5810. In that school, what was the proportion of Roman Catholics to Protestants?
The attendance in the school was about 100, and the number of Roman Catholics was upwards of 90, generally.

5811. So that nine-tenths of the children attending the school were Roman Catholics?
Yes.

5812. Lord *Beaumont.*] What distance was that school from the national school?
There was no national school in that part of the parish.

5813. Viscount *Hutchinson.*] That was a scriptural school?
It was.

5814. The Scriptures were read by all the children attending?
Yes, and committed to memory.

5815. Was there more than one Church Education school in the parish?
There was an Erasmus Smith's school, which was similar to the Church Education, and there was a female Church Education school in another part of the parish.

5816. Were those schools fairly attended by Roman Catholic children?
They were.

5817. Since you have left the parish, one of those schools has been discontinued?
Yes; the Clondra school. The school was given up by the succeeding clergyman

The Rev. J. H. J. Powell.

26th May 1854.

man of the parish. The rector under whom I was curate had private means, which enabled him to establish schools; the successor had not the same means, and he gave up this school, there being very few of his parishioners attending it.

5818. Has the Roman Catholic priest of the parish established any schools there?

No national school has been established in that part of the parish.

5819. Is there a national school in any other part of the parish?

There are three national schools in the other part of the parish.

5820. How are they situated with reference to the existing Church Education school?

The male and female national school is in the locality where the Erasmus Smith's and the female Church Education schools are.

5821. So that the Roman Catholic priest has established national schools in the neighbourhood of the Church Education schools, and has left the 90 Roman Catholic children that attended the Clondra school without any instruction whatever?

So it is.

5822. What inference do you draw from that line of conduct?

That the Roman Catholic clergyman desires to withdraw the children from scriptural education. The impression upon my mind is, that the object is not so much the education of the children, as the withdrawing of them from our schools.

5823. Do you think it is probable that the Roman Catholic clergyman would have established national schools in that distant part of the parish if it had not been that the Clondra school had ceased to operate?

Speaking from analogy, I would say so.

5824. Those 90 Roman Catholic children having now no school to go to, the Roman Catholic priest is perfectly satisfied to leave them as they are?

That is the impression upon my mind.

5825. Earl of *Wicklow*.] I understood you to state, that the school in which in the year 1852 there were 60 Roman Catholics attending, who have since been withdrawn in a great measure, is in connexion with the Church Education Society?

Yes.

5826. Was it in connexion with the Church Education Society in the year 1852, when those 60 Roman Catholic children attended it?

It has been so since the Church Education Society was established.

5827. How many years had it been in connexion with the Church Education Society in the year 1852?

I do not know the exact date at which the Church Education Society was established, but it was under it from the time of the establishment of the Church Education Society.

5828. For some years?

Yes.

5829. How do you account for the priest having used his influence, since the year 1852, to prevent the children attending that school, when he allowed those children to attend previously to that?

He did not allow them; but the pressure of his authority was great at that time; and since that they have been withdrawn.

5830. Upon what ground is it that he has been so successful in inducing the children to withdraw from the school since 1852, when he could not attain his object previously?

He did attain his object now and then, by denouncing our school; the children remained away from the school for a certain time, and then returned. Since 1852 the priests have persevered more constantly in denouncing the schools, and in visiting the parents of the Roman Catholic children.

5831. Was

5831. Was there any alteration in the mode of education carried on, subsequently to 1852, to what had been previously adopted?
Not in our schools.

5832. Then to what circumstance do you attribute this greater exertion of influence on the part of the priest in these last two or three years?
I have been told that the Roman Catholic hierarchy have given directions that there should be more watchfulness on the part of the Roman Catholic clergy.

5833. Is the same Roman Catholic bishop in the district who was there previously?
No, it is not the same.

5834. Has there been a change?
There has been a change in the bishop.

5835. Was that change about the period at which that exertion of influence against the schools took place?
I think the change of bishop was more than a year ago.

5836. Then, in fact, the change of bishop has taken place since the withdrawal of those children from the school?
The change of bishop, I should from recollection say, took place more than a year ago. The former bishop was a delicate man for some time.

5837. You do not attribute the withdrawal of the children from the school in any manner to the change of bishop?
In some measure, latterly, I would.

5838. My question refers to what took place in 1852?
It was since 1852 that the withdrawal took place. The return for 1852 was so stated. The present number is much less. I cannot say the exact time between 1852 and this when the diminution took place; but the new bishop, who is more active than the former, has been in the meantime appointed.

5839. Viscount *Hutchinson.*] I observe that in the parish of Killeshee there are four national schools, or, more properly speaking, two, because there are two double schools, male and female; one of them is under the patronage of a Roman Catholic layman, and is a vested school; the other is under the patronage of a Roman Catholic priest, and is a non-vested school?
Yes.

5840. Which of those schools was first established?
The school that is under the lay patron has been established as long as I recollect.

5841. Was the school approved of by the Roman Catholic priest?
Yes.

5842. Do you know on what ground it was that the Roman Catholic priest afterwards established a school under his own patronage?
It is not exactly at the same place; it is a mile and a half distant from the other schools. He established it in the neighbourhood of the Scripture schools.

5843. Lord *Beaumont.*] In fact, it was not a school set up in opposition to the national school previously existing?
The national school now set up is not in opposition to the national school which was there before.

5844. There is sufficient distance between the two?
The distance is, I suppose, a mile and a half.

5845. Viscount *Hutchinson.*] Was not the fact this, that the national school which originally existed, and which was under the patronage of the Roman Catholic layman, was not sufficiently near to your scriptural school for the priest's purposes?
It was not sufficiently near to interfere with the children that were going to our schools.

5846. So that the probable motive of the priest in establishing his school was to oppose yours?

The Rev. J. H. J. Powell.

26th May 1854.

That I am persuaded was the object of the priest. The national school that had been established was in a Roman Catholic district at the very verge of the parish; the part where the new national school is, is in the neighbourhood of the scriptural schools; and there was not so much need of a school there as there was in that part of the parish where the scriptural school was given up.

5847. Lord Bishop of *Ossory.*] Were you consulted, previously to the establishment of that national school, as to whether you had any objections to it?
I was not in the parish at the time.

5848. Earl of *Carnarvon.*] What distance is the national school from the Church Education school?
About a mile and a half.

5849. Viscount *Clancarty.*] You are not aware whether any inquiries were made in the parish, with respect to the position of the female scriptural school and of Erasmus Smith's school, before the establishment of the national schools?
No.

5850. What would you infer from the fact of a national school being placed, after the Inspector's report, in the vicinity of scriptural schools, instead of being placed in that part of the parish where no schools existed; would you consider that due inquiry had been made by the Commissioners as to the wants of education in the parish?
Certainly not.

5851. You say that in that part of the parish where there are no national schools now, there was formerly one, at which about 90 Roman Catholics attended; that school was supported by the rector of the parish?
Yes, in connexion with the Church Education Society.

5852. At whose expense were the Roman Catholic and Protestant population educated in that part?
At the expense of the rector of the parish.

5853. There was no attempt, that you are aware of, made by any of the parishioners to obtain from the National Board a grant for the establishment of a school there?
Not that I am aware of.

5854. Now that that school is closed, it appears that that population is entirely left without the means of education?
That is, I believe, the case.

5855. When you were curate there, did your rector make any application to the Government for aid in giving education to those persons of the Roman Catholic and Protestant persuasions?
No.

5856. Why did not he apply to the National Board for assistance in giving education to the poor of that parish?
He did not approve of the system.

5857. He could not conscientiously accept the aid of the Board upon their terms?
No.

5858. But you did not find that the parishioners had any conscientious objection to avail themselves of schools conducted upon terms which he, as the Protestant clergyman of the parish, thought proper to adopt?
In my experience of 24 years, I never found any Roman Catholic object to the education given in the Scripture schools.

5859. Viscount *Hutchinson.*] You mean any Roman Catholic parent?
Any Roman Catholic parent or child.

5860. The present rector of the parish of Killeshee is unable conscientiously to accept assistance from the National Board under the present rules?
He is.

5861. The

5861. The practical effect of the restriction of the National Board in that case is, that the rector not being a rich man, and not able in consequence to keep up this school, there are 90 Roman Catholic children in that neighbourhood left without instruction of any kind?

He gave up the school, I should suppose, from want of ability to keep it up.

5862. If such a modification of the rules of the National Board were made as would enable him to co-operate with it, do you believe that he would then establish a school in that part of the parish?

I should suppose he would.

5863. Feeling that there was a necessity for it?

With respect to the Protestant children, there is not much necessity; there are very few Protestants in that part of the parish; but, considering the circumstances of the former school, which was so well attended by Roman Catholics, I should suppose that he would establish a school there in that event.

5864. *Chairman.*] Have you ever considered what effect it would have upon the national education in Ireland, if the conscientious scruples could be removed which are now entertained by a large portion of the clergy of the Established Church with respect to the rule which prevents the patron from requiring the attendance of all the children at the scriptural instruction; supposing the clergy could conscientiously waive their objection to that rule, would it have the effect of throwing into the hands of the clergy of the Established Church an amount of control over the national education very much out of proportion to their numbers?

I am persuaded that the schools under the superintendence of the Established clergy would be better attended than any other schools in the parishes.

5865. Earl of *Wicklow.*] Do you mean by the Roman Catholic children as well as by the Church of England children?

I do.

5866. Lord Bishop of *Ossory.*] You are supposing the absence of those exertions on the part of the priests which have succeeded in clearing the schools of Roman Catholic children; but do you think that the priests would necessarily abstain from those exertions merely because there was such a modification of the principles of the National Board that the clergy of the Established Church were able to connect their schools with the National Board?

No; but I think that if the clergy of the Established Church were able to have schools in the different parts of the parish, they would have Roman Catholic children attending them, notwithstanding the opposition of the priests against their schools.

5867. Earl of *Wicklow.*] Why should they be more likely to have the attendance of Roman Catholic children under those circumstances than now?

They have them in a very great measure at present; in some cases they have not, because the masters are inefficient from want of means.

5868. In what manner would that be affected by an alteration which would induce the clergy of the Established Church to co-operate with the system, the necessary consequence of which would be the requirement of reading the Scriptures in those schools?

It would enable the clergy to have better schools, and that would influence the Roman Catholics to send their children. I have asked a Roman Catholic servant why she did not send her child to the national school, and why she sent the child to my school; and she said the time of the child would only be wasted in the national school.

5869. Do you believe that the subscriptions to the Church Education Society would be maintained as fully as they are now if Government aid were granted to those schools?

I am persuaded that in the different parishes the aid would be continued; but as to foreign aid, I am not competent to give an answer.

5870. Do you not believe that the subscribers to the Church Education schools are very much influenced by the knowledge of the fact, that the maintenance of those schools depends solely upon their own exertions?

 I suppose

The Rev. J. H. J. Powell.

26th May 1854.

I suppose in some measure they are. As far as I am acquainted, I believe the amount of subscriptions would diminish very little; at present the contributions do not enable the clergy generally to have efficient schools; they cannot get sufficient subscriptions to pay the masters sufficiently. If they received aid from the National Board, however, it would enable them to do so, with the assistance they get in the parishes.

5871. Do you not believe that in many cases the Church Education schools are maintained as an opposition to the schools under the National Board?
I do not.

5872. Lord Bishop of *Ossory*.] Do not the Church Education schools suffer not only from want of pecuniary means, but also from not having trained masters, or, at least, masters as well trained as those in the national schools?
Certainly; we suffer materially from that.

5873. Earl of *Desart*.] Do you think that the moral effect of the Government support being given to the schools under the patronage of the Established Church would also be beneficial to them?
I think it would.

5874. *Chairman*.] I understand you to state, that it is your opinion that if the clergy of the Established Church waived the conscientious scruples which now prevent their joining the Board, with respect to the rule relating to religious instruction, you believe that the effect would be, a much larger attendance of Roman Catholic children in their schools than at present exists; and I understand that the reason which you assign for that is, that the aid afforded them by the Government, both in money and in the supply of trained masters, would enable them to give education of so superior a kind as to induce Roman Catholic parents to send their children to the schools?
The Roman Catholics are inclined to send their children to our schools; but I think that if we had more efficient schools, the opposition at present given by the Roman Catholic clergy would not have the same effect upon them.

5875. Would not you consider it to be natural that a Roman Catholic priest should use his influence to prevent the children of his flock going to a school where they are compelled to receive religious instruction of which he does not approve?
It is very natural to suppose that; but I mentioned that the Roman Catholic parents or children have never, in my experience, shown any opposition to receiving scriptural education. The only opposition that I have known was from Roman Catholic clergymen.

5876. My question was, whether it is not natural that the Roman Catholic clergyman should feel that objection?
It is, certainly.

5877. Is it not a very strong argument for the pastor to use to his flock, "You are going where you will receive religious instruction, of which I, as your pastor, entirely disapprove?"
Yes.

5878. Would not the great weight of his argument be lost if his parishioners could reply, "We are as good judges as you are of the secular and literary instruction given, and there is no special religious instruction enforced; therefore we disregard your advice, and will continue to send our children to this school?"
I do not think we could unite in a school under that system.

5879. My question began with assuming that the clergy of the Established Church have a conscientious scruple in that respect, and it was to this effect: if that conscientious scruple could be waived, what, in your opinion, would be the influence of the Established Church upon the national education of Ireland?
There is a school under a Presbyterian patron in my neighbourhood in which they do not interfere with the Roman Catholics, so as to require them even to read the Scripture Extracts; but that school has been denounced by the priests, and the Roman Catholic children have been withdrawn from that school; therefore I infer, that if the schools were under the patronage of the Established Church

Church clergy, the existence or non-existence of that rule would make not difference with respect to the feeling of the priests.

5880. Viscount *Hutchinson.*] You meant even upon the supposition that they submitted to the rules of the Board with respect to religious instruction?

That was my supposition.

5881. Lord *Beaumont.*] Do you mean to say that the opposition would be equally great under all circumstances, provided the patron was a clergyman of the Church of England?

If there was no religion at all in the schools, it might not be; but from the fact which I just mentioned, and which came under my own observation, I would say that the opposition would continue.

5882. Even when there was no compulsory religious teaching in the school?

Yes; there is none such in that national school to which I referred.

5883. *Chairman.*] Is that isolated fact which you have mentioned in accordance with what you know of other Presbyterian schools?

I was only in three Presbyterian schools.

5884. Lord Bishop of *Ossory.*] With respect to the effect which the circumstance of the clergy waiving their objections and adopting the national system would have upon their influence upon the national education of the country, supposing that it give them the command of it to a great extent as regards Roman Catholics, what do you think would be the effect of such a change upon the estimation in which they would be held by their own people, and the influence which they could exercise over them?

I think it would have a very bad effect upon their own Protestant congregations.

5885. On what do you found that opinion?

I think the Protestant laity are attached to the schools in which the Scriptures are part of the education: a fact occurred in my own parish; I was obliged to close the school from the want of a mistress, and it remained closed for several months, and during that time not one of my parishioners sent a child to the national school; they kept them without any education during that time rather than send them to a school where the Scriptures were not taught.

5886. *Chairman.*] Would your receiving the rules of the Board prevent your giving the most ample scriptural instruction to the children of your own flock?

That would not satisfy me.

5887. Viscount *Clancarty.*] Is the school to which you allude under a Presbyterian patron, a vested school or a non-vested school?

I think it is non-vested. It is at Coolarty. I think it is in the parish of Clonbroney.

5888. If it was a non-vested school, would you have any power of going into that school to give religious instruction, it not being your own school?

I believe not.

5889. Are any facilities offered by the National Board in a case of that kind?

I am not aware of any; but in a Presbyterian school in the neighbourhood, I know the clergyman was in the habit of visiting and examining the classes in the Scriptures.

5890. The Chairman asked you a question about the motives which might influence a Roman Catholic priest to deter his flock from attending a scriptural school, and you admitted that they were very natural; but in that question this expression was used, "a school where they were compelled to receive scriptural instruction;" do you conceive that the principle of compulsion really applies when persons voluntarily go to receive scriptural instruction?

Certainly not.

5891. You were also asked whether scriptural schools were not sometimes established in opposition to national schools, and you stated that you knew of no instance?

I did.

The Rev. J. H. J. Powell.

26th May 1854.

5892. Will you state to the Committee what are the motives which influence the clergy in establishing schools under the Church Education Society?
The clergy consider themselves bound to have in each parish a scriptural school, and they agree with the principles which are laid down by the Church Education Society.

5893. Viscount *Hutchinson.*] Is it not part of the recognized duty of a clergyman to have a school wherever it is possible for him to have one?
I believe it is his duty to have a scriptural school.

5894. Do not the clergy, when they are inducted into benefices, take an oath in many instances to keep a school?
Yes, or to cause a school to be kept.

5895. Viscount *Clancarty.*] If a clergyman keeps, or causes to be kept, a school of that description, do you think that his ordination vow also requires him to explain God's Word, as opportunity may offer, to the children who have thus placed themselves under his charge?
I consider that he is responsible to use every opportunity to explain God's Word to all the children and all the people in the parish.

5896. In your experience as a parochial clergyman, have you found that the performance of that duty has separated you from kindly intercourse with your Roman Catholic parishioners?
Never; I never found any opposition on their part.

5897. Lord Bishop of *Down.*] Did you not state that, as the scriptural schools became more efficient, the influence of the priests in opposition to them would diminish, and that they would not be able to remove the children?
That is my impression.

5898–9. You have stated that the schools would become more efficient if they were connected with the Board, by obtaining a better class of trained masters, and larger means. If that were the case, would it not necessarily follow that the schools under the patronage of the clergy would receive and educate a larger number of the children of Ireland than would legitimately fall to their share, according to the proportions of the different denominations?
I stated that their connexion with the Board would give them greater means, and enable them to have more efficient schools, and that that would cause the influence of the Roman Catholic clergy to be less felt, so that the numbers at our schools would most likely be more than they are at present.

5900. Earl of *Wicklow.*] In fact, you are of opinion that it is desirable that the influence of the Roman Catholic clergy over their own flocks should be diminished?
Certainly.

5901. Lord Bisnop of *Ossory.*] Do not you think that there would be this further effect beneficial to education that might be expected, that greater exertions would be used by the Roman Catholic priests to counterpoise the influence of the better schools under the patronage of the clergy, by making their own schools better?
I should suppose so.

5902. Lord Bishop of *Down.*] You stated that you had found various erroneous numbers returned in the schools which you inspected; did you feel it your duty to report that misconduct to the Board?
I did not.

5903. Were not you aware that you could easily have checked that improper conduct of falsifying the returns by reporting it to the Board?
I dare say I might.

5904. You did not feel it your duty?
I did not.

5905. Viscount *Hutchinson.*] In the parish of which you are vicar at present, the parish of Edgeworthstown, is there any national school?
Yes.

5906. Under whose patronage is that school?
Under the Roman Catholic clergy, at present.

5907. How many members of your flock attend that school?
None.

5908. How many Protestants?
One Presbyterian.

5909. What is the total number of children attending the school?
The total number is 120 in the male school, and 93 in the female.

5910. That is the number in the return?
It is.

5911. Have you any means of correcting those numbers by later information?
I have information that was got in December 1853, when I visited the school.

5912. What were the numbers then?
Eighty-nine in the male school, and eighty-four in the female.

5913. Lord Bishop of *Ossory.*] Do you mean actual attendants?
No; on the roll.

5914. Viscount *Hutchinson.*] That is a considerable reduction from the number in the report?
It is.

5915. Are there any circumstances to account for that reduction, to your knowledge?
I do not know of any.

5916. Does the Roman Catholic priest use exertions to induce the members of his flock to send their children to the school?
If I were to judge from the number of children walking about the streets, I would say no.

5917. The Roman Catholic priest does use exertions to prevent the members of his flock sending their children to your school?
Yes.

5918. Having succeeded in that object, he is satisfied; his end is completely obtained if he prevents the children attending your school?
That is the impression upon my mind.

5919. There appear to be a great number of children of different denominations attending your own school; does the school which you superintend give education to all or nearly all the Protestant children of the parish?
It does.

5920. Are there very few Protestant children in the parish who are not being educated?
Very few.

5921. But there are a very large number of Roman Catholic children who are not being educated?
There are a great number.

5922. From your experience, can you give any comparison as to the amount of education among the Roman Catholics in the parish at the present and at former times, so as to show whether it is improving or otherwise?
A fact was stated to me by one of my parishioners, who is in business in Edgeworthstown; they are in the habit of employing Roman Catholic young men in their service whom they require to read and write; and he stated that they found it much more difficult to get such now than they did 20 years ago.

5923. Viscount *Clancarty.*] What county is that in?
Longford.

The Rev. J. H. J. Powell.

26th May 1854.

5924. Lord Bishop of *Down.*] I understand you to say that they are obliged to employ Roman Catholics for particular purposes?
They have been always in the habit of employing Roman Catholics; they met with some opposition, and to counteract it they employ Roman Catholics.

5925. Are you aware who it was that founded the national school at Edgeworthstown?
It was established by Mr. F. Edgeworth and the Roman Catholic clergy.

5926. It is a vested school?
It is.

5927. Did Mr. Edgeworth obtain any assistance from the other Protestant inhabitants of the parish in founding that school?
No; I was not in the parish at the time, but several of the Protestant people told me that they were applied to by Mr. F. Edgeworth, and that they all refused to join him, though he was the agent, and the heir presumptive to the property.

5928. Does not that fact go far to prove that the Protestant laity have a very strong feeling upon this subject?
I think it does.

5929. And that the objections against the national system are not confined to the clergy of the Established Church, but are shared by the laity?
Certainly.

5930. Is that national school in close proximity to your own school?
Three hundred or four hundred yards from it.

5931. With respect to local support, what amount of local support does the national school receive in Edgeworthstown?
None, except the contributions from some of the children.

5932. *Chairman.*] Do you know what they amount to?
I do not know the exact amount; I did not ask that question in that school, but I suppose it is greater than in some of the other schools, it being in a town, and some of the children being shopkeepers' children.

5933. Lord Bishop of *Ossory.*] Was there any school under the Edgeworth family previous to that school?
There was under Mr. Lovell Edgeworth a school, which, I believe, was on pretty much the same principle of education, but it was prior to my going to Edgeworthstown.

5934. It is no longer open?
It is no longer open. Mr. Lovell Edgeworth was brother to Miss Edgeworth.

5935. Earl of *Wicklow.*] Is that school far removed in locality from yours?
It was in the centre of the town when it was in existence.

5936. How long had it ceased to be frequented previously to the establishment of the Church Education school?
It was given up, but I do not know the exact time. Mr. Lovell Edgeworth has been dead many years.

5937. You do not in any manner connect the abandonment of that school with the establishment of the Church Education school?
Certainly not.

5938. Viscount *Hutchinson.*] Have you had an opportunity of comparing the secular instruction given in the national school and in that school, and which do you think is the best and most efficient?
I think the secular education is very good in the national school in Edgeworthstown; and the secular education in my school is also admirable; I have very efficient masters.

5939. Lord *Beaumont.*] Do they use different books in the two schools?
They do.

5940. What books do you use in your school?
The books that are sanctioned by the Church Education Society.

5941. Earl of *Wicklow.*] Are they all of a religious character?
No; the spelling books and some of the reading books are not; they are moral and instructive.

5942. *Chairman.*] Do you consider that they are better than the books sanctioned by the National Board?
I do not; I think the reading books are equally as good; and I think some of the spelling books are as good as the National Board books.

5943. Earl of *Wicklow.*] Have you your books cheaper than you could purchase them from the National Board?
I do not know the price; I do not know that the National Board, till lately, would have sold me the books.

5944. Lord *Beaumont.*] Which do you prefer, the books for secular education of the National Board, or those of the Church Education Society, provided you could get them both at the same price?
I have not examined the educational books sufficiently to be able to judge; but some of the National Board books that I have examined are, I consider, first-rate as to secular education.

5945. *Chairman.*] Which do you consider the best upon the whole of those you have examined?
I think, as far as I have examined, that the national books are superior as to secular education.

5946. Can you get the Church Education books cheaper than you can get the National Board books, not being an adherent to the system?
I do not think that, till lately, we could have got under any circumstances the National Board books for our schools; it was only lately that the National Board consented to sell books to schools that were not connected with them; but I do not know the price at which I could get them.

5947. Lord *Beaumont.*] Supposing you were connected with the National Board, carrying on your own system as at present, would you then replace the secular books that you at present use by the books for secular education given to you or sold to you at a cheap rate by the National Board?
I would.

5948. Viscount *Clancarty.*] There is no prejudice entertained in your schools against the use of the National Board books, is there?
I do not think the question has ever been brought before them.

5949. You yourself have none?
No.

5950. Viscount *Hutchinson.*] Do you recollect the old schools of the Kildare-place Society?
Yes, very well; I recollect having schools connected with them, but it was a very long time ago.

5951. Comparing them with the present national system, do you consider the national system to be, as far as secular instruction is concerned, an improvement upon them?
As far as the books go, certainly it is; as far as I recollect, the books are far superior; and I would say the secular education is also.

5952. And the system is better?
And the system.

5953. What was the rule of the Kildare-place Society with respect to religious instruction?
It was requisite that the Scriptures should be read by every child that was able to read in the school, and that a chapter in the Scriptures should be read, either by the child or by the master or mistress, at the close of the school.

5954. That rule is, in principle, identical with that of the Church Education Society at present?
It is.

The Rev. J. H. J. Powell.

26th May 1854.

5955. Is there a united education in the schools of the Church Education Society within the sphere of your observation?
There is.

5956. To a considerable extent?
When the Kildare-place Society was given up, the Diocesan School Societies were established in its place, and under them there has always been united education.

5957. That was previously to the establishment of the Church Education Society?
Yes.

5958. Under the Church Education system now in your neighbourhood, is there any amount of united education?
There is united education in several of the schools; there is in my school.

5959. Comparing the Church Education schools in your neighbourhood, as a whole, with those of the National Board, which presents the greatest amount of united education?
The Church Education; there is no united education under the National Board in my neighbourhood, except in the school already referred to.

5960. Are you aware that the national system is professedly a system of united education?
I know that it was the object of the system to have united education.

5961. Have you read the letter of Lord Stanley, which was the origin of the system?
I have.

5962. Have you observed that, throughout that letter, the evident object and end to be attained is the united education of children of different religious sects in the same school?
Yes.

5963. So that the system which professes to be united is not united?
Certainly not.

5964. And the Church Education system is united?
As far as refers to my neighbourhood, it is.

5965. *Chairman.*] But your answer refers only to your own neighbourhood?
Yes.

5966. Viscount *Clancarty.*] Do you know the Coolamber school, in the county of Longford?
I do; it is in the next parish to mine.

5967. Have any circumstances connected with that school been brought under your notice lately?
The clergyman that was appointed there a few years since came to me to ask my advice with respect to the school; it had been under the Church Education Society; and it was removed and placed under the National Board by Major Blackall.

5968. At what period was that change made?
About five or six years ago.

5969. Was it a successful school under the Church Education Society, and was it well attended by persons of different denominations?
I cannot state the exact state of the school; I never was in it at that time.

5970. You do not know whether it united Roman Catholic and Protestant children?
I know that it united them, but I do not know to what extent.

5971. Has the school improved in any respect since it has changed from the Church Education system to the system of the National Board?
At present I do not know in what state it is. It was connected with the National Board. The master and mistress left it, and a new master and mistress were appointed, and the Inspector said they were not competent, and desired the patron to dismiss them.

5972. The master and mistress, you say, were reported upon as incompetent; were they the same that conducted the school while it was under the Church Education system?
No.

5973. What has come under your notice with respect to the school, which drew your attention to it particularly?
The patron told me that the Inspector said, that the master and mistress were not competent, and that he was desired to dismiss them, which he declined to do, as he considered that they were competent. The Board then withheld any assistance from the school. The patron told me that two years before he was informed by the Roman Catholic clergyman that he would not be able to keep the school open.

5974. Two years before the report was made against those teachers?
Yes; the report was against the teachers at present in the school; they have been in it only about six months.

5975. The priest told the patron that the school would not be continued?
Yes; that the patron would not be able to keep it open.

5976. Had the priest opposed the school in any way?
He had.

5977. As a national school?
As a national school. The clergyman of the parish was in the habit of examining the children in the Scriptures. Roman Catholics as well as Protestants stood up unsolicited by the clergyman, and were examined by him. The priest happened to come in, and he asked the master why this occurred; and the master said, that the children had not made any objection, nor the parents. The priest left the school, and went to the parents; and afterwards the master received directions not to allow the children of Roman Catholics to be instructed by the clergyman.

5978. *Chairman.*] Were the parents aware previously that it was the intention of the clergyman of the Established Church to examine the children?
I should suppose not. The Roman Catholic children had voluntarily stood up in the Scripture class.

5979. Earl of *Wicklow.*] When the master received instructions not to permit it in future, from whom did he receive those instructions?
From the parents.

5980. Viscount *Clancarty.*] Was that previously to what you mentioned as to the priest having mentioned to the patron that he would not be able to keep the school open?
It was after that that the priest mentioned in a conversation that he had in a public coach with the patron, that he would not be able to keep the school open.

5981. Is the school closed?
No; it is open, and well attended.

5982. How is it conducted, if the teachers are not recognized by the Board?
It is conducted, as it had been previously, under the National Board. There is no difference at present in the instruction communicated from what it was in the former case.

5983. How are the teachers supported?
The former patron, Major Blackall, contributes an acre of ground and a house for the master and mistress, and 5 *l.* a year; and that is their entire support at present.

5984. What do they obtain from the National Board in the way of assistance in conducting this school?
They did not receive anything after the first month.

5985. Lord Bishop of *Ossory.*] That was upon the ground of incompetency, as reported by the Inspector?
Yes.

The Rev. J. H. J. Powell.

26th May 1854.

5986. Earl of *Wicklow.*] Was that report of the Inspector made subsequently to the event which you related of the priest entering the school and finding Roman Catholic children receiving instruction from a Protestant clergyman?
That occurrence, with respect to the clergyman, took place some years ago.

5987. The master and mistress, who have been declared incompetent by the Inspector, are not the same who were in the school at the time of the examination of the children by the Church of England clergyman?
No.

5988. Viscount *Clancarty.*] Does the Board still continue its inspection of that school?
I have heard that the master who was objected to as incompetent has been lately sent for by the Board to be trained.

5989. Viscount *Hutchinson.*] You have been conscientiously opposed to the national system from its commencement?
I have.

5990. Will you state shortly the grounds upon which you have felt it impossible for you to co-operate with the system?
The religious instruction is not carried on by the Government upon the Protestant principle of all having a right to read the Scriptures. That has been given up, and the Roman Catholic principle has been adopted, which restricts the use of the Scriptures in the schools; and it not only does that, but it makes me a party to that principle, for it compels me to withhold the Scriptures from Roman Catholic children in my school, if the priest objects to it.

5991. Earl of *Wicklow.*] You mean, if the parent objects?
I read for "parent," "priest."

5992. Viscount *Hutchinson.*] In point of fact, from your experience, you believe that the parents have no objection to their children reading the Scriptures?
My experience for four and twenty years is, that the parents have not the slightest objection. I have had during that time in the schools under my superintendence a great many Roman Catholic children, and not one child has ever objected to read the Scriptures.

5993. The objection uniformly comes from the priest?
The objection always comes from the priest.

5994. Do you consider that any modification in the present system of national education would overcome your objection, and enable you to co-operate with it with a safe conscience?
If the National Board were satisfied to require from me good secular education, and to pay my master if I provided good secular education, and did not interfere with my teaching the children the Scriptures, I should have no difficulty in joining it.

5995. *Chairman.*] Would you acquiesce in a system which gave the same privileges to every other patron of a national school?
I should have no objection to connect myself with the Board, leaving them to act as they wished with respect to others, provided they did not interfere with me.

5996. Earl of *Wicklow.*] You contemplate, in your answer, that you should have the right of enforcing the reading of the Scriptures in the hours for religious instruction upon all the children, Roman Catholic or Protestant?
Of giving religious instruction to all.

5997. And that you should have the right to compel them to attend upon it if they chose to come to the school at all?
That I should have the right to give religious instruction to all the children that came to my school, whether they were Roman Catholics or Protestants.

5998. Whether they objected to it or not?
I have never had any objection on the part of a Roman Catholic child.

5999. But, supposing they did object, you still would require that, if they attended the school at all, they must receive that religious instruction from you?
Yes.

6000. *Chairman.*] As at present advised, you would permanently acquiesce in a system which allowed a patron to give purely secular instruction in his school, or to make it a necessary condition of the children attending the school at all, that the children, Protestant and Roman Catholic, should be instructed in the Roman Catholic religion, and the same with regard to Presbyterian or any Dissenting patrons?

With respect to the children that were in other schools, I would not consider that it would be a good system. At the same time I could connect myself with, and could receive aid from, the National Board, if it gave me that support.

6001. And you consider that you would permanently acquiesce in that system?
Yes.

6002. Earl of *Wicklow.*] Supposing that you are the rector of a pretty large parish, and that in one part of that parish, remote from your own school, there is a school set up by a Roman Catholic priest, at which it is necessary that the Protestant children of that part of the parish, if they are to be instructed at all, should attend, and that the priest should, according to this alteration in the system, have the right of enforcing upon all the children who attend his school his own religious instruction, I understand you to say, that you would co-operate with the system so altered?

I would take aid under that system from the Board.

6003. You would, in fact, connect yourself with the national system if that alteration were made?
I should.

6004. Viscount *Clancarty.*] Do you conceive that there is any practical interference with religious liberty, or with the conscientious adherence on the part of parents to what they think best for their children, in the introduction of a system of that kind?

I do not see any.

6005. Would not the children who resorted to the school of the Roman Catholic priest, where exclusively Roman Catholic doctrine might be taught, be sent to it freely by their parents, just as the children that would go to your school would be sent freely by their parents to your school?

I think so.

6006. *Chairman.*] With a view to the good working of such a change in the system, do you think it would be important that the Roman Catholics should acquiesce in it?

I do not think it would,

6007. Do you think it would be important that other Protestants than those of the Established Church should acquiesce in the change?

I think that any Protestants that have united education at present under the Board would be likely to continue it; I do not think that any Protestants that are not connected with the Board would object to that plan.

6008. But supposing they did not agree to that change, do you think that would be of importance or not?

I think it would be of importance if the Protestants did not agree to it.

6009. Lord Bishop of *Ossory.*] But it would not alter your power to connect yourself conscientiously with the system?

It would not.

6010. Have you any means of knowing what the feelings of others with whom you have acted hitherto in the matter of education are with respect to such a change?

The feeling of the clergy of the diocese with which I am connected is the same that I have expressed.

6011. Earl of *Wicklow.*] Do you think that the change which you have proposed would have the effect of lessening the confidence in the Board on the part of the Roman Catholic priesthood?

I do not think it should.

6012. Earl of *Desart.*] Do not you apprehend that if that change were made in

The Rev. J. H. J. Powell.

26th May 1854.

in the system, the result would be, that wherever a school was set up under the patronage of a Protestant clergyman, the Roman Catholic clergy would immediately avail themselves of the system to set up a rival school, in which the tenets of the Roman Catholic religion would be fully taught?

That is the system at present.

6013. Earl of *Wicklow.*] Do you contemplate that the practical effect of such an alteration of the system as you have now been questioned about would be separate education by different religious persuasions?

I do not; I think I mentioned that I thought we should have more efficient schools, and more of united education in our schools.

6014. Lord *Beaumont.*] In fact, you think that your schools would withdraw the Protestants from the Roman Catholic schools which they now attend?

There are very few Protestants attending Roman Catholic schools in my neighbourhood.

6015. Viscount *Hutchinson.*] In your neighbourhood the number of Protestant children attending national schools under the patronage of Roman Catholic priests is very small?

Very small.

6016. What is your opinion as to the probable effect upon the religious feeling of that small minority of Protestant children educated in the national schools under the patronage of Roman Catholic priests?

If we were able to establish efficient schools, those children would leave the Roman Catholic schools.

6017. Do you consider the position of those children to be dangerous to their religious faith, or not?

At present there is no religious provision there for the Protestant children in those schools.

6018. Do you think they are in danger of having their own religious faith weakened?

No, I do not.

6019. Do you think they would be in danger if the Roman Catholic priest had the power of enforcing upon them religious instruction according to his own faith?

I do.

6020. Lord Bishop of *Ossory.*] Do you mean that you think that Protestant children so circumstanced are at present protected by the rules of the Board?

There is at present no provision for the religious instruction of Dissenters from the Roman Catholic Church in the national schools under the Roman Catholic clergy that I have visited.

6021. Viscount *Clancarty.*] You were asked whether it would be an important consideration, in the event of a change such as you have been examined upon, that the Protestant friends of the Board should not agree to it; do you think that any religious scruples on the part of the Protestant friends of the National Board could be involved in the question of their adherence to a system such as has now been proposed?

No.

6022. Do you mean that you consider that those who have joined the National Board have done it not upon any peculiar religious views, but upon views of expediency?

I would not wish to judge of the motives of other persons.

6023. Would not asking the clergy of the Established Church to co-operate with the system as it now exists, be, in fact, to ask them to violate a conscientious scruple?

That is my impression, and the impression of the clergy in the diocese to which I belong.

6024. But to ask persons who are friends of the national system to co-operate with a system such as has now been proposed, would not involve asking them to violate any conscientious scruple?

I think not.

6025. Earl

6025. Earl of *Desart.*] Do not you think that if such a system as that were established, it would be a wise provision to insist upon the requirement of some contribution on the part of the locality to which the grant was given?
I do.

6026. That would, to a certain degree, show that the school was established in compliance with the wishes of the parents?
Exactly.

6027. Viscount *Hutchinson.*] If you found one or two Protestant children in your parish attending a national school under the patronage of a Roman Catholic priest, would you not use every fair influence which you possessed over the parents of those children to induce them to send them to another school?
I would.

6028. Upon what ground?
I would consider that it was their privilege and their duty to have religion connected with secular education; therefore I would try to induce them to obtain that benefit by showing them the real state of the case, and that they ought to place their children where religious instruction was imparted to them.

6029. In cases where Protestant children are circumstanced in that way in twos and threes, attending a national school of that description, do you think that the Roman Catholic priests are perfectly honest in carrying out the rules of the Board with respect to those children?
Nothing to the contrary has come under my observation.

6030. You have never heard of Protestant children, under those circumstances, being taught the Roman Catholic Catechism?
No.

6031. Earl of *Desart.*] Would it satisfy you if the power were given to you of reading the Scriptures before every child in the school, without any doctrinal exposition?
If I were not allowed to give some explanation, I should not be satisfied.

6032. But is not it evident that you could not give any doctrinal explanation without giving an explanation which should partake of a sectarian character in the eyes of a Roman Catholic?
In my instruction in the schools, I have never given anything more than I thought was calculated to lead the children, under instruction, to a knowledge of the truth as it is in Jesus, without respect to any Church or party.

6033. What would satisfy you would be the power of reading the Scriptures without any controversial exposition?
Without any controversial explanation.

The Witness is directed to withdraw.

The Reverend DAVID WILSON is called in, and examined as follows:

6034. *Chairman.*] YOU reside in Limerick?
I do.

6035. Are you a clergyman of the Presbyterian Church?
I am.

6036. Are you in connexion with the General Assembly?
In connexion with the Presbytery of Munster, and upon terms of communion with the General Assembly, and about to be united in July next.

6037. Are you well acquainted with the principles of the national system of education in Ireland?
I think I am.

6038. Were you acquainted with any national school before you received ordination?

The Rev. D. Wilson.

26th May 1854.

I am myself partly the fruit of a national school, having been educated in a national school previously to going to a preparatory school before entering college.

6039. Viscount *Hutchinson.*] What college did you go to?
Belfast College, and then Edinburgh University.

6040. *Chairman.*] Of what national school are you the manager?
Of schools in Limerick. I was also previously a patron, and interested in several schools in the district of Carnmoney, four miles from Belfast, in the county of Antrim, where I was minister before going to Limerick.

6041. What were the circumstances which induced the managers of those schools in Limerick to place them under the National Board?
The inducing cause was twofold. The Bishop of Down and I had been associated together as trustees for a length of time before his promotion to the Bishopric of Down and Connor. Our schools in Limerick were conducted on the principles of the National Board; and immediately after the Bishop of Down's removal, my co-trustee and I thought it desirable to place two of those schools which we managed under the National Board of Education, as they had been all along conducted on the principles of the Board. I say, the inducing cause was twofold. We were anxious to show, in the first place, to the Protestants of Limerick, many of whom were strongly prejudiced against the Board, that Protestant ministers of different denominations could take advantage of the moral, literary and scientific education of the Board, and at the same time have the privilege of training their children in religion, and giving them religious instruction. Another ingredient was, that as those two schools were in one of the poorest parishes in the city of Limerick, St. Munchin's, in the midst of a Roman Catholic population, we were anxious to supply them with good books, and to have good teachers, and to have the schools under proper inspection, and also to have proper remuneration for our teachers, which, we conceive, we would have under the Board.

6042. Did you meet with much opposition in placing the schools under the Board?
In one sense there could be no direct opposition, because the patrons were, to a considerable extent, independent of other parties; but still there was opposition. My co-trustee at the time, who was rector of St. Munchin's, was spoken of in such a way as to cause him considerable discomfort. A resolution was passed, withdrawing all Protestant orphan children from our school; and it was supposed by several identified with that Society that we could not teach the Bible to the children belonging to the Protestant Orphan Society in our school.

6043. Lord Bishop of *Ossory.*] Was that ground specifically stated, that the Protestant orphans could not be taught the Bible in the school?
It was specifically stated; and there was a resolution or order issued by the Protestant Orphan Committee, to the effect that all the Protestant orphan children in the parish should be withdrawn from our schools.

6044. Was it specifically stated that in the national school the Protestant children could not be taught the Bible?
It was specifically stated by some of the clergy, and by several of the Protestant laity. I do not know that it was stated at the committee, but such was the general impression.

6045. *Chairman.*] What was the effect of the opposition to the schools?
In the first place, one or two children who were Protestant orphans were withdrawn; and many persons had their feelings strongly aroused against our schools, and spoke in severe terms of both managers, both the Episcopalian manager and Presbyterian manager.

6046. Lord Bishop of *Ossory.*] Had many orphan children attended the school previously, or only one or two?
I believe very few had originally attended.

6047. Do you think that more than one or two had attended?
I think not more, but cannot specify the exact number.

6048. *Chairman.*]

6048. *Chairman.*] Do those schools now exhibit united education?

Yes; they exhibit a very considerable amount of united education even now, and have all along, from the time of our placing them in connexion with the Board; indeed, they had previously been schools of united education. I have a return with me for the half year ending 1st April 1854, which I can read, in reference to the Villiers' Male and Female National Schools of Limerick. The patrons were the Rev. Robert Staveley, rector of St. Munchin's, and the Rev. David Wilson, the Presbyterian minister. The teacher in the male school is a Presbyterian; the monitor is a Roman Catholic; and I may just observe, that the first monitor we had was a Presbyterian; the second monitor we had was an Episcopalian; and now the third monitor we have is a Roman Catholic. In our female school the teacher is a Presbyterian. The religious denomination of the children is as follows:—In the boys' school, of the Established Church, 38 boys; of the Roman Catholic communion, 26; Presbyterians, 15. In the girls' school, of the Established Church, 38; of the Roman Catholic communion, 21; Presbyterians, 12; exhibiting a sample of united education.

6049. Lord Bishop of *Ossory.*] It appears that the number of Protestants in the school has doubled since the return was made in 1852?

Yes; I think I can satisfactorily account for that. I stated that our inducing cause of placing the schools under the National Board was twofold. I think both those ingredients are in the case. In the first place, many of the Protestants were prejudiced against the system; they thought we had no privilege at all of introducing the Bible at any time in our schools. They have since found that we have the privilege of teaching the Bible in the schools which we have under the Board, as well as in other schools in the city of Limerick which we have not under the Board. Then, again, we thought that the placing the schools under the Board would give us good teachers and a good system of education, and so on; and I have no doubt it has told well on the Protestants of the city generally. They are sending their children to our schools, and the children of some of the friends of the opponents of the system formerly are now attending our schools, and showing their approval of the national system.

6050. In what year did your union with the National Board take place?

I should say about 1849 or 1850.

6051. Do you know that the clergy of the city of Limerick at that time believed that you had not the power of teaching the Scriptures in the national school?

So far as I may be allowed to judge from their expressions, I am fully persuaded of it. When I stated that such was the privilege we enjoyed, I recollect that the reply of one was, "Oh, you Presbyterians in the North have it all your own way; you can teach them in the North, but not here."

6052. What did you state to be the privileges that you enjoyed?

That we could give religious teaching to the children of the national school at such time as was appointed; that we could introduce the Bible, and, if we pleased, the Catechism.

6053. Did you say that you could employ any length of time during school hours in religious education?

Provided the time was specified and known, not any length of time; because I have already stated that we are bound by the rules of the Board to give literary and scientific education, to spend a certain number of hours in that; but then, by specifying the hour, we can give religious instruction during that hour in the Bible, or in the Catechism, if we choose.

6054. Lord Bishop of *Down.*] What do you mean by specifying the hour; do you mean merely notifying it, or putting up any tablet?

In the first place notifying it, that is, the teacher intimates to the children that the hour for religious instruction has come, and then the tablet is turned before religious instruction is entered on.

6055. Do you invariably adhere to the rule of putting up a tablet, specifying that the time for religious instruction has come previously to giving religious instruction in the school?

Invariably.

The Rev. D. Wilson.

26th May 1854.

6056. *Chairman.*] Can you, from your experience, state to the Committee any causes which you think have prevented united education being given in the schools in other parts of Ireland?

I think pretty generally that throughout Ireland there is united education given, except where, perhaps, I might say, Political Protestants (I do not wish to name any Church), as distinguished from Evangelical Protestants, have raised an outcry upon the subject that religious instruction cannot be given in the schools.

6057. Lord Bishop of *Ossory.*] With respect to Limerick, what is the amount of united education there, independently of these schools, in the national schools?

In Limerick a vast majority of the population is Roman Catholic. I am not sure of the exact census return, but in round numbers, taking the population of Limerick and the suburbs at 60,000, I presume there are not more than 5,000 Protestants altogether. Then the Protestants for the most part, being the richer portion of the population, have good schools provided for them; one, the diocesan school; and another taught by a gentleman who has lately removed from Limerick, a member of the Established Church; and a third that has for years been conducted by a curate of the Established Church; so that I should say that the Protestants of Limerick of that class are not so numerous as to attend largely what would be designated as National Board schools. I may just observe that I am joint manager also with a rector of the Established Church of two schools in Henry-street, which are not under the Board, where I have no doubt a similar example of united education exists to that of the two schools under the Board, of which I have just made mention. We did not place the schools in Henry-street under the Board, nor do we think of it, because the children there are, generally speaking, the children of Protestant shopkeepers in the city who can afford to pay for their education well; and we have good teachers and good instruction communicated there, and the teachers are well remunerated by the school fees.

6058. Lord Bishop of *Down.*] In the Henry-street schools, are there any Roman Catholic children attending?

I have no doubt there are.

6059. Do you require them to read the Scriptures as a condition of their being instructed in the secular branches of education?

No; we act upon the principle of non-compulsion in all our schools.

6060. Lord Bishop of *Ossory.*] Are you acquainted with any of the Church Education schools in Limerick and its neighbourhood?

I know of none but St. John's.

6061. Does that exhibit united education to any extent?

I am not aware. I know a little of St. John's; for the teacher, who was formerly employed by us in St. Munchin's previously to the Bishop of Down's leaving, and whom we had not found to be efficient, was afterwards dismissed by us, and he was appointed the teacher of that school, and I have visited it once or twice in connexion with the necessity of seeing him.

6062. Viscount *Clancarty.*] How long was that teacher employed in the school?

He had been there a length of time; he was the teacher during all the time I had been in Limerick, which was four years.

6063. Was his inefficiency only discovered at the end of four years?

It was discovered by degrees. I heard he had been formerly an efficient teacher, but his circumstances led to his becoming depressed in spirit, and he lost all his energies as a teacher.

6064. Then his acquirements were not deficient?

His acquirements were considerably deficient, for this reason, that he had not kept up his information. We had him afterwards examined, being anxious to retain him still as a teacher. We had given him notice that, except he improved and studied better, we must dismiss him. After the expiration of a certain time we had him examined by the Inspector, in the presence of my co-trustee and myself,

myself, and we were satisfied that he was totally inefficient; but I think it was altogether owing to his not having kept up his study and his information.

6065. What aged man was he?
I dare say he was about 48 years of age.

6066. When you say it was owing to his spirits being depressed, what sort of depression of spirits interfered with his efficiency?
Having got into debt and difficulty.

6067. Lord Bishop of *Ossory.*] Have the children any advantages beyond those of education in connexion with Villiers' schools?
No.

6068. Are not they connected with an almshouse for widows?
Yes.

6069. Is the charity confined to one denomination?
No; the funds which built and endowed the institution of which we speak were left by a lady named Mrs. Villiers, and she appointed as her trustees for the management of these charities in all time to come, the rector of St. Munchin's and the Presbyterian minister of the city of Limerick.

6070. Of what denomination was the lady?
Presbyterian. In proof of that I may mention, that in addition to having endowed these charities, and given to each trustee a certain sum yearly for the discharge of his duty, she has also left a sum to the Presbyterian minister, to the poor of the Presbyterian congregation, to the precentor of the Presbyterian congregation, and to the beadle or sexton of the Presbyterian congregation.

6071. At what time did she die?
I dare say about the year 1820.

6072. Did she leave any condition with respect to the kind of education to be carried on in the school?
No condition.

6073. Viscount *Hutchinson.*] Have you read her will?
I have; and I have read the Lord Chancellor's decision upon it; her friends disputed the will, and the matter was brought into law, and the Lord Chancellor gave his decision upon it.

6074. Lord Bishop of *Ossory.*] Do you recollect the terms of the will that refer to the establishment of the school?
I do not recollect the exact terms, and, therefore, I should not like to attempt to state them; but the will leaves the whole management of the charities in the hands of the two trustees.

6075. Viscount *Hutchinson.*] You stated that the relatives of Mrs. Villiers disputed the will, and that a decision was made by the Lord Chancellor in favour of the charity. At that time was there any scheme settled by the Lord Chancellor for administering the funds of the charity?
Yes, a scheme was settled; under that scheme we act, and we are bound to make a yearly return to a Master in Chancery of our expenditure, and so on.

6076. Can you give the Committee any idea of the amount of the funds applicable yearly to the purposes of these schools?
I can state definitely the money left for the purposes of the schools. Our male teacher receives a yearly salary of 30 *l.* Our female teacher receives a yearly salary of 25 *l.* In addition, the male teacher receives 3 *l.* a year for acting as librarian to the school, and the female teacher 2 *l.* per annum.

6077. Are there any funds appropriated for the providing of school requisites, slates and books?
I have stated that we have four day-schools (all this is in connexion with the regulation of the Lord Chancellor); and we are allowed for the supply of books and all school requisites for all our schools, a sum not exceeding 25 *l.* a year.

6078. Do you divide that equally between the four schools?
We formerly divided it just as the four schools required, not equally; because our schools at Henry-street were, previously to our connexion with the Board,

superior to the other schools, and had a much larger attendance, and therefore required a much larger amount of school requisites.

6079. Lord Bishop of *Ossory.*] In connexion with what is this office of librarian?

Simply giving the books in the library to the children.

6080. Viscount *Hutchinson.*] There is a library also supported by the funds of the school?

Yes.

6081. *Chairman.*] Have any particular instances come to your knowledge of persons entertaining prejudices which have prevented their availing themselves of the national system?

Yes; sometimes when I have stated to many, that the patrons of those schools could afford sound religious instruction of a Protestant character to the children, parties have said "No." I have replied, "In the hours we have appointed for the purpose, one hour on Wednesday, and another hour on Saturday, we have the Bible read, and we could have the Catechisms of the Established Church and of the Presbyterian Church taught if we pleased." (We do not, however; but we have the Bible read regularly at this hour on Wednesday and Saturday.) I have added, "If you will come with me on Wednesday next, I shall be happy to show you that it is so." "Oh, no," the person said, "I shall not go at all." "Well, then," I said, "perhaps you may imagine that I shall have some communication with the teacher, and order religious instruction on Wednesday next. Just call upon me any Wednesday or any Saturday of your own choice, when I shall be happy to go with you, and the teacher will know nothing of the circumstance beforehand." The person declined to go, and would make no personal effort to be assured of the truth in the matter. So much has been said upon the subject, that those national schools are Roman Catholic schools, that persons cannot believe that Bible instruction can be communicated within their walls.

6082. Lord Bishop of *Ossory.*] Of what class was this individual; was he a clergyman?

Not a clergyman of the Established or of any Church; I do not wish to mention names, but the person was one of the most respectable individuals in the city of Limerick.

6083. *Chairman.*] Were you the manager of any national schools in the North of Ireland?

I was.

6084. Will you state what was the system adopted there, and what was the result of it?

I was either as patron, or as minister, resident in the locality, interested in the schools in the district of Carnmoney, in the county of Antrim, viz., Carnmoney, male and female, and Ballycraigey, male and female. In the same district there were two other national schools, viz., Carntall, parish of Ballylinney, and Hightown, parish of Shankhill. The usual system adopted by us in those schools was, that we gave to all the children in attendance the usual literary education, and we had a certain hour set apart for the reading of the Scriptures, and I think, generally speaking, the teaching of the shorter Catechism.

6085. What were the results; were they satisfactory?

They were very satisfactory.

6086. Were the laity satisfied with the system?

Perfectly. I should state that I was not sole patron or manager of all the schools. The schools in the North of Ireland are often under the management of a committee, and then the minister becomes the patron or correspondent with the Board.

6087. Were the rules of those schools strictly in conformity with the rules of the National Board?

Strictly.

6088. Do you consider that under those rules you had ample opportunity of giving

giving the religious instruction which you wished to the children of your own communion in those schools?

Ample opportunity.

6089. And to all others who were willing to receive it?

Yes; to all others who were willing to receive it.

6090 Lord Bishop of *Ossory.*] Did those schools exhibit united education?

They did, as far as could be; for instance, by last report on roll,—Carnmoney: male, 5 Established Church, 83 Presbyterian; female, 9 Established Church, 4 Roman Catholic, 68 Presbyterian. Ballycraigey: male, 4 Established Church, 4 Roman Catholic, 58 Presbyterian, 5 Dissenters; female, 6 Established Church, 64 Presbyterian. Carntall: 6 Established Church, 7 Roman Catholic, 78 Presbyterian. Hightown: 8 Established Church, 2 Roman Catholic, 30 Presbyterian, 7 Dissenters. I may state there is a physical obstruction in the North of Ireland, in some localities, to the appearance of united education, just as there is also in the South of Ireland; for instance, within the bounds of the congregation called Carnmoney, the number of families under my care was about 400; and it extended from within a mile and a half of Belfast to near Templepatrick, about nine miles in length, and about seven or eight miles back from the shore; and within all the bounds I have mentioned, strictly speaking, of the Carnmoney Presbyterian congregation, I believe there was not a single Roman Catholic chapel. The minister of the Established Church was a Mr. Smith, and he had a very small congregation, comparatively speaking; perhaps from 12 to 18 families. He and I were on the very best terms.

6091. He was not joined with you in the patronage of any of those schools?

No.

6092. Was he a supporter of the Church Education system?

I should say not.

6093. *Chairman.*] Did you consider, when you put your schools under the National Board, that you had any peculiar privileges which either a clergyman of the Established Church or a lay patron did not enjoy?

Not a particle.

6094. Lord Bishop of *Ossory.*] Did you think you had the command of your school-house for any other purpose than that of education?

In no other purpose whatever; in some of those schools we had a Sabbath school.

6095. Did you consider you had the power of holding prayer meetings or giving lectures, if you wished to do so?

I had no idea that I could hold public worship there.

6096. *Chairman.*] You conceived that under the rules of the Board you were not entitled to provide the means of worship for the public at large in the schools?

Certainly.

6097. But you were allowed to have prayer as connected with the engagements of the school?

Invariably at our Sabbath school, and at separate religious instruction, if we pleased.

6098. Lord Bishop of *Ossory.*] Did you consider that a Christian minister might preach during the hours of separate instruction to the children in your schools?

I should say he might do anything he thought right in communicating religious instruction to the children attending the schools at that hour.

6099. You are aware, probably, of the difference between vested and non-vested schools?

I am.

6100. Does the distinction, with regard to them, operate to a great extent in this way, that neither the Presbyterian ministers, speaking generally, nor

The Rev. D. Wilson.

26th May 1854.

the clergy of the Established Church connected with the Board, will vest their schools?

None of my own schools are vested schools.

6101. Could you, as a Presbyterian minister, subscribe to the rule of the Board with regard to a vested school which should give admission for the purposes of religious instruction to the ministers or other persons chosen by the parents of the children of different denominations in the school?

Certainly; holding, as I do, that the Government has undertaken the education of the country, and believing also that the Government is bound to do so, and knowing that the funds are contributed by all denominations, I should say that all denominations of professing Christians have a perfect right in such vested schools to have the religious instruction which they desire communicated to their children.

6102. The question is whether, they having that right, you would vest your school?

That would be no impediment to my doing so.

6103. What is the general feeling of the Presbyterian clergy upon that subject?

I have never heard any general expression of opinion, and cannot say they would not; some actually do vest their schools.

6104. Are you in connexion with the General Assembly?

I was a minister of the General Assembly at Carnmoney, in county Antrim; I am now minister of a congregation at Limerick, which is in communion with the General Assembly; I mean, we are on terms of fraternal communication, sending deputies or letters from one Church to the other at our respective meetings.

6105. Viscount *Hutchinson.*] I find in the almanack, that the body to which you are stated to belong is called the Presbytery of Munster; I find that there are congregations belonging to this body scattered over different parts of Munster—at Cork, Dublin, Limerick, and other places. I find in the list of Presbyteries attached to the General Assembly, the Cork Presbytery, which has congregations also scattered over Munster, at Bandon, Clonmel, and so on. What is the distinction between the Cork Presbytery, which forms a part of the General Assembly of the Presbyterian Church in Ireland, and your Presbytery, which is a district one?

The answer to that involves a short history. The Presbyterianism of the North of Ireland is of Scotch origin; the Presbyterianism of the South is of English origin. For years the two bodies have existed separately, but they are now taking steps to effect a complete union; and in the month of September last, Dr. Cooke and others were a commission sent by the General Assembly of the Presbyterian Church in Ireland, to meet our Presbytery in Dublin, when a basis of union was drawn up, which is to be carried out at the next meeting of the Assembly in July.

6106. Was not Mr. Matthews a member of your Presbytery?

He was not a member; he was a member of one of the congregations, and had been a ruling elder; but a ruling elder is not a member of the Presbytery, except at the Presbytery for which he is specially appointed. Mr. Matthews, who was for a time in connexion with the Presbytery, was also a ruling elder in connexion with the General Assembly.

6107. Was not it the principle of that Presbytery at one time not to sign the Westminster Confession of Faith?

Not to sign, but to assent to the Westminster Confession of Faith.

6108. I see by the almanack that that has been the result, that the Presbytery assert its fundamental principle of requiring assent to the Westminster Confession of Faith?

That was its fundamental principle, and it still continues the principle of the Presbytery.

6109. So that, in speaking of the members of the Presbytery of Munster, you do not assert that you are giving the opinion of the general body of Presbyterians in Ireland?

I have

I have no doubt that, generally, I do so, from my acquaintance with the ministers of the General Assembly, and from the knowledge I have acquired in my frequent visits to the North of Ireland.

6110. Lord Bishop of *Ossory.*] Do not you know that one of the demands made by the Presbyterians, and one on which they laid great stress, was, that they should not be bound to admit any visitor having an official or parochial character as the priest of the parish?

The patrons of our schools are not bound to admit any person as an official person into their schools for the purpose of examination or interference with the schools at any time, the Board's servants, of course, excepted.

6111. For the purpose of religious education, you would be bound to admit the priest of the parish, among others, if the schools were vested?

Yes.

6112. It has been stated in evidence, that that has prevented the Presbyterian schools generally from being vested; you say that in the course of your intercourse with Presbyterian ministers in the North of Ireland, which has been extensive, you never heard any repugnance of that kind expressed?

Never myself, though it may have been.

6113. *Chairman.*] Should you consider it a violation of the rules of the Board if religious instruction were given at an hour not specified in the table, and at a time when no tablet was hung up?

I should consider it a violation of the principles of the Board.

6114. Have you known many cases in which that has taken place in Presbyterian schools?

I have not known one case.

6115. Viscount *Clancarty.*] You stated that you would not object to having your schools vested?

My schools are non-vested schools. What I wished to convey to your Lordships was this: if in a district, owing to any one of a great variety of circumstances, no school but a vested school could be obtained, and children of different denominations attended that vested school, I should consider that they had a perfect right to religious instruction in that school from the ministers of their respective denominations.

6116. Would you constitute yourself the patron of a vested school?

I will give your Lordships an example. For instance, there is a model school being established in the city of Limerick; it will of course be a vested school. I would have no objection, but, on the contrary, I would think it right that the priest should have perfect liberty to give religious instruction to the children of his own communion.

6117. Would you consider it consistent with your duty as a minister of the Gospel to become the patron of a vested school?

I certainly would in many localities. I think it essential in many districts of the country.

6118. You have no objection in principle to becoming the patron of a vested school?

No.

6119. Are not you aware that one of the conditions of a vested school is, that opportunities must be given to the clergy of different denominations to give religious instruction in the school?

Perfectly.

6120. Such being the case, do you think it would conduce to the religious impressions of the children under your charge, that at one end of the school-room what you consider falsehood should be taught, while at the other you would be teaching what you consider to be the truth?

I conceive by my presence communicating what I believe to be the truth at one end of the room, I should hold out a protest against the error which was being delivered at the other end of the room; but I think the case put does not occur.

 6121. Would

The Rev. D. Wilson.

26th May 1854.

6121. Would not it sometimes, in answer to inquiries which might be made by a child, involve the necessity of explaining why they were thus separated for the purpose of receiving religious instruction?
Yes.

6122. Would not that involve the necessity of your explaining to that child that what was being taught at the other end of the school-room was falsehood, while you were teaching the truth?
Yes.

6123. Do you conceive that that is a system which can conduce to harmony and good feeling on the part of the rising generation of different denominations?
I think that combined instruction has effected very great good in tranquillizing the feelings of the community generally.

6124. A case such as that which has been mentioned to you in a vested school, which represents in an especial manner the principles of the National Board, you conceive might involve the necessity of some of the children being taught in the school-room a system which those who were being taught in the same room at the same time were told was a false one?
Certainly.

6125. Have you taken much interest about the national schools in Limerick?
I have.

6126. Are you acquainted with St. Munchin's lace school, which is conducted in the nunnery?
I have not visited that school; I believe it is the only one I have not visited. I may state that I have invariably, since going to the South of Ireland, taken an interest in the national system of education; and whenever I have gone in the counties of Clare or Limerick to spend a few hours or a few days, I have called upon the schools. When I was at Kilkee, which is distant 40 or 50 miles from Limerick, I visited the national school there, and I examined classes there. I have visited in the county of Clare, also, the Sallybank national school, about five miles from the city, where Edward Bernard, Esq., of the Established Church, is the correspondent; the number of children on the roll is 105, being all Roman Catholics. I gave the Committee the last published return, but I visited that school about five weeks since, when out visiting one of the families connected with my own congregation, and I found that two of the children of that family (Presbyterians) now attend said school.

6127. Did you examine the children in this school on religious matters or secular matters?
I recollect in this school at Sallybank I examined the third class; I said, "Take the last lesson which you were reading, as you will likely be best acquainted with it." The book was opened at the history of Isaac, which was read.

6128. That is the national school?
Yes.

6129. Was it the text of the Bible which was given in the book?
No; it was the history of Isaac from the Bible.

6130. In the schools of which you are a patron, have you the Ten Commandments hung up?
We have all that the Board requires. Perhaps your Lordships will allow me to say, that I visited also the Ahane national schools. My own people live pretty much scattered in the country, and when visiting some of them as their pastor, I had an opportunity of calling at these national schools. The patrons are Sir Richard Burke, of the Established Church, and William Hanley, Esq., of the Roman Catholic body. The children on the roll, by the last return at the male school, are, Established Church, 4; and Roman Catholics, 83. At the female school, the same gentlemen being patrons, there were 4 children of the Established Church, and 64 Roman Catholics. I may also say, that I have visited in the city of Limerick the St. John's male and female schools, the Perry-square female school, and the Saxon-street female school.

6131. Those

6131. Those are all Roman Catholic, are not they?
The children attending the last-mentioned schools are all Roman Catholics.

6132. You say that in your own schools you have the Ten Commandments hung up, in conformity with the regulations of the Board; what version of the Ten Commandments have you so hung up?
No material difference; from Exodus, 20th chapter.

6133. Are they in conformity with the text of the authorized version?
I should think so; it has not struck me that there is any material difference.

6134. Is the attention of the children ever pointed to those Ten Commandments?
I should say so; they are hung up for public inspection.

6135. You never ascertained whether they were according to the authorized version or not?
I have never looked particularly to the point. I may say, with regard to the children connected with my own denomination attending the schools, that they attend my Sabbath school, where they are taught all these matters; and owing to that, I have never thought it desirable or right to introduce the Catechism into those schools.

6136. Viscount *Hutchinson.*] You would not, of course, class the Ten Commandments with a Catechism?
No; they are generally contained in the Catechism. What I mean to say is, that they are always taught to the children attending the Sabbath schools.

6137. The Ten Commandments are distinctively the Word of God; whereas Catechisms are the words of man?
Certainly.

6138. Viscount *Clancarty.*] Would you object to the presentation of the Ten Commandments otherwise than in what is considered the authorized version?
No, I would not object, because I dare say your Lordship is aware that the Ten Commandments, read regularly in the service of the Established Church, are not exactly word for word in English as they are in Exodus, 20th chapter; but I hold that they are the Ten Commandments to all intents and purposes.

6139. Do you recognize any body of people who would be warranted in propounding a new version of the Ten Commandments for general acceptance for the country?
No body of men has a right to institute a new version of the Ten Commandments.

6140. If you found that the National Board of Commissioners had issued such a new version, would you be satisfied to receive it or not?
The Ten Commandments given in the Catechism, which is called the Catechism of the Westminster Divines, so far as the words are concerned, and which are taken from the Bible, are somewhat different from the Ten Commandments as read out in the Established Church; but I hold that they are to all intents and purposes the same.

6141. Viscount *Hutchinson.*] Can you state the difference?
I cannot go over the whole of the differences; they are numerous. For instance, Exodus 20, v. 11, teaches us that God blessed "the Sabbath day;" Church Catechism or version, "the seventh day." Again, "Thou shalt not kill" is given "Thou shalt do no murder," and so on.

6142. Viscount *Clancarty.*] You do not consider that any body of men would be warranted in propounding a different version for the general acceptance of the country?
I do not conceive that a body of men would have any right to draw up anything in the shape of Commandments, and say you must take these as the Ten Commandments.

6143. You would not be satisfied with receiving a new version of the Ten Commandments from the National Board of Education?
Certainly not, what I would designate as a new version.

The Rev. D. Wilson.

26th May 1854.

6144. Did you hear that the children at the St. Munchin's school were taught writing and arithmetic on Sundays there?
No, I never heard that.

6145. Earl of *Carnarvon.*] You said just now that you thought the combined system of education had done very much to promote kindly feelings on the part of the children towards each other?
Very much.

6146. Have you ever noticed yourself any circumstance which would confirm you in that opinion?
I should say in one of our own schools, in the city of Limerick, we have a very fair example of it.

6147. In what respect?
The children living amicably together, and looking upon each other as fellow-citizens, and cultivating the closest terms of amity and friendship.

6148. Do you mean that previously they did not do that?
I am not aware that they did not. I am not aware that there had been anything like variance previously.

6149. Viscount *Canning.*] Are you yourself opposed to patrons of schools of whatever persuasion having the power to enforce scriptural or other religious education?
I am.

6150. Will you state your reasons for being so?
In the first place I conceive that the principle itself is totally at variance with the Bible. I conceive that our Saviour, who established Christianity, never would have instituted, and did not institute, the principle of compulsion. He said, "Search the Scriptures." He advised all to do so, but never compelled any. He said, "Come unto me all ye that labour and are heavy laden, and I will give you rest," but he never compelled any to come.

6151. Viscount *Hutchinson.*] Do not we read, "Go ye out into the highways and hedges, and compel them to come in"?
We must infer, in reference to the word "compel," which is there employed, that the compulsion was one of moral suasion, which I hold it to be my duty still to try. I endeavour to persuade all to read the Bible, but never compel any by making it a term of admission to my school. I would think it my duty to use the moral suasion which has been referred to, and I conceive it is plain that such was the nature of the compulsion which the Apostles themselves used in accordance with the direction of the Saviour, to which you have referred; for while they were to go and teach and preach the Gospel of the kingdom, which we may designate the Bible; they were only, if parties refused, to shake off the dust from their feet as a testimony against them. Christ, while he gave them power over unclean spirits, gave them no power over the consciences of men to compel them to hear their teaching and preaching.

6152. Lord Bishop of *Ossory.*] In what sense do you think the children are compelled to read the Bible under the rules of the Church Education Society, for example?
I believe, from what I have heard, it is a principle of the Church Education Society that all the children attending their schools must read the Bible as a condition of admission there.

6153. In what sense do you think they are compelled to do so?
In this sense, that you refuse literary and scientific instruction to the children in the locality who refuse to read the Bible.

6154. That you consider contrary to Christian principles?
I consider that it is preventing the youth of the country from receiving a literary education.

6155. You have referred to the Scriptures against that principle or rule; do you consider the rule to be contrary to Christian principles?
No; I hold that the Established Church or the Presbyterian Church, or the Roman Catholic Church, has a perfect right, as a Church, to institute any rule they please.

6156. Without

6156. Without a violation of Christian principle?
Clearly.

6157. Is the rule contrary to Presbyterian principles?
It is not contrary to Presbyterian principles to institute a school in which you insist upon the Bible being read.

6158. Then, in what you have been saying, you have been giving only your own private judgment, and not the judgment of the Presbyterians as a body?
Yes; I have acted as I have done in connexion with my own Church.

6159. But not acting in conformity with or as the result of any principles of your Church?
I am not violating any principle of the Church.

6160. Viscount *Canning*.] Speaking generally of the Presbyterians as a body, is not it the fact that they are in favour of non-compulsion?
It is a fact that they are in favour of non-compulsion as a body; that is to say, speaking of the Presbyterian clergy and laity generally, and as a body, none of them would in their locality institute a school in which there should be a rule that all the children attending the school must read the Bible as the condition of admission to it.

6161. May the Committee gather from you that you are not aware yourself of any instances in which the Presbyterian patrons of schools have violated that fundamental rule?
I am not aware of a single instance in which a fundamental rule has been violated.

6162. Lord Bishop of *Ossory*.] With respect to the principles of the Presbyterians, are you aware that as long as the Kildare-place Society received grants, and had the means of giving aid to schools, the great majority of the Presbyterian schools in the North of Ireland were in connexion with that society?
I believe they were.

6163. Do you know what the fundamental rule of that society was?
I cannot speak definitely of my own knowledge; my boyhood was just at the time of the origination of the National Board.

6164. One of the queries which persons making application for pecuniary assistance to the Kildare-place Society had to answer was this, "As the fundamental principles and the practice of the society require that the Bible or Testament, either in the authorized or Douay version, without note or comment, written or oral, shall be read in its schools by all the scholars who have attained suitable proficiency in reading; that Catechisms and all books inculcating peculiar religious opinions should be excluded from the schools during school hours; and that there should be no distinction on account of religious opinions in the appointment of masters, managers, or teachers, or in the admission of scholars; is it the intention of the managers of this school henceforth to conduct it in strict conformity with the foregoing regulations?" Every Presbyterian patron of a school in connexion with the Kildare-place Society subscribed to that?
Yes.

6165. Therefore it cannot be contrary to Presbyterian principles to conduct a school upon rules analogous to that which has been now read to you?
I understand the rule to have afforded full scope and opportunity for the Douay version being read to Roman Catholics attending the school.

6166. Do you take that distinction, that it would be in conformity with Presbyterian principles to enforce the reading of the Douay version, but not the authorized version?
I should rather say, that the Presbyterians leave it to Roman Catholics to read the Douay version. The Presbyterians see to the religious instruction of their own children, and of course they take the authorized version, leaving it to the Roman Catholic parents or guardians of the children to see that their own children are taught out of the version which they prefer.

The Rev. D. Wilson.

26th May 1854.

6167. The question refers to a former period, when it must be assumed, that the principles of the Presbyterians were the same as they are now; you have said that you believe the great majority of the Presbyterian schools in the North of Ireland were connected with the Kildare-place Society. Being in connexion with the Kildare-place Society they had to subscribe to its rules, one of which is expressed in the query addressed to applicants which has been read to you; they came therefore under the obligation of complying with that rule or principle of the society?

I should say that they did.

6168. Viscount *Canning.*] Should you say that the Presbyterian body generally are favourable to the national system?

I should say that they are decidedly favourable.

6169. Can you mention any essential changes which they desire to see made in it?

I think the Presbyterian body, as a body, would regret any essential change, especially any interference with the great principle of non-compulsion.

6170. Are you opposed to a system of separate grants to the various sects for the purposes of education?

Altogether so.

6171. On what ground?

On a variety of grounds. I should say that it is at total variance with the understanding generally entertained at the time of the issue of Lord Stanley's letter. I should say it is totally opposed to the spirit of the national system of education. And besides that, I should say that the system of separate grants would tend to excite sect against sect, and party against party; and I should say also, that it would involve, if I may be excused for saying it, the Maynooth question over again. Protestants are opposed to the separate endowment of Maynooth; but if you endow Presbyterian schools, and Church schools, and Roman Catholic schools, you endow parties and sects; whereas the Board has all along proceeded upon the principle, which I think a wise one, of administering the funds voted by the nation, not for sectaries or sectarianism, but for the education of Her Majesty's subjects, without distinction of sect or party.

6172. Lord Bishop of *Ossory.*] Do you consider that a modification of the rules of the Board, which enabled the Board to educate a greater number of Her Majesty's subjects than it is now able to educate, would be contrary to the duty of the State, or the principle of national education?

What I hold is this, that any interference with the leading principle of national education would tell unfavourably upon the country.

6173. Viscount *Canning.*] What would you and the body of which you are a member say to a scheme of education under which the Government should contribute secular instruction alone, leaving it in the hands of the patrons of the schools to enforce, if they were so minded, the religious instruction, which was in accordance with their own views, upon all the children who came to their schools to reap the benefit of the secular instruction?

I should think that the body would be totally opposed to any such scheme, and I am opposed to it, for I feel it would act injuriously. In the case, for example, of the school at Sallybank, the number of Roman Catholic children by the last return is 105. At that time there was no Protestant child in the school, for there are very few Protestants in the neighbourhood. Since that time a Presbyterian family has settled in the district, about five miles from Limerick, and two of the children of that family attend the school, otherwise the children are all Roman Catholics; and if it were insisted that the teacher should educate the Roman Catholics there, and the religious instruction so given was a term of admission to that school, it would effectually exclude those two children from all participation in the literary instruction communicated there; and being so far removed from Limerick or any place where they could get a proper education, they would suffer to a great extent.

6174. Viscount *Hutchinson.*] Is not the patron of that school a member of the Established Church?

Yes.

6175. Is it likely he would instruct the children in the Roman Catholic Catechism?

I think he would not; but in many other schools similarly circumstanced, we know there are Roman Catholic patrons, and I conceive it might operate injuriously in the way I have suggested.

6176. Viscount *Canning.*] You think that would be the prevailing opinion of the Presbyterian body?

I do.

6177. Do you think that that opinion would prevail to such a degree, that if the Government were to sanction a system of that kind, the Presbyterians would withdraw their schools from the Board?

I think many of them would; I cannot say what the body as such would do, but I am fully persuaded that many of them would; I think the body would be totally opposed to it.

6178. Viscount *Hutchinson.*] How would such a system affect their individual liberty, so as to induce them to withdraw their schools from the control of the Board?

Perhaps, to some extent, it would lead to an outcry against the system, just as it did before in the North of Ireland; they would be working at a considerable disadvantage. Your Lordships are of course aware, that though the Presbyterians of the North of Ireland are perhaps the majority of the Protestant population, they are not a rich part of the community; therefore, they would suffer to a great extent.

6179. As the case at present stands, the Presbyterians, not having conscientious objections against the present system, are enabled to take aid from the Board?

Yes.

6180. The members of the Established Church, as a body having conscientious objections, are not able to take aid from the Board; your argument therefore is, that inasmuch as the Presbyterians are the poorer of the two classes of Protestants, it is right that they should have this advantage, and that no change should be made to meet the scruples of members of the Established Church, which would destroy that advantage; is that your meaning?

It is not. I hold that all parties in the community, whether Presbyterian poor, or Roman Catholic poor, or Established Church poor, have a perfect right to all the advantages connected with the national system of education.

6181. Do you think that the poor of the Established Church enjoy those advantage practically, when they have a conscientious objection to accept the aid of the Board upon the terms upon which it offers it?

Those who have a conscientious objection do not allow their children to attend the schools, and therefore they do not enjoy the benefit.

6182. Does not the small number of children of members of the Established Church who attend national schools testify to the extent and the depth of the feeling which pervades the members of the Church on that subject?

I believe in the North of Ireland a large number do attend, as is evident from the returns in the last report; I know, however, many parishes in and around the city of Limerick where there are, comparatively speaking, no such children, or very few indeed.

6183. Are you to be understood not to admit the fact, that there is not a fair proportion of children of members of the Established Church in the national schools?

I believe there are many children belonging to the Established Church who are deprived of the advantages of the national system by attending the schools of the Church Education Society.

6184. Lord Bishop of *Ossory.*] I understood you to admit, in answer to a question which I previously asked you in connexion with the rules of the Kildare-place Society, that it is not contrary to the conscientious principles of the Presbyterians to adopt in their schools a similar rule to that of the Church Education Society?

The fact is as your Lordship has stated, that they had many schools in con-

The Rev. D. Wilson.

26th May 1854.

nexion with the Kildare-place Society, and that by the rule which your Lordship has read, they were required to enter into an engagement to do so-and-so; but your Lordship will perceive by that rule, there was a full opportunity given for other denominations being instructed in the schools in religion; Roman Catholics were at liberty to read the Douay version, for instance.

6185. It was insisted on, that either the authorized version or the Douay version should be read. A part of the business of the school consisted in reading the Bible either in the one version or the other; and that was made a condition of their receiving the benefits of the secular education in the school?
Certainly.

6186. This rule not being contrary to the principles of the Presbyterian body, you say, if it were adopted by the National Board, many of the Presbyterian body would withdraw their schools from connexion with the Board; do you say that advisedly, from any communication upon this point with the leading members of the body?
I have had no communication with any of the leading members of the body upon it.

6187. Or with any members of the body?
Not in that special case. I think the way in which the Presbyterian body generally look upon the matter is this: reports having been made from year to year down to 1812, and later, and by dignitaries of the Established Church favourable to the principle of leaving religious denominations to supply religious instruction to their own members, and Lord Stanley having issued his letter, they conceive that a sort of compact or arrangement was entered into, which was to be abided by, and that, generally speaking, it should be abided by; and if it were not, I have no hesitation in saying, from what I have known of the controversy which agitated the Presbyterian Church upon the subject at the time of the introduction of the Board, in all likelihood an educational outcry or controversy would be raised in the country again; and I should think the cause of education would be retarded by any interference with the great principle of non-compulsion; whereas, if that were declared to be the leading principle which should in future govern the system of national education, the cause of education would advance in a corresponding ratio.

6188. Has not that been declared already for 20 years, and more than 20 years?
It has.

6189. What has been the result with respect to united education throughout the country?
That in the North of Ireland, it exists; but that in the South of Ireland, there are physical difficulties in the way of its existing.

6190. Do you think that the physical difficulties, so far as you are acquainted with them, account for the fact that in the national schools throughout the great county of Cork, the Roman Cathlics are to the Protestants as 114 to 1?
I am not much acquainted with the state of things in the county of Cork. I know more of Clare and Limerick; and I know, in many districts in which there are national schools, there are a vast number of Roman Catholics, and scarcely any Protestants whatever. We must bear in mind, too, that during the time of which we are speaking, there has been an incessant outcry kept up against the principles of the National Board, as a system, which, to use the oft-repeated phrase, "burkes the Bible." The result is, that many Protestants have been prejudiced against the system.

6191. You think that that prejudice would be removed if the Government declared that they were determined to abide by the principle?
I think so, to a great extent.

6192. Viscount *Hutchinson.*] Are you aware of the principles upon which Government aid is transmitted to poor schools in England?
I am not much acquainted with the system in England.

6193. Should you be surprised to hear that the system is in fact what you would call a system of compulsion?

I was

I was not under that impression. I was rather under the impression that the different denominations received grants.

6194. What are the special circumstances connected with Ireland, in your opinion, which render it highly undesirable that a similar system of instruction for the poor should be introduced into that country to that which has prevailed in England for some years, and succeeded, and had met with the approval of men of all parties?

Just that the country is to a very great extent a Roman Catholic country, I should say that it is our duty to afford to all classes of Her Majesty's subjects in Ireland a first-rate education. I should be disposed to do so in Ireland, in connexion with the National Board. I think the circumstances of the two countries differ very much, one being so thoroughly Protestant; and the other, as we know, to a great extent Roman Catholic.

6195. England is, as you say, a thoroughly Protestant country; Ireland is a thoroughly Roman Catholic country; the Roman Catholics in England, then, may be looked on in the same light as the Protestants in Ireland; that is, they are both minorities?

Very much so.

6196. Upon what ground, then, would you refuse to the Protestant minority in Ireland facilities which are freely given to the Roman Catholic minority in England?

As an individual, I would not approve of the plan on which those Government grants are administered in England. I think that if parties are opposed to the endowment of Maynooth, the principle holds good in reference to the endowment of all religious denominations; because you bring yourself into immediate contact with the endowment of religious denominations from which you entirely dissent, and to which you are entirely opposed.

6197. The endowment of Maynooth is an accomplished fact?

It is.

6198. If the State has thought fit to endow Maynooth, upon what principle can the State refuse to adopt such a system of education as does exist in England, and which it is proposed to extend to Ireland?

I think the principle of Lord Stanley's letter is a good one; that it has worked well, and that it should be adhered to. For instance, about 20 years ago, we are aware that there were only about 700 schools in connexion with the National Board; whereas you have now upwards of 4,000, nearly 5,000.

6199. In answer to a former question, you stated that one of the objections you would have to the introduction of a system of education into Ireland, similar to that which now prevails in England, would be, that it would raise the question of Maynooth?

No; not exactly that it would raise the question of Maynooth; that question is raised. But I do not see how parties opposed, for instance, to the endowment of Maynooth could desire such a thing for Ireland.

6200. Lord Bishop of *Ossory*.] Do you know how many schools there are under the patronage of Roman Catholic priests?

The vast majority are so.

6201. Do not you think that that affords a great degree of protection, arising from their being the larger body; that, in point of fact, they have a choice of schools?

I think at present they are very fairly protected.

6202. Supposing the rules of the Church Education Society, or of any individual patron, who adopted the rules of the Church Education Society, were calculated to press upon the conscience of a Roman Catholic child, or of his parents, might not he have relief by going to a national school?

He would have relief by going to a national school.

6203. Would not he have that means of relief under the altered circumstances arising from the change of plan suggested by the noble Chairman?

The Rev. D. Wilson.

26th May 1854.

It might be the case in some instances that there might be Roman Catholic children who could have no other instruction than that which was afforded in schools where the reading of the Bible was insisted on.

6204. You refer to the Church Education Society's schools?
Any such schools.

6205. What provision does the present system make for Roman Catholic children so circumstanced?
The present system is one of full liberty in that respect.

6206. Suppose I have a Church Education school where there are two or three Roman Catholics, and I compel them to receive the religious instruction which is provided, if they choose to avail themselves of the secular education, what protection do those children receive at present from the national system?
I am not aware.

6207. If it gives them no protection, their position would not be altered, because my school would be carried on on the same principle as it was before?
Under the system of the National Board, it is perfectly open to the parents to form themselves into a committee, and establish a school to meet their wants upon the spot.

6208. Must not the inference be drawn either that they do not feel it to be a grievance now, or that their application has been unsuccessful to the National Board?
The National Board insists upon a certain number of scholars being found in the locality to constitute a school, before it takes a school into connexion.

6209. You have given an illustration of the disadvantages that would arise from a supposed change of the system in a certain case; upon that the question is put to you, whether the individuals referred to would be under worse circumstances than they are at present, if the modification were adopted?
I cannot see that they would.

6210. Viscount *Hutchinson*.] I observe that in the schools which are connected with Limerick to which you referred, there is a marked difference between the number of Roman Catholic children attending, in accordance with the return in the 19th Report, and the return you have furnished to the Committee on the 1st of April last. It would appear that the proportion of Roman Catholics and Protestants in the schools has very much increased in favour of the latter; how do you account for that?
In the first place, the children of the Established Church formed but a small portion of the schools, I think, owing to the opposition which was encountered in connexion with placing the schools under the Board. But lately the Protestants have been seeking admission to the schools; and I know the fact to be, that Protestant children living in the new part of the city of Limerick, where there are good schools, pass over to the poorest part of Limerick, the Villiers' national schools, and attend them for the sake of the excellent instruction which they receive there. They pay considerably better; and I dare say, though I cannot give it as a fact, that as the Roman Catholics fall off, their places are supplied by Protestants; and of course there is no admission for an extra number of Roman Catholics, the trustees only allowing a certain number of children to be in actual attendance.

6211. What is that number?
The number which we allow in actual attendance is 60 in each school.

6212. How was it, in 1852, there were 83 in the boys' school?
That is the number of children on the roll, not the number of children in actual attendance. Perhaps the average attendance at that time may have been 45 or 50.

6213. Lord Bishop of *Ossory*.] Have you advanced the rate of payment?
No, we have not advanced the rate of payment.

6214. Have the Roman Catholics become poorer since 1852?
The Roman Catholics have not become poorer.

6215. Why

6215. Why has the number fallen off, then?

Very few of them paid. I think the fact is, as I have stated, that whenever a Roman Catholic boy left the school, or went to business, the Protestants seeking admission were ready to take advantage of the opening, and, paying better than the Roman Catholics, were taken in.

6216. They were taken in on the ground of their paying better?

I do not speak of it as a fact which is within my own knowledge, but I dare say the master acted in that way.

6217. The evident tendency of the school, as it has proceeded, is more and more towards a separate education, meaning a separate education as regards Protestants and Roman Catholics?

Yes, but owing to the cause I have stated.

6218. Viscount *Hutchinson.*] You would admit that there can be no practical difficulty in regard to the education together of the two denominations of Protestants?

Certainly not.

6219. It appears that, according to the first return the Committee have of the school, the numbers on the roll were 52 Protestants to 91 Roman Catholics. The numbers on the roll now are 103 Protestants to 47 Roman Catholics. If the causes to which you have alluded continue to take effect, the end will be, that the school will become a totally Protestant school; is not that the fact?

The tendency seems in that direction.

6220. Does not it surprise you that a system, which you principally value because it professes to be a system of united education, which has had a fair trial in the case of a school under your own management, should have shown such an unmistakeable tendency towards unmixed education?

I do not think that that is the inevitable tendency; I think the tendency is accounted for in that case in the way I have stated, but not from the school being connected with the Board or otherwise. The same tendency might have existed had we not been in connexion with the Board, owing to our having an excellent teacher, and good books, and so on. To secure those, the schools were placed under the Board, and they have succeeded in everything the patrons desired. I can easily conceive two Presbyterian ministers in the same town or city, say Belfast for example, each having a school in connexion with the Board, and yet, at the same time, the children of the parents composing the congregations of those two ministers respectively might uniformly attend the school patronized or managed by their own ministers respectively, just owing to their predilection for or confidence in their own minister, and yet the circumstance stated not tell against the system of united education.

6221. Lord Bishop of *Ossory.*] Is it a rule of your school that the master may admit, without reference to the trustees, any child he pleases who pays him most?

There are certain rules of the managers by which he is guided; one is, that he is not to charge above 10*s.* a quarter for any boy. The fact is, that I have always gone upon the principle, that a teacher, male or female, should be well remunerated, to encourage them to keep up their own information and attention; and to induce them to pursue a course of reading, I believe their services should be well remunerated. The managers have invariably acted upon the principle of allowing the teachers to receive as much remuneration as possible from the parents of the children attending the school, yet not allowing them to charge any above 10*s.* a quarter, so that, of course, that would give a stimulus to the teacher, and also lead him to desire the attendance of those children upon the school who would pay him best.

6222. Viscount *Hutchinson.*] You stated that you would not consider it improper, in your own case, to become the patron of a vested school?

I did.

The Rev. D. Wilson.

26th May 1854.

6223. Are not you aware that, in expressing that opinion, you are expressing an opinion in direct variance with that of the Presbyterian body at the time they consented to place their schools under the Board?

I think the Presbyterian body at the time that it at first, as a body, placed its schools under the Board laboured under a misapprehension upon the subject; I mean to say, they were not, at the time of the establishment of the Board, thoroughly aware of the fact, that the Board allowed them free scope and liberty to give religious instruction in their schools.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned to Tuesday next, One o'clock.

Die Martis, 30° Maii 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Ardrossan.
Viscount Hutchinson.	Lord Fingall.
Viscount Clancarty.	Lord Monteagle of Brandon.

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

The Very Reverend EDWARD NEWENHAM HOARE, A. M., Dean of Waterford, is called in, and examined as follows:

6224. *Chairman.*] HAVE you given much attention to the subject of education in Ireland?

I have bestowed a great deal of attention on the subject from an early period.

6225. Are you favourable to the present system of national education?

I am very much so.

6226. Have you always been so?

No, I was not so at first; I took for granted that the representations which I heard of the system from conversations among clergymen, and which I read in the "Christian Examiner," were correct; and I conceived a prejudice against it, thinking that the Scriptures were habitually excluded from the schools. As soon as I found I was mistaken upon that point, by an attentive consideration of the subject, and by reading the rules of the Board, and their books, which was at the advice of the late Bishop of Norwich, Dr. Stanley, I saw that I had been quite mistaken, and I then considered it my duty, as I had opposed it, to try and convince others, and persuade them to take the same step I had taken myself. Accordingly I published a pamphlet, nearly 17 years ago, in favour of the national system; and I have ever since advocated it in the course of 12 similar publications which I have since published on the subject, at various intervals.

6227. Were you officially connected with the Commissioners of Education Inquiry in the year 1824?

I was.

6228. Had you much opportunity of becoming acquainted with the state of education in Ireland at that time?

I had more opportunities than any one else in the office who was not a Commissioner; I was one of the chief clerks; and the way it occurred that I had more opportunity than any one else in the office of acquiring information on the subject was, that when the Commissioners went to visit schools through the country, they went two and two; but there being five Commissioners, Mr. Leslie Foster, who had the South of Ireland assigned to him as his district, was alone; and he wished to have me to travel with him as his secretary. The Board accordingly ordered me to attend on Mr. Foster, so that I travelled through the whole of Munster with him, and examined the various schools, as well as had the advantage that the secretary and others in the office had of hearing the examinations of the witnesses, and reading the reports afterwards.

The Very Rev. E. N. Hoare, A.M.

30th May 1854.

6229. What was the measure of support afforded by the clergy in Ireland to the Kildare-place Society?

The clergy of the Established Church never, as a body, supported the Kildare-place Society. They may be divided into two classes, what were called the High Church party (I do not mean in reference to any recent designations) and the Evangelical or Low Church party. The High Church party universally opposed it as not instructing in the Catechism. The other party, the Evangelical party, also opposed it, and thought it too great a compromise not to allow an explanation of the Scripture, as well as a mere reading of the letter of it. I believe it to be a fact—but, stating a negative, I cannot be so positive as I can upon other subjects on which I shall have to speak—that no Bishop of the Established Church in Ireland ever contributed to the funds of the Kildare-place Society till upon the establishment of the present national system the Lord Primate gave a donation of 100*l.*; I believe that to have been the first and last and only subscription which was ever given to the Kildare-place Society by a Bishop of our Church. Certainly no name of a Bishop was among the presidents or patrons of the society. I have here an extract from the evidence of Mr. (now Mr. Justice) Jackson, the secretary of the society at that period, and from the commencement, given to the Commissioners under whom I served, in which he says, "We were rather in the outset of our exertions more opposed by the High Church party and by Protestants in general, than by any other class of people." He was then asked by the Commissioners, "You have stated you were more opposed by what you call 'the High Church party' at the outset of your course; in what way was that opposition manifested?" To which he replied, "They did not choose to apply to us for schools on behalf of the poor; they said we did not give sufficient religious instruction; that we should give instruction to the children in the principles of the Protestant religion, and have the Catechism taught in the school, and that the teachers ought to be Protestants. We were thought to be too liberal. That was the objection, and up to the period when the opposition was manifested at our public meeting, led by Lord Cloncurry and Mr. O'Connell, we had a great deal more to do with objections from the High Church party than from the other side." That is taken from the Appendix to the First Report of the Commissioners of Education Inquiry, No. 201.

6230. Can you state what was the influence of the clergy in the management of the Kildare-place Society?

They were absolutely and systematically excluded from all influence in the management of the society as members of the committee. That I will prove by the following extract. Mr. Jackson was asked on the 1st December 1824, "Can you state the religion of the several members that form the managing committee?" To which he answered, "I believe we have members of almost all persuasions in the country." He was asked of what professions the members of the Committee were, and he enumerated as members of the committee "eleven barristers and one Master in Chancery, six merchants, four bankers, two solicitors, and one gentleman of no profession or business." Being then asked, "Are there any clergymen?" He answered, "No; there is not a single clergyman on our committee; we thought it better not to have any member of that profession on our Committee." To the inquiry of the Commissioners, "Is there any rule for their exclusion?" He answered, "I cannot say there is any rule, but it is a principle we have been acting upon; we thought it might be a subject of jealousy. As we were a society for promoting the education of the poor of Ireland, and as the poor of Ireland consist chiefly of Roman Catholics, we thought it would be more agreeable to them to have the affairs of the institution administered by laymen than by clergymen." It was suggested by the Commissioners, "Did you ever take it into consideration that you might have clergy of all persuasions?" To which he replied, "We thought it better not to have clergy at all; the society never had in view the making of proselytes from one religion to another; and we thought it might be suspected that proselytism was in view, if there were persons on the committee whose profession rendered it perhaps their duty to take all means to make proselytes. We thought it better not to have clerical men upon the committee. It is not in this country a very easy matter to carry forward the business of education; we have unfortunately so many differences; and it has been our study to place the institution upon sound and liberal principles, and to steer clear of everything that could give reasonable ground of offence." The secretary was again examined at some length on the 7th of December 1824, and at the conclusion

conclusion of his examination he was asked, "Is there any explanation you would wish to give of any point of your evidence on the last day you were examined?" He answered, "Yes; on leaving this room on the last day, I was considering some of the points I had been examined to, and I recollected a question and answer respecting clergymen being on our committee, and I believe I answered rather more extensively than I ought to have answered, as to no clergyman being on our committee. I spoke with reference to the present time chiefly, and it escaped my recollection that at one time there had been a clergyman on our committee. That gentleman was one of the original founders at the close of 1811 or beginning of 1812, and being an active man was elected one of the committee in the first instance; however, he published a pamphlet that was of a political nature, and rather calculated to excite angry feelings in the minds of a certain portion of our fellow-subjects; and although he was a very able and valuable man, we thought it better he should no longer continue to be a member of our committee, and he was not re-elected the next year. That was the only instance of a clerical man being ever on our committee." I may explain, perhaps, that the clergyman referred to was the Reverend Dr. Thorpe, now for many years resident in London.

6231. Lord Bishop of *Ossory*.] In the list of members for life of the Kildare-place Society, I find the Right honourable and Reverend Bishop of Kildare and the Right Reverend Bishop of Killala; that is inconsistent with your statement, is not it?

It appears to be so; my statement was not positive; I stated that I only had an impression upon my mind on that subject.

6232. I find that his Grace the Lord Primate gave a donation of 100*l.*?

That I mentioned.

6233. The Right Reverend the Lord Bishop of Ossory a donation of 10*l.*; the Right Reverend Lord Bishop of Killala gave a donation of 20*l.*; the Right Reverend Lord Bishop of Cloyne is put down for an annual subscription of 50*l.*?

I mentioned that the Primate gave a donation at the close of 1831 or commencement of the year 1832, upon the establishment of the present National Board; I apprehend those contributions may have been since then. My object was to show that till the establishment of the national system such support was not given; I do not know the date of the report from which your Lordship reads.

6234. *Chairman*.] The date of that report, 1832?

It is, I see, dated 1832; it is the 20th Report. Lord Stanley's letter, which constituted the National Board, was issued in October 1831. The heading, I perceive, is, "Donations and Subscriptions received by the Society in support of United and Scriptural Education, for the year ending the 5th of January 1832." Three months after Lord Stanley's letter.

6235. Lord Bishop of *Ossory*.] You will observe, that the list which I read is for the year ending 5th January 1832?

Therefore the subscriptions may have been given after Lord Stanley's letter appeared. The November and December of the year 1832 were months of great agitation upon the subject. That was the time when I alleged that I knew the Lord Primate had subscribed, and I do not know but that others did the like. I have not looked at the report since 1831. My point is, that they did not support it before Lord Stanley's letter was published.

6236. This, however, does not establish the fact, because if the various prelates whose names I have read to you are included in the list of donations and subscriptions received by the society for the year ending the 5th of January 1832, those donations and subscriptions might have occurred from the 1st of January 1831, or any previous period?

Yes, as far as that list goes.

6237. *Chairman*.] Nothing which has been read to you out of that report disproves the assertion you have made, which is, that as far as you know yourself, no Bishop had been a patron, or vice-president, or subscriber to the Kildare-place Society, before the national system was established?

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

It is not at all inconsistent with what I stated, but rather confirms it, and I still believe it.

6238. Was the Kildare-place Society supported to any extent by the Roman Catholic clergy?

It never was. I can prove that in a very few words. There were always some Roman Catholic clergy who had schools under the Kildare-place Society. The late Mr. Serjeant Warren was one of the most active and zealous members of the committee. He states, in his examination by the Commissioners, that he became a member of the committee within six weeks after the establishment of the society, and scarcely ever missed a meeting of the committee. Next to Mr. Jackson, the secretary, part of whose evidence I have just read, he was the best informed gentleman as to the facts; he was asked on that subject, and by order of the Commissioners a return was made the same week in which Mr. Warren was examined, which return was to be a return of all schools under the Kildare-place Society which had received aid during the year 1824, under the patronage of Roman Catholic priests. The names and numbers are given in the Appendix. There were 37 schools in all Ireland, under 17 priests, then receiving aid from that society. On referring to the evidence of Mr. Warren, who had been a leading member of the committee from the commencement, we find his evidence recorded in the following words: "If I were asked to name the moment when I thought we had the greater number of honest friends among the parochial Roman Catholic clergy, it would be at this moment." That is from the Appendix to the First Report, No. 205, and the Appendix to the Second Report, No. 224.

6239. Are you of opinion that the Scriptures were read to much profit under the Kildare-place Society?

I am sure they were not. The reading of the Scriptures was evaded in various ways. It was required that they should be read, but that was often evaded. Mr. Veevers was the superintendent of the model school in Kildare-place, a most intelligent, active man, and constantly on the spot. He was a very great supporter of the society, of which he was a very active and faithful servant. How little benefit or religious knowledge could be attained in the Kildare-place schools, where the rule of the society in reference to the reading of the Scriptures was honestly observed, may be seen from the following extract from the examination of Mr. Veevers, the superintendent of the model schools in Dublin, before the Commissioners of Inquiry of 1824: "Are the Scriptures in any way explained to the children in the school-room?—Never. Is it your opinion that the more advanced boys in the school understand tolerably the meaning of the New Testament in reading it?—I am of opinion that they do not. The question does not refer, of course, merely to the doctrinal parts of the New Testament, but do you conceive that they understand the ordinary parts of the New Testament?—I think they do not. Do they manifest any curiosity on the subject, any wish to be better informed about it?—I do not recollect an instance of it." I may mention, further, that I remember the Commissioners asked one of the witnesses whether it was lawful in the Kildare-place Society schools to give an explanation of the grammatical meaning of a passage in the Bible in reading it. The Commissioners were informed that it would be contrary to the rules. They specified two words, which I recollect. They asked, "If the word *hypocrite* came, could you explain it?" The answer was, "Certainly not." They then asked, "Could you explain the word *wilderness*?—No." I think, from that, it would appear that there was not an intelligent reading of the Scriptures.

6240. Lord Bishop of *Ossory*.] What do you think was the ground of the opposition which was raised against those schools by the Roman Catholic hierarchy and the Roman Catholic clergy?

Insisting upon the reading of the Scriptures, I think, as a compulsory measure.

6241. The reading of the Scriptures, it would appear from you, did neither harm nor good to the children, but they did not like the reading of them to be enforced?

I should say so. It is a principle of the Roman Catholic Church, which they entertain very strongly, not only that the Scripture ought not to be read by the children

children at all unrestrictedly, but that, even if the point were conceded that the Scripture should be read in the schools, the person to whom they read it, or who hears them read it, and is thereby communicating religious instruction, must be a Roman Catholic. It is contrary to their principles that they should receive any religious instruction from a Protestant.

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

6242. How long were the Roman Catholic clergy in Ireland in discovering that that was an imperative principle of their Church which they were bound to apply to the case of the Kildare-place Society; how long was it before the opposition arose?

I cannot tell. I do not think the Kildare-place Society was ever cordially supported by Roman Catholics.

6243. *Chairman.*] It has been stated, that by returns furnished by the clergy of both Churches to the Commissioners in 1824, it appeared that there was a great amount of scriptural education at that time given; what is your opinion upon that point?

I have heard that statement frequently made, and I have bestowed a good deal of attention upon the subject. It was put forward very strongly on various occasions, more particularly when the present Dean of Ardagh was examined before a Committee of the House of Commons in the year 1837; he made a very strong declaration that he believed, with regard to 2,443 schools in which it was not stated whether the Scriptures were read or not, that they were read in all those schools. In a pamphlet which I published in 1850, in reply to a pamphlet by the Archdeacon of Waterford, in which he repeated the statement of Dean Murray, and also stated his own belief of it, I went fully into the subject, and entered into statistics to prove that it was not the case. The Scriptures were, it is true, returned as being read in a very large number of schools; but when I shall have read to your Lordships the question which was put, in reply to which the answers were given, which was not, "*whether the Scriptures were read or not*," it will be seen that no stress is to be laid upon the fact of the returns being silent as to the reading of the Scriptures, to prove that they were scriptural schools. I beg to explain to the Committee that the Abstracts of the Parochial Returns given in the Appendix to that Report were drawn up in the office by the officers of the Commissioners, of whom I was one. There was no such question in the query sheets sent to the clergy, as, *Are the Scriptures read in the school or not?* But still we gave in the abstracts a list of the schools, stating whether they were read or not. The way it occurred was this: the 14th head of inquiry in the abstract sent to the clergy was as follows: "Enumerate every book and printed paper, of every description, which is or has been read, taught, or in any way used, either for amusement or instruction, within the school, at the time of making this return, or within six months previous to it, as far as you can learn, and state from what sources, and in what manner, and at whose expense they have been supplied. In case the Scriptures are used, state whether it is the Bible at large, or the New Testament alone; whether the translation used be that of the Established Church, or the Douay version; how many copies of each are used in the school at the period of making the return; what was the greatest number of each at any period within the six months next preceding (as far as you can learn), and state the causes which may have led either to the increased or diminished use of them in the schools." From the returns made under this head by the Protestant and Roman Catholic clergy, we had to find whether the Scriptures were read, and to put under the column headed "Whether the Scriptures were read or not," simply the words, "read," or "not read." A difficulty arose in the office, upon which we asked the directions of the Commissioners. We found in many of the returns under the 14th head of inquiry, as to the various books found in the schools, such entries as the following: "The Testament is read in Greek; the English version used as a translation." "Only one copy in the school." "One Testament among the books, apparently by accident." "The Douay Testament, with notes, read." "Read privately by one Protestant child." "Read by the two Protestants." "Read on Sundays." "Read, but not as a school book." "One copy of the New Testament, read by the only Protestant in the school." "Read by one girl." "Read partially." "Read by the Protestant child." "Read occasionally." "Some Testaments among the books." "A Bible read by the owner." "Read, but not by the Catholics." We asked the Commissioners were we to return those as schools in which the

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

Scriptures were read; and the instruction given to us was, that we were to exercise no discretion in such a matter. The point for us to ascertain was, was there a Bible, or a portion of the Bible, in any version, or in any language, in the school. If there was, we were to put simply the letter R. for read; if not, we were to put "not stated." But many of the clergy, in making the returns, knowing that it was a very important inquiry, went beyond what they were told to do, and stated "not read." So that it was only when the clergymen went beyond the instructions of the Commissioners, and stated it was not read, we said so in our report. I went into the subject very fully in my reply to the Archdeacon of Waterford; but as the statement which I have published would take me above a quarter of an hour to read, it would probably be too great a trespass upon your Lordships' attention. It contains, however, some interesting and curious facts; among the rest, that Maynooth College is one of the scriptural schools pointed to by Dean Murray, and that St. Jarlath's College, under Archbishop M'Hale, was another; the Scriptures were read in both of them. There is also a very remarkable case in the schools of the Christian Brothers, which were established very extensively at the commencement of the present century in Ireland. In the schools of the Christian Brothers, it is distinctly stated in the returns, with respect to several of them, that the Scriptures are read, which arose from the circumstance I have explained, that if a single copy was found in the school, we were to put the letter R., signifying "read." A confraternity of members of the Roman Catholic Church has been, since the commencement of the present century, actively engaged in the gratuitous instruction of the children of the poor. They are designated "The Brothers of the Christian Schools in Ireland;" and the superior and founder of this "institute" resided, at the time when these returns were made, at Waterford; and there, assisted by 11 brethren of the order, he presided over a school which was attended by 650 boys, all Roman Catholics. This school is amongst those in which it is "not stated" whether the Scriptures are read or not. It is "not stated." It is therefore one of the schools in which it is insisted by Dean Murray and Archdeacon Bell, that the Scriptures were read. It will be admitted that there is strong presumptive evidence that the Scriptures were not read in that school; but we have, in this case, as well as in others, under the same confraternity, positive and direct proof as to this point, in the sworn evidence of the "Director of the Hanover-street Christian schools," in Dublin. This gentleman was a leading member of the "congregation" or order, and was examined as such by the Commissioners in 1824, the superior having been unable, through illness, to attend the Board. In his examination, he explained to the Commissioners, that the "institute" had been founded under a papal bull, and that "its primary object was the education of the poor," chiefly of their own Church, and "giving them instruction in the Roman Catholic religion." He stated explicitly that there was "not any copy of the Douay version of the New Testament in the schools," and that the children never read any portion of the Scriptures except as extracts in other books. All the schools of that confraternity either had returned "not stated" or "read," because in some of them the Douay Bible was found in the superintendent's desk, so that I think the inference is clear; and if your Lordships will allow me to put in this extract from a pamphlet, in which the whole thing is argued and proved by statistics which cannot be refuted, I think it may be important, inasmuch as an opposite statement was made before the Committee of Inquiry in 1837, and has never been otherwise contradicted. That statement has been repeated frequently, and was published in this pamphlet of the Archdeacon of Waterford, which was accredited by the Church Education Society; and as a matter of fact, I know that many persons in England are very much influenced by the supposed fact of the great extent to which the Scriptures were read, so that they have been led to believe that if it had not been for the establishment of this system, in a very short time the children would all have been reading the Scriptures, and that all the Roman Catholic priests would have allowed it. I believe that is altogether a mistake, and I have proved it in this extract.—[*The same is delivered in. Vide* Appendix R.].

Appendix R.

6244. Lord Bishop of *Ossory.*] What is the title of that pamphlet to which you refer?

It was "Remarks on certain Mis-statements with respect to the extent to which the Scriptures were read in Ireland previously to the establishment of the National

National Board of Education." It was published in 1850 by Hodges & Smith, Dublin.

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

6245. I believe you were well acquainted with Mr. Leslie Foster?
I was; he gave me the appointment which I held, and I acted as his secretary.

6246. I believe at that time you concurred in his views on the subject of education?
I did.

6247. You also knew Mr. Glassford, probably?
I did, intimately.

6248. They were both men, I suppose, of strict and thorough principle?
I am sure that they were men of the highest principle.

6249. Are you aware that they joined in this statement with respect to the reading of the Scriptures in Ireland: "About 20 years ago the Scriptures, as we are led to believe, were not read in so many as 600 schools in Ireland, while at present, as we have ascertained and stated in our Second Report, they have found their way into 6,058 daily schools, independently of 1,945 Sunday schools: in all, into above 8,000 schools. It is further very worthy of remark, that out of 6,058 daily schools in which the Scriptures are now read, only 1,879 are connected with any societies whatever, whether those aided by the Government or those supported by individual contributions. In the remaining 4,179 schools the Scriptures have of late years been adopted by the voluntary choice of the conductors and teachers, the latter of whom are generally dependent for their livelihood on the pleasure of the parents and their pupils, a signal proof that there is no objection to scriptural instruction among the people, and not less an illustration of the effects produced by the example and competition of better institutions upon the common schools of the country?"
I perfectly recollect that statement. I can only say, and I do not think it inconsistent with the highest respect for those two excellent gentlemen, nor at all imputing any improper motives to them, that a more full and close examination into the facts of the case convinced me that that was a statement which was not borne out by the returns, further than to the extent I have now stated; and if your Lordships will allow me, I will read a few lines from my pamphlet, which bear very strongly on that subject. There is a class of schools of which some are included in the enumeration of pay schools under Roman Catholic teachers. All the Kildare-place schools I may state were "pay schools."

6250. Those schools which were not connected with any society are exclusive of the number stated?
Yes; and I shall only refer to those so unconnected. *These* were the "*hedge schools*" of the country, for example. "In many of those which were frequently the hot-beds of sedition and of immorality, the Scriptures are returned as 'read;' one or more copies of the Testament having been found in the school. Such are consequently included in the number of *scriptural schools* kept by Roman Catholic masters for their own profit. But it is to be borne in mind that in these schools, (as well as in almost every class of schools in Ireland previous to the establishment of the national system), each child brought his own book, and the collection was frequently of the most heterogeneous character." What I am going to state here, I witnessed myself frequently, with Mr. Foster: "Every book, good, bad or indifferent, which the children or their parents could beg, borrow or steal," for we frequently found books out of gentlemen's libraries, "was to be found in these schools, and oftentimes a dozen boys in one reading class might have been found reading paragraph about, each out of a different book. Among these, it was not unusual to meet with a Testament read verse about, with sections of an Act of Parliament, or with works of a most immoral tendency. In consequence of the successful exertions of the Bible Society, and the pious zeal of individuals, few books could be had at a cheaper rate, and none could be more easily obtained gratuitously, than Testaments of the authorized version. Douay Testaments were also cheap, and easily procured, but not to the same extent, because the Bible Society did not circulate them. Accordingly, while all the masters and a great majority of the scholars in the schools under consideration were Roman Catholics, the Douay Testament was only to be found in about one-fifth of the total number, as will appear by the following table." The result of that table is, that

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

that out of 1,940 schools, the authorized version was read in 1,541; that is to say, one copy at least was found in 1,541; and the Douay version in 399. I say then, "Surely if the Scriptures had been read *bonâ fide* in those pay schools, in many of which all the children, and in every one of which the great majority of the scholars, as well as all the teachers, were Roman Catholics, the Douay version would have been more generally used."

6251. Do you believe that whatever might be the desire felt by the Roman Catholics to read the Bible, they would find it as easy to procure a copy of the Douay Bible or Testament as they would of the Testament or Bible of the authorized version?

Certainly not; and so I have stated; and that accounts for so many more copies of the authorized version being found, because they got any book they could get cheap rather than have nothing.

6252. They had a desire to read, and they got the book they could most easily procure?

Yes.

6253. Do not you think that is quite reconcilable with the facts alleged by Mr. Leslie Foster and Mr. Glassford, that there was evidence of the use of those Bibles in the schools, and of a desire on the part of the parents that they should be read to the children?

I do not think so. I think there was a desire for education, and I think they were glad to get any book which they could lay hold of for the purpose. It might be as well argued that they were fond of Acts of Parliament, which I frequently found in their schools, probably obtained from the servants of Members of Parliament; anything in the shape of a book was welcome, and these were the books which were most easily procured, and to that I attribute their being there. I cannot think they were so anxious for the reading of the Scriptures, because they would have gone into the Kildare-place Society's schools if they had been so.

6254. The fact remains untouched, however, that the books were there, whether the inference from it be sound or not?

No doubt the books were found there.

6255. Did all those circumstances, which as you say go in abatement of this statement of Mr. Foster and Mr. Glassford, become known to you in 1850, when you published your pamphlet, or did you acquire the knowledge of them when engaged upon this tour of inspection with Mr. Foster?

I ascertained them in the year 1850 when writing that pamphlet; but I always knew the fact that the Scriptures were not read in every school. When I read Archdeacon Bell's pamphlet making that assertion, I at once felt that it might be easily answered. I knew the fact to be that we constantly used to find a Bible or a Testament in schools which were not scriptural schools in any proper sense of the word. I had all the reports and appendices, and I spent a considerable time in going through those returns, and I satisfied myself completely that I was right in the impression upon my mind; and then I put it forward in this tabular statement, and these facts, which cannot be gainsaid.

6256. When you were in intimate intercourse, and had a kind of official connexion with those gentlemen, did you suggest to either of them those facts with which you were then acquainted, which formed such a serious abatement from the importance of the statement which they made?

I should have thought it very presumptuous in me, at 21 years of age, a clerk in the office, to have done so. Besides, I had left the Commission a year before its labours closed, to be ordained. I was not, therefore, in their service when that Ninth Report was drawn up; but I got it, and read it at the time.

6257. Did your intercourse with Mr. Foster cease immediately upon your being ordained?

It did to a certain extent. In the last year of his life, 1842, I published a pamphlet, in reply to a scheme proposed at that time in the "Christian Examiner," in which I endeavoured to point out the objections to that system. It happened that I sent that, as I did every pamphlet, to Mr. Foster, out of great respect for him. I was in Dublin, and so was he; and I gave him a copy of

of it. I dined with him subsequently, and he told me that he fully agreed with my views upon this national question, and that he had changed his own views respecting it. I do not say that if he had had the power of establishing a system, this system would have been what he would have established; but being established, and having gone on for 10 years, he thought it would be wiser and better for the Protestant clergy and laity to give their adhesion to it; and he cordially approved of my pamphlets.

6258. Viscount *Clancarty.*] Were you fully convinced at the time Mr. Leslie Foster and Mr. Glassford made that statement, that they were mistaken in the statement which they so put forward?

I was not so much as I am now; because, in the first place, I was a very young man. I got that report when I was a curate; I read it, as I took a deep interest in everything of the kind. Perhaps my prepossessions would have led me to wish it all borne out by the facts at that time; but afterwards, when I came to reconsider the whole question, and became convinced that we had been wrong in opposing the national system, I made it my business to pursue the investigation more closely than I had done 14 years before I wrote my first pamphlet of 1838.

6259. The facts upon which your views are now founded were in a great measure or mostly known to you at the time of that inquiry?

All the facts connected with that inquiry must have been more or less known to me, though they might not have all made a very strong impression upon my mind. If I had not read all those reports and appendices four years ago, I should have been able to give very little information upon the subject now. It was only in 1845 that I discovered this examination of Mr. Jackson, for example, that they never had any clergyman on their committee, though I must have known it in 1824, being the very person, probably, who transcribed his evidence for the press.

6260. *Chairman.*] That was the general impression left upon your mind, which induced you to examine those reports?

It was. I at once said, "This is not to be borne out by the facts, or I am greatly mistaken. I will go back to my old documents and search, that I may ascertain the truth."

6261. Viscount *Clancarty.*] It was the general impression upon your mind that Mr. Leslie Foster was in error?

I really did not think of Mr. Leslie Foster when reading Archdeacon Bell's pamphlet. The Bishop of Ossory has now read that extract to me, but I have read it within the last few weeks, and I do not think I read it till within the last few weeks since I read it in the year 1827, when it was printed and forwarded to me by post after I had left the Commissioners' service.

6262. Lord Bishop of *Ossory.*] Have not you often seen it referred to in controversial pamphlets upon the subject of education in Ireland?

I have seen it in Dean Murray's statement, and in fact it was that which sent me to the appendices to see whether it was true. With respect to Mr. Foster's report, it totally and entirely escaped my recollection till a few weeks ago.

6263. Lord Bishop of *Down.*] From what you have said, are the Committee to understand that the Scriptures would be returned as read in the Kildare-place Society's schools, if there was one copy of the Scriptures or even any portion of the Scriptures found in them?

Certainly; either in a Kildare-street school, a hedge school, a Roman Catholic school, a confraternity school or in Maynooth College; in fact, it is returned as read in Maynooth College. That is one of the schools returned in these tables in which the Bible is read. So that these, as also Archbishop M'Hale's at St. Jarlath's, in Tuam, and Dr. Doyle's schools, the celebrated J. K. L. are among those which Mr. Foster and Mr. Glassford referred to as being pay schools unconnected with any religious society in which the Scriptures are represented as being read. They were read to the extent I have shown you. If it had been a mutilated piece of a Testament like the pamphlet in my hand, which had been found in either of them, it would have been returned as a school reading the Scriptures.

The Very Rev. E. N. Hoare, A.M.

30th May 1854.

6264. Did not your Commission take cognizance of the Kildare-place Society? Certainly; and examined fully into it.

6265. Lord Bishop of *Ossory*.] I understand you to say that it was a matter of common occurrence that there was but a single copy of the Scriptures in a school under the Kildare-place Society?

I do not think I said so; I said, if there was such a thing, it would have been returned as "read" to the Commissioners. I did not speak of the Kildare-place committee reporting such as "read."

6266. Do you think the fact is, that many of the Kildare-place schools come under the description you have now given of schools returned as reading the Scriptures, because there was a mutilated copy of the Bible in them?

I do not think it is likely that there could have been many Kildare-place schools in which there was only one copy of the Scriptures found, because the Committee insisted upon their being read, and sent the books. I believe, however, that there were hundreds of schools in which the Scriptures were never read, and in which the books were, and I believe are to this hour, in cases kept probably at the residence of the persons who got them, there being one copy left in the master's desk to save the rule of the Board, which was read in the school-room when the pupils had been gone, or before they had arrived.

6267. *Chairman*] Is the reading of the Scriptures enforced upon all the pupils in the endowed schools in Ireland under the Board of Education?

Certainly not. I have sons at endowed schools and have asked them the question. It is very well known that it is not enforced in the case of Roman Catholics.

6268. Was it enforced in the schools under the Association for Discountenancing Vice?

It was the rule that the Scriptures should be read by all who had attained a suitable proficiency in reading in those schools.

6269. Was the learning of the Church Catechism enforced in those schools?

Not only was the learning of the Church Catechism not enforced in the schools of the association called the Association for Discountenancing Vice and Promoting the Knowledge and Practice of the Christian Religion, but that which is alleged to be the rule of the National Board with regard to the Scriptures, was the rule which prevailed in the schools of the association. It is untruly said, that in the national schools the Roman Catholic children are compelled to leave the school before the Scriptures are read. In the association schools, the Roman Catholics or Dissenters were compelled to leave the school. That is, the master or the patron was not allowed to open the Catechism till he had sent them out. He was forced to dismiss them, and then teach the Catechism. A Roman Catholic would not be allowed to stay if he were ever so anxious to learn the Catechism. That I will prove in a few words, by the examination of the Rev. James Wilson (now Lord Bishop of Cork), who was then secretary of the association, on the 19th of November 1824. He was asked, "If any superintendent of a school was inclined to require that all the children, Roman Catholics, Presbyterians and others, who attended the school, should be taught the Church Catechism, is there anything in the regulations that would prevent him carrying his wish into effect?" His answer was, "I think that when it was communicated to the Committee, they would express their disapprobation of it. I do not think that I could refer to a form of regulation which they would transmit to clergymen; but I have no doubt that they would express their disapprobation. I think I can mention one fact to show that such is the general feeling in the association: there is no person who exerted himself so much in framing and putting into execution the regulations respecting schools as the present Bishop of Ferns" (that was the late Right Rev. Dr. Elrington). "He assisted more than any other in the framing of them and making them work, and I know that when he went to Limerick as Bishop of that Diocese, he published a direction to his clergy that the Roman Catholic children should not be present in the schools under the superintendence of the clergy in that diocese while the children of the Established Church were taught their Catechism; he directed the dismissing of the Roman Catholic children when they were about to teach in the school the Catechism of the

The Very Rev. E. N. Hoare, A. M

30th May 1854.

the Church of England." Dr. Elrington on the 22d of January is asked, "Will you be so good as to state the principles of the society with respect to the schools; what are the rules which they impose upon every school in connexion with them?" he replied, "The schoolmaster must be a Protestant of the Church of England; it must be under the superintendence of the clergyman of the parish; no Catechism must be taught in the school except the Catechism of the Church of England, and that is not to be taught until the children of the different persuasions are removed from the school. No other must be taught; and the New Testament must be read in the school by the higher class; I am not aware of any other rules." It is necessary perhaps to add a correction which Dr. Elrington made, somewhat qualifying the statement in this evidence; Dr. Elrington subsequently addressed the following letter to the Secretary of the Board. He wrote thus, from the offices of the association five days afterwards:—"Association-office, 27th January 1825. Sir,—On referring to the books here, I find that there is a mistake in my evidence which I think it right to communicate to the Commissioners of Inquiry. I confounded the practice in the schools I had visited with the law. There is no order of the association to remove the children of different persuasions before instruction in the Catechism commences; the practice has been adopted by the clergymen superintending the schools, in order to remove charges of attempts at proselytising, and has been countenanced by the association; but there is no standing order on the subject; there is a printed notice posted up in every school of the dioceses of Leighlin and Ferns, giving such an order to the clergy, but it is on the authority of the Bishop, and not of the association." Dr. Elrington was son of the Bishop.

6270. Is not that principle adopted by the Church Education Committee now?

It is. I am not aware that they would prevent a person teaching the Catechism to Roman Catholics, but they do not insist on its being learnt.

6271. What is your opinion as to the extent of united education in the national schools in Ireland?

I think it is the greatest subject of regret connected with what I think the best and most valuable institution of the country, the National Board, that there is not united education to the extent that the friends of education and good order and good feeling among the people would desire; at the same time, I find it to exist wherever there is confidence in the patron, that the rules of the Board will be honestly carried out; and I may state in proof of this, that there were in my own parish in the county of Sligo, when Dean of Achonry, eight schools under the Board; I was patron of two of them. In a school that I had built myself close to my own residence, I had completely carried out united education; every child, Protestant and Roman Catholic, within three miles, who was fit to come to a school, came to that school. I had a Protestant schoolmaster, and I appointed a Roman Catholic monitor, in order to remove all suspicion of unfair dealing; on the other hand, where I had a Roman Catholic schoolmaster, I appointed a Protestant monitor, which removed all suspicion on that side. I have examined very much the schools on the estate of the Earl of Bessborough since I came to Waterford, and I say, that any one going there will see a specimen of united education. I have examined the schools of my Lord Bessborough, which are in the diocese of Ossory, at Piltown, and there I found united education completely established. He has also adopted the plan which I have lately recommended in a pamphlet, of appointing monitors of opposite persuasions to the masters, so as to prevent the possibility of any undue influence; not that I have much fears about it, but his object was to remove the apprehensions and prejudices of any who may fear it. In those schools there is complete united education. I make it my practice, when going through the country, if I saw the title of "National School" up, to stop and visit the school whenever it is in my power to do so. I was not personally acquainted with Lord Bessborough at the time when I first visited his schools, but I was passing through Piltown, his Lordship being in London, and I went into the schools. It happened to be on a Saturday. When I came into the principal school-room, a very nice large room, I found a number of children with a monitor, teaching them the Roman Catholic Catechism. It being Saturday, the school had broken up for religious instruction. Of course, as they were carrying on Roman Catholic instruction there, I did no more than look at the numbers and walk out of the room. I did not disturb them any further.

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

further. I then went into the adjoining school-room where the Protestants were assembled with the master, the master being a Protestant, and the monitor being a Roman Catholic; I found in the class of boys about 20. There were a great many more Roman Catholics than Protestants, because there was a greater proportion of Roman Catholics among the population. I found the master examining them in the New Testament. I took the Testament and examined them, and I examined them in the Old Testament also. They gave their answers exceedingly well, and most intelligently and creditably. I then said, "I suppose I may examine them in the Catechism?" The master said, "Yes;" and I examined them in the Church Catechism, and I obtained equally good answers, with one exception. One boy, who had answered me very intelligently in the Scriptures, had not a word to say when I examined them on the Catechism. I expressed my surprise, and said, "You answered me very well just now, but now I cannot get a word out of you." He said, "I am a Presbyterian, sir, and do not learn the Church Catechism." I then inquired of the master, and found that it was a little out of order for me to be asking them any questions in the Catechism. His practice was to teach only the Scriptures till three or four Dissenters who were in the school had left the room, and then he taught the Catechism. I know Lord Bessborough has several schools on his estate under the Board, and you would find, I am sure, in all of them united education.

6272. Lord Bishop of *Ossory*.] Did you make any such inquiries as enabled you to ascertain whether there is a single other school in the parish in which those schools are situated?

I did not.

6273. If such were the fact, that is, if there is no parochial school, and no school conducted on other principles, would you point to it as evidence of united education as the result of the national system, that the children went to those schools, having no other to go to?

I would, decidedly. I should regard it in this light: I should say, if the Protestant clergyman in that parish, supposing him to be, as I believe he is, a conscientious man, found that he could get the Protestants to attend a non-national school, he would not leave them without that resource. I cannot believe that a clergyman of your Lordship's diocese would wilfully allow that the Protestant parishioners should send their children to a school which he condemned, merely because he did not choose to set up an opposition one to it.

6274. Are you aware whether he could set up such a school?

I do not know what difficulty there could be in his way, except the want of pupils.

6275. Could he obtain a site?

I do not think Lord Bessborough would refuse it. At all events, he might have the use of his church, or his vestry room, or he might hire a room, or have it in his own house or offices.

6276. Do you know that the fact is, that the Protestant clergyman, and also a Roman Catholic clergyman, so little approve of those schools, that neither of them visit them?

I was very sorry to find that to be so when I inquired. I asked the master whether the Protestant clergyman visited, in order to give the children religious instruction. He said he did not, but he told me, at the same time, that he had them up one day in the week to his own house to give them religious instruction. I was sorry to hear that the Protestant clergyman did not come, for I happened to be more than once at the public examination of those schools, and there were always one or two priests present, with myself and another Protestant clergyman, and Lord Bessborough and members of his family at the examination; and I have heard the children examined very fully in the Reading Lessons in the 4th and 5th books in the presence of those Roman Catholic clergymen by a Roman Catholic examiner, the very intelligent Head Inspector, Mr. Kavanagh, and he examined the children so minutely in the lessons on Scripture History in the school, that some of the friends of the school, who were not aware that he was a Roman Catholic, thought him a very indiscreet Protestant Inspector, who was going on very dangerous ground. He said, before he began, "I see Roman Catholic and Protestant clergymen present, and I am anxious to examine these children in the outlines of Scripture History, in order to show to all here, and to those clergymen

clergymen particularly, that they do acquire a considerable amount of Scripture knowledge in these schools by these books." Accordingly, he examined them not only in the history about the journeys of the children of Israel in the wilderness, the call of Abraham, and so on, but he asked them the distinction between the moral law and the ceremonial law; the purpose of Christ's coming into the world, and the prophecies relating to it. It was as interesting a Scripture examination as I ever happened to hear in any school, with the most intelligent answering I remember ever to have heard.

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

6277. *Chairman.*] Is it your opinion that united education is carried on more successfully in the Church Education schools than it is in the national schools?

I have no great faith in the statement, or, rather, in the inferences drawn from the number of Protestants and Roman Catholics reported to be in the Church Education schools. In the first place, they say they have 30,000 out of an attendance of 103,000. We all know that it is not only a Roman Catholic country that they are in, but that, being an educational society for the poorer classes, the poorer classes are still more in the greater proportion Roman Catholics, and more needing education from the State, or from societies for educating the poor. I think, on the showing of the Church Education Society itself, by an address sanctioned by them from the National Club in London to the Protestants of the United Kingdom, about a year and a half ago, it will be seen they have not got what may be fairly called united education. They state that they have 30,000 Roman Catholics out of a total attendance of 103,000 children; but, according to their own admission, with reference to the numbers of the different persuasions attending national schools, the relative proportion of Roman Catholics and Protestants ought to be as 424,000 to 67,000. It follows, that with 73,000 Protestant children there ought to be 462,000 Roman Catholics attending their schools. They have 30,000, therefore they have not 1-15th of the number that they admit to be a fair representation of united education. Besides, if there be united education, that is to say, if there is a mixture of Roman Catholics and Protestants, in the Church Education schools, it would be necessary, even with regard to that 30,000, to ascertain whether some children are not returned as converts to the Irish Church Mission Society, swelling the list there, and at the same time to the Church Education Society, as Roman Catholics. They may be children of Roman Catholic parents, but I apprehend in many cases those are reported as converts. I do not assert it; I only say that it is my apprehension; but this I will assert, which is capable of proof, that though there may be Roman Catholics in the Church Education schools, there are not that number, if any, of Roman Catholics reading the Bible in the Church Education schools, for the simple reason that they are usually left there only till they can intelligently read. I know that as a fact. It was the case in Kildare-street of old, and even when there was the greatest opposition to the Scripture schools, the Roman Catholics were allowed to send their children for gratuitous education till they could read, and then they were removed. In my own parish, in which there are eight national schools, a village within that parish was erected into a perpetual curacy; the clergyman, a very worthy man, whom I had appointed to it, was not a supporter of the National Board, but of the Church Education Society. He had a school of the Church Education Society in this village, and there was a national school also. He often complained to me, that though he had always some Roman Catholic children in his school, he scarcely ever had an instance of a Roman Catholic staying there long enough to learn to read. I believe it to be the rule, that Roman Catholic parents allow their children to go where they can get gratuitous education, and advantages of various kinds, and at the same time please the Protestant landlord or please the clergyman by sending them there, while they do not much displease the priest, because as soon as the child has acquired a certain proficiency in reading at the school, he is removed from it, and sent to a national school, where he has to pay.

6278. Lord Bishop of *Ossory.*] The grounds on which you say you believe this to be the case with respect to the Church Education schools are, that it has always been the case in Ireland, and that you know it to be the case in one instance of a Church Education school?

I have heard it in numerous cases; it is the general belief among people in Ireland. I think it would be desirable to have a return of the ages, and the state

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

of proficiency in reading, as well as the religion of the pupils; that would show the fact.

6279. You have just said that what you state as your belief is the general belief in Ireland; upon what grounds do you make that assertion?

I do not mean to say that it is the general belief in Ireland among all persons—I mean among the friends I have spoken to who are supporters of the National Board, and who have made it a subject of inquiry.

6280. *Chairman.*] In those cases, where united education has failed, to what do you attribute the failure?

I am sorry to say that I think I must attribute the failure of united education to the want of more liberality of views on both sides; when it is the case that there are only Protestants in the national school, it is to be lamented, and I suppose that it is owing to the prejudice of the Roman Catholics; and when it is the other way, it is the prejudice, and still more, the extensive and determined opposition of the Protestant clergymen that prevents a united education being carried out.

6281. Have you any hope of seeing united education still more extensively enjoyed in Ireland?

Indeed I have. My hope for it, as well as, I must say, every hope I have for the good of the country is involved in this, that the present system may not be disturbed. I think the next generation may have less acrimonious feelings the one against the other than those which exist now. I think that even supposing they are not educated in the same identical school, yet Protestants and Roman Catholics being educated under the same system, when they come to man's estate and to be parents, and have children to send to the schools, will not have the same prejudices that the present generation have, but that, having been educated under the same system, though not in the same identical school, they will entertain less bitter feelings, and will approve more of united education; that is my general hope, and the model schools are carrying it out to a great extent.

6282. Have you seen any change of opinion on this subject among the Protestant laity of Waterford?

I think, among the Protestants and Roman Catholics of Waterford, as far as my acquaintance with them for the last three years and a half, which is very extensive, goes, I could not name either a Protestant or a Roman Catholic layman who is decidedly hostile to the National Board. I think they are all in favour of it, and I have very strong evidence of it. The best evidence, I believe, of people's attachment to any cause is, when they will give their money to promote it. I have proof of that kind, with respect to the feelings of the population of Waterford.

6283. From your experience, does it appear to you that the Protestant clerical supporter of the Board have lost the confidence of their flocks?

Certainly not; I mean at the present time. There has been a happy change in Ireland. It is nearly 17 years since I gave in my adhesion to the Board. I was then Archdeacon of Ardfert, and had a chapel in Limerick, which I held with it, and which I had built by my own exertions. In consequence of my publication, a result took place which I was well aware would happen. I should never have thought I could have been protected from the persecution which I knew I should incur; I had no political friends to protect me. I found that there was such a party made against me, and such violence of opposition in consequence of my supporting the National Board, that it was necessary to leave my post, and I did so. Lord Monteagle was then Chancellor of the Exchequer; he and others brought my case before the Government, and Lord Normanby gave me a vicarage in the county of Kildare. I gave up the Archdeaconry and my own chapel in my own native city, to which I was particularly attached, producing me together about 400*l.* a year, and a residence, for a vicarage of less than 300*l.*, and thereby lost both rank and income by the change. I am happy to say now, that in the city of Limerick I have reason to believe, from a visit I paid to it six months ago, the feeling is very different. I have met the Rev. Mr. Wilson this week, one of the Presbyterian ministers of Limerick, who, I believe, has been examined by your Lordships, and he told me, that however there might have

have been that bad feeling against me then, it was quite the contrary now. When I came to Waterford it was well known that I was a supporter of the National Board. It does not become me to speak of myself, but, I believe, if the Bishop of Cashel or the Archdeacon of Waterford were asked whether the Protestants of Waterford respect me less than they do the other Protestant clergymen there, they would not say that I have not as much influence, and that I am not as much respected, and thought as good a Protestant by the whole population of Waterford, as any other person in it. I have met with nothing but evidence of a kindly feeling towards myself, and, as I can show with respect to a particular school, that the whole Protestant population have come forward in support of that school.

6284. It has been stated by previous witnesses that a memorial was presented for the establishment of a model school in Waterford, which was signed by members of all denominations; but that, subsequently to that, a counter-memorial was signed by several of those who had signed the first memorial; are those facts?

The former part of the statement is a fact; the other is not quite correct. I can state positively and clearly every circumstance connected with the model school movement, because I was very much engaged in it. I had only been a few months in Waterford, but I had had conversations with both Roman Catholics and Protestants, as I had met them in society on the subject of national education, my views being thoroughly well known to everybody, and I found such a kind feeling, such a general feeling of moderation, to say the least of it, if not of cordial support of the National Board, that I had been very much struck and very much gratified by it. The Report of the Clonmel Model School was printed, and extracts put into the Waterford newspapers by a supporter of the Board, who wished to let the public see what an admirable thing it was. The consequence was, that at a meeting of the Mechanics' Institution, of which I am a vice-president, a deputation of five gentlemen was appointed, representing all classes and creeds. There were three Roman Catholics, a Presbyterian, and an Episcopalian. They were appointed a deputation to call upon me at the Deanery, to consult me as to what could be done with the hope of getting a model school established in Waterford. I of course, with great pleasure, fixed a day, and went into Waterford, for the purpose of meeting them, being at the time at the sea-side, with my family. I had ascertained in the few days which intervened between their note to me and the day of the deputation coming to my house, that the Roman Catholic Bishop, Dr. Foran, was ready to sign the memorial for the school, if it was got up. I was the first to communicate this gratifying intelligence to the three Roman Catholic gentlemen who were present. They had previously determined to go on with the matter, and were much pleased when I told them that the Roman Catholic Bishop would sign it. They asked me what steps could be taken, and what hope there would be of obtaining a model school. I confess I was not sanguine. I said I thought there might be circumstances connected with Waterford which would render it difficult. I knew that the Board had granted two for that year, and that they were not likely to grant a third. However, I said, "It is as well to try it;" but I thought that, from the opposition of the Lord Bishop of Cashel, he not being a supporter of the Board, but the contrary, there would be difficulty; knowing, too, that that city being the head quarters of the Christian Brothers' schools—there were upwards of 1,000 children at those schools—I did not think Waterford was a likely place to get a model school. At the same time I said we had better try for it; and as they all seemed so zealous about it, it would be very unbecoming in me not to forward it. I suggested a memorial being presented, and I gave them a draft of a memorial to the Board. They got it engrossed, and then they went round and obtained signatures; it was very respectably signed. There were four peers, four Protestant clergymen of the Established Church, eight Roman Catholic clergymen, five Presbyterians, two Members of Parliament, and other Protestant ministers; six magistrates (including the mayor and sheriffs), 14 physicians, and other professional gentlemen; 43 merchants, and 329 others; making a total of 415. The memorial was sent forward, and an answer received to the effect that it would be taken into consideration. The Board afterwards gave a more decided answer, and determined to establish a model school in Waterford. They sent down the secretary, Mr. Cross, Mr. Kilpatrick, one of their inspectors, and Mr. Darley, the architect of the Board, having written to me and to other gentlemen, requesting us to look out for sites in the interim; when they came

The Very Rev. E. N. Hoare, A.M.

30th May 1854.

we showed them several sites, and they remained a day, and then went back. After they went back, I heard to my great surprise that there was a counter-memorial being got up, to request the Board not to establish a model school in Waterford; and I was informed that the Roman Catholic Bishop had signed this memorial; that the eight priests who had signed the first memorial had signed the second; and, in short, that almost all the Roman Catholics had signed the second, at which I was very much surprised, and somewhat incredulous. I ascertained, however, that the second memorial did go forward. I did not ascertain at that time more than the fact that there were very few signatures to the second which had been attached to the first; but I found to my great surprise and gratification yesterday, by referring to the two original memorials which are now in town in Mr. Cross's possession, that the following was the result. To the first memorial there were four Peers; to the second, none. To the first memorial there were four Protestant clergymen of the Established Church; to the second, none. Roman Catholic clergymen to the first, eight; to the second, 19. Presbyterian and other dissenting ministers to the first, five; to the second, none. Members of Parliament to the first, two; to the second, one. Magistrates to the first, six; to the second, none. Professional gentlemen to the first, 14; to the second, three. Merchants to the first, 43; to the second, none. Members of the corporation of Waterford (which is a very mixed body, the mayor being at the time a Roman Catholic) to the first, 11; to the second, six. Other persons, shopkeepers, tradesmen, mechanics and so on, to the first, 318; to the second, 298. The important fact which I ascertained yesterday is this, that there is only one signature to be found, that is, the same signature is only to be found in one instance to the two memorials, being that of the Right Rev. Dr. Foran, Roman Catholic Bishop of Waterford. There were eight Roman Catholic priests signed the first, and 19 the second; but not one of those eight who signed the first signed the second. There were 43 merchants signed the first, and not one the second. And when I looked over the list yesterday of the counter-memorial, though I know the city of Waterford pretty well, and I do not mean to speak contemptuously or slightingly of people of a humble grade in life, I am not able to say that out of 298 names I know even the names of 10.

6285. What is your expectation of the result; will the school be attended by persons of different denominations?

I have every reason to believe it will; and one reason is this: yesterday it happened to me in the lobby of these buildings that I met Mr. Delahunty, a Roman Catholic gentleman; he is the coroner and the treasurer of the borough of Waterford; he was one of the original deputation which called on me to ask about this model school; he is a Roman Catholic, and an independent man in point of circumstances and of feeling and conduct; he may be regarded almost as the representative of the corporation of Waterford, and is very much respected by both Protestants and Roman Catholics. I was very anxious to speak to him on the subject of these memorials; he was not able to say as I am, that there was no signature in the second which was to be found in the first, except that of Bishop Foran, but he said, "I have not signed both, and if there were any who did so, they were very few." I asked him whether he would have any objection to its being stated that he, as a Roman Catholic, was as favourable to the model school now as he was when he first called upon me in support of it, and whether he would support it when opened. He said he was ready to say it before the whole world, and he said they were ready to sign in favour of it again if necessary. There is an important fact which I beg permission to mention: when the second memorial went forward, there was a great deal of apprehension among the people that the Board would attend to it, and that the school would not be granted. It happened to me to go to Dublin about that period; it was known that I had seen Lord Clarendon who was then Lord Lieutenant, and that I had seen the Commissioners. Three Roman Catholic gentlemen called on me upon my return, to ask me the probable fate of the memorial about the model school. I told them that the more quiet the whole matter was kept the better; that I believed the Government and the Board were firm upon the subject, and I would recommend them to let it alone, and not to be impatient; because the object of their visit to me was to say, that if I thought it necessary, either then or at any future time, that a second memorial should be got up in favour of the school, they were ready to sign it; and if necessary, they said they would go up and ask me to accompany them as a deputation to Government and to the Board,

Board, to urge them not to refuse the boon which the Roman Catholic population were so anxious to have in the city of Waterford. Those are the facts which occurred with regard to those memorials. The school is now in progress of building. I have been assured by very well-informed Roman Catholics, merchants and gentlemen in Waterford, that there will be no opposition to it when it is opened; that it will be attended by Roman Catholics, and I have every reason to hope and to believe that it will. I should further mention that the assizes came on in the middle of this affair. I told the foreman of both the Grand Juries of the circumstances. There were both Roman Catholics and Protestants on the City Grand Jury. The chairman was a Protestant, but there were several Roman Catholics upon it, and they adopted a unanimous resolution: 23 gentlemen being present, supporting the original memorial, which was by their secretary sent to the Board, to strengthen and confirm the hands of those who were in favour of the school. The foreman of the County Grand Jury also signed it; but the Grand Jury of the county having broken up when it was proposed to bring it into the Grand Jury room, the foreman said to me that it would not be right, while he was not sure of the opinions of some who had gone away, to bring forward the resolution as that of the Grand Jury; he therefore signed as foreman; and several of the rest of the gentlemen signed also. The foreman was Sir Richard Keane.

6286. Lord *Monteagle* of Brandon.] Are there many national schools at Waterford now?

There are three national schools in the city of Waterford. The first is the commercial school, of which I am the manager. The second is a school which was held under the patronage of a priest, who lately died, a female school. The third is a school attached to the workhouse, which is under the National Board. The Archdeacon of Waterford being chaplain, he and his curate visit the school, and report very favourably on the general progress of the school, and its order. Those workhouse schools are so visited by Protestant clergymen frequently; but to my mind, according to their objections, I think the workhouse schools, which are the only ones which they support, are the most objectionable upon their own arguments.

6287. Will you state why?

The general principle of the Board is that of recognizing parental authority. For instance, I am the manager of a national school; I am not bound to turn out any children from that school when the Scriptures are read; if the parents do not object to their reading them, they may remain. If the child wishes to remain, it may do so; and *à fortiori*, if the parent wishes it to remain, it certainly may and must remain. In a school in a workhouse, however, even supposing those unlikely circumstances to occur in the case of a Roman Catholic child, the Protestant chaplain could not give scriptural instruction to that child, for all the children there, like the other inmates of a workhouse, are registered according to their religion, which they are not in national schools elsewhere. If the child were ever so eager to remain to hear the Scriptures read, and if the parent in another part of the workhouse desired that the child might remain, I apprehend that the Guardians being *in loco parentis*, would be the persons to be consulted, and the Protestant chaplain could not detain that child to read the Scriptures, even if that child and its parents wished it, without the consent of the Guardians. There is a Roman Catholic chaplain appointed for the protection and instruction of the Roman Catholics, and a Protestant chaplain appointed for the protection and instruction of the Protestants; and the Guardians are a mixed body of Protestants and Roman Catholics.

6288. Are there cases of mixed education in workhouse schools?

To a very small extent, because in the parts of Ireland with which I am conversant, the number of Protestants is small compared with the Roman Catholics in the workhouses, and hence the same is the case in the schools. That may explain, to a great extent, why there must be fewer Protestants in the poor schools than Roman Catholics in most parts of the country. In the workhouse school in Waterford, there were 200 Roman Catholics and five Protestants, the last day that I visited it.

6289. Viscount *Clancarty*.] Is not there a mixture to the fullest extent that

The Very Rev. E. N. Hoare, A.M.

30th May 1854.

the relative numbers of destitute poor of different denominations would render possible?

Yes.

6290. Lord *Monteagle* of Brandon.] In the workhouse school at Waterford, to which you have referred, have there been any differences or disputes by reason of the intermixture of the children?

I believe never; I have never heard of any. I should state, that the school to which I adverted is not actually in the workhouse, but it is in a house which has been taken as an auxiliary workhouse.

6291. Earl of *Desart*.] You stated that the Bible, though read promiscuously, and in an unauthorized manner with other books, was read generally in many of the hedge schools; did the priests take any cognizance of that subject at all?

I apprehend not; I only meant to say that there was frequently found a stray copy of a Testament as well as other books in the school; but they were not given out or regarded as scriptural schools; they did not profess to teach the Scriptures, but every child brought his own book.

6292. You said that it arose from the anxious wish of the parents to avail themselves of any books within their reach, and of every means to facilitate the education of their children: supposing the priest had, on the ground of the Scriptures being read, objected, and wished them to withdraw their children from those schools, do you think his wishes would have been successful with the parents?

In point of fact, it was so. I think the parents and teachers would have submitted in the end. But those schools were always under the power of the priest, and what he would have done would have been simply to have got the copy of the Testament removed if he had objected to its being there.

6293. Do you think that the wishes of the priest would prove successful with the parents merely on account of the Scriptures being read, supposing there was no other school available or within their reach; do not you think they would be tempted to send their children to a good school in spite of the wishes of the priest, in order to gain a good education for them?

I do, to a great extent. I believe their desire for education would lead them to do what in their consciences would be a sin. I believe if we encouraged them to do so, we should be transgressing a very important principle. I think we should be pandering to and encouraging what I must think are two of the greatest national vices of the peasantry in Ireland, and those are, the want of moral courage, and a disregard to too great an extent of truth. I think those evil principles of the Irish peasantry have resulted from their state of helotism for ages, and from their being taught deception, suspicion and servility—I might say *serfility*—under the penal laws. I think if there is a desire on their parts to obtain scriptural instruction, they ought to be encouraged to come forward and openly and boldly ask for it, as they may in the national schools, and have it; they can have it there if they wish; and I would not be accessory to fostering any feelings in them which would lead to that system of deception, which is very extensive among them, in which they are apt to pretend one thing to their priest, and to the Protestant clergyman and landlord another. Acting upon which, as I have heard happened sometimes with the Kildare-street Society's schools, people have gone to the landlord, or agent, and asked him to be strict in demanding his rent, and to send their cow to the pound, in order that they might have an excuse to make to the priest for sending their children to the school; while, on the other hand, they were deceiving the landlord by pretending that they had this great desire for scriptural education, which I believe was only assumed to please the landlord, and to obtain secular education for their children. I think that would be doing evil that good might come; seeking to promote truth by falsehood, and Protestantism by its two most opposite principles, falsehood and cowardice.

6294. You have stated that the priest's opposition has proved successful; and you also stated a little while ago, that there is not above 1-15th of the relative proportion of the Roman Catholic population, as compared with the Protestant population, attending the Church Education schools; do you not think it is possible

possible that that priestly opposition has been successful, owing to the establishment of national schools, where the Scriptures are supposed not to be read?

Certainly. I can have no doubt, if you drive the unfortunate poverty-stricken population to the alternative of being brought up in the misery and ignorance of their parents, and of never rising above the condition of unskilled labourers, or else of going to one particular school, let it be on what principle it will, you put a great temptation in the way of people to go to a school where they will get those temporal advantages, and you will, to a certain extent, succeed in inducing them to go there, if there is not another school for them to resort to.

6295. They would know that the Scriptures were read there?

The Scriptures may be read by them in the national school, if they desire it; it would not be the desire of reading the Scriptures which would make them go to a Church Education school, because they can have them read in the national school, if they wish.

6296. Lord Bishop of *Ossory*.] You have stated, in the course of your recent answers, that the children or the parents of the children could have the advantage of reading the Bible in the national schools, if they pleased; will you point out any rule which would enable them to read the Bible in a national school, unless the patron pleased?

I was very much hurried in my previous answer, and did not go into every part of it. I meant to say that they may read the Scriptures in a national school, but certainly not unless the patron chooses, except at the after-hours. If it be a vested school built by the Board, the Protestant clergyman, whether favourable or hostile to the Board, has a right to insist that there shall be a certain hour appointed every week, in which he shall have access to the school-room, to teach all who wish to receive instruction at his hands; the rule does not say, to communicate religious instruction to the Protestants, but to all who choose to accept it at his hands. The same is the case with the Roman Catholic clergyman. It would be perfectly competent, therefore, for the Roman Catholic population to obtain scriptural education in the national schools, even if the patron were a Roman Catholic priest, or opposed to the general reading of the Scriptures. It would be given out that there would be the reading of the Holy Scriptures on every Thursday, we will say at two o'clock, for any who chose to remain. The Protestant clergyman or patron might come and give religious instruction, or send a deputy to do so, and the children might then read the Scriptures if they so pleased, even if the patron were not favourable to it.

6297. Will you point to the rule of the Board by which the parents or the children can have the advantage of reading the Bible in the national schools, unless the patron pleases?

I think what I have stated shows that in non-vested schools they could not.

6298. Have you ascertained what is the proportion of vested and non-vested schools?

I am not prepared to say. It is in the report, of course.

6299. In 1852, there were 1,079 vested schools, and 3,335 non-vested schools; so that in the 3,335 national schools the children could not have the Scriptures read, unless the patron pleased?

But in more than half of those 3,000 the patron would let them read the Scriptures, there being above 1,500 under Presbyterians.

6300. Viscount *Clancarty*.] In vested schools what power would a child have of reading the Scriptures?

Any child who chose to attend might do so. The clergyman is not to ask the children of what religion they are; he is to give religious instruction to children whose parents do not object.

6301. How does the Board provide for the religious instruction of those children?

It provides facility for me as a Protestant clergyman to go and give religious instruction to any one whose parents choose him to have it at my hands.

6302. Lord *Monteagle* of Brandon.] You have spoken of a school called the Commercial School, at Waterford, with which you are connected yourself; was that school always in connexion with the National Board?

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

No; that school has been established for now 21 years. The last two years it has been under the National Board, and I have been the patron or manager of it, acting with a committee there. There are some remarkable circumstances connected with that school which I think, though applying only to a particular school, afford an illustration of principles which I think very important, showing the feeling of the Protestant laity towards the national system. The Commercial School had been going on there, as I said, for nearly 20 years before I went to Waterford; it is in my parish. A deputation of gentlemen called upon me in the autumn of 1851 to solicit my support to this school. I, of course, first inquired upon what principles the school was conducted? They told me it was conducted strictly on the principles of the National Board. They said the school was in a very miserable condition, encumbered with debt, and going on very unsatisfactorily. They said, addressing me, "We think you can have no scruple to support this school, because, though not under the National Board, it is conducted strictly on the same principles as those of the National Board." I said, "That surprises me, because I know that the Bishop of Cashel is a large contributor to it, and all the clergy are supporters of it." They told me that there were never more than two or three Roman Catholics in the school, and it was a perfectly understood thing that those two or three Roman Catholics were never compelled to attend the Bible class, and that in fact they never came in till the Scriptures had been read; and with regard to the rest, they were all Protestants; and what objection could I have to that system? I said, "My only objection is that I do not think it is a very open and above-board sort of dealing, and I prefer what is, and if the school was honestly put under the Board, I can assure you, you would not have to alter a letter of your own rules nor a particle of your practice; you will get good inspection and a good master, good books, and some assistance towards the master's salary; at the same time I am aware that you will probably lose more as to money matters than you will gain; because some of your present supporters will probably withdraw." As I understood, but this of course is only hearsay, they had an interview with the Lord Bishop of Cashel, and they informed him that the school was in debt; he had informed them that he must reduce his subscription of 15*l.* a year to 5*l.*, saying that with so many calls upon him, he could not give 15*l.* to a school in which there were only 30 scholars. These gentlemen then went to him, I believe, very honestly and candidly; they told the Bishop that if it was not supported by him and by the clergy, they had for themselves no scruple, and never had, to put it under the National Board. They did not feel compelled to put it under the National Board by any conscientious feeling, but they would violate no conscientious feeling in doing so. They stated that the Dean was ready to put them in the way of getting it under the Board, and that they were prepared to do so, if the school was not better supported by the other Protestant clergy. The Bishop did not increase his subscription, nor help to pay off the debt, and they then came to me again, and said, "Are we to understand you clearly to say that we shall not have to alter one of our rules?" I said, "I will promise you, you have nothing to do but to ask the Board to take the school as a non-vested school under them, and you will not have to alter a letter of your rules; you do not now compel any to read the Scriptures, and that is all the Board will ask of you in future." I said, "You may read them every day, and I will have nothing to do with the school unless they are read every day." In fact, the school was placed under the Board without any alteration, either in its rules or practice, from what, as far as I can gather and believe, had been going on for 20 years.

6303. What has been the result with respect to the school itself, in its attendance and its efficiency?

The result has been most satisfactory. In the first place, I before spoke of a debt of 100*l.* which was on the school. That was all paid off. At a meeting in the Rotunda, in Dublin, in 1852, the Lord Bishop of Cashel made a speech, which was published in the newspapers, in which his Lordship charged the Commissioners with dishonest practice, in giving public money to pay off what he called the Protestant debts of a Protestant school, incurred before it came under the National Board. He further charged the committee with having acted dishonestly in putting the school under the Board, merely for the sake of getting their debt paid off. The consequence was, that on the part of the committee, a correspondence

The Very Rev. E. N. Houre, A. M.

30th May 1854.

a correspondence took place with the Board, the result of which was, that his Lordship published a letter, stating that he did not mean to impute any improper or dishonourable motives to any member of the committee; and so the thing dropped; but it created this difficulty, that we thought there would be a great prejudice against the school; it had been in a manner denounced by the Bishop, who was residing on the spot, and who was very much respected. We were then on the point of making an effort to get this debt paid off. We were afraid to attempt to collect subscriptions; but last Christmas, when we found that the model school was to be opened in 12 months from this date, I set before the committee the state of affairs; I said, we have been going on for some time; we can make both ends meet; we have an efficient master. We have the books of the Board, and we have the inspection of the Board. The consequence has been, that the school has vastly improved. I said, "If I know anything of the people of Waterford, either they have deceived me, in conversation with me, or they are not hostile to the National Board, and I should like to put it to the test. I think we ought to draw up a short report, stating how well the school is going on, stating the incumbrance of this debt, and that we think the citizens ought to subscribe to pay off this debt. The Board gave 22*l.* a year to the salary of the master, and we guaranteed the master 75*l.*; we paid, and do so to this hour, 53*l.* more to the master than we receive from the Board, in order to secure a very efficient master." I proposed that we should draw up a report, honestly stating, as I had stated in the First Report, the principles upon which the school was conducted, and that we should send it round from house to house in Waterford, and follow it up by a personal call. They agreed to meet on an evening appointed two or three days after. I then met the committee, having, at their request, drawn up that report, which I now hold in my hand; one paragraph from which I will, with your Lordships' permission, read:—"The school is at this moment in a state of efficiency and usefulness, which your committee believe has never been exceeded since its first establishment, upwards of 20 years ago. This improvement is mainly to be attributed to the talent and attention of the master, Mr. John Corbett, whose literary qualifications, combined with his excellent method of conducting the school, have raised the character of the institution, which may now be considered a first-class national school. The school also owes much of its present efficiency to the regular system of inspection, and to the use of the admirable school books, supplied at reduced prices by the Commissioners of National Education. With reference to the principle on which the school has been conducted since its connexion with the Board, the committee have only to repeat, in the language of the report for the year 1852, that 'the principle is simply this: that while the benefit of a sound and useful course of secular and moral education is given to all through the medium of the books appointed for general and united instruction, and while every reasonable opportunity is afforded for the separate religious instruction of the children of each persuasion, no child is to be compelled to receive such particular religious instruction in opposition to the expressed will and direction of his parents and guardians. In conformity with this principle, the Holy Scriptures are daily read in the school by all the children whose parents do not object to their remaining during that exercise, while the pupils of the different religious persuasions have facilities afforded them of receiving such particular religious instruction as their parents desire.'" It was objected by some of the committee, that it would be very injudicious to be advocating and arguing the principles of the Board, when we were going to look to people for money; I said, "I will have no hand in doing anything that I do not consider honest and above-board. Besides, it would be what some people have thought worse than a crime, namely, a blunder and a folly to do otherwise; because all the world knows that you are under the Board, and it is best to put the thing honestly forward." They said, "Depend upon it you will not get a shilling contributed towards the debt." I said, "I should like to try it, to see whether my belief of the people of Waterford was true." They adopted my report, and in little more than a fortnight that 100*l.* was not only collected, but we had a few pounds over. They readily collected the 100*l.*, although I had recently collected nearly 500*l.* by subscription, for the improvement of my cathedral and the precincts. The committee, who collected the money, met with only two or three refusals, and they were given by Protestant gentlemen, who thought it would not be agreeable to the Lord Bishop of Cashel;

Cashel; and this also had occurred with reference to the two or three Protestants who declined to sign the memorial for the model school in 1851.

6304. Are there annual subscriptions given in support of the school?
There are.

6305. Do many of those annual subscriptions come from Protestants?
The greater part by far. Some of the Protestant clergymen, as well as myself, continue to support it by their annual subscriptions since it has been placed under the Board.

6306. Are there many Roman Catholics who attend the school since it has become connected with the National Board?
I am sorry to say it is not a specimen of united education; but I can easily account for that. There were never formerly more than one or two Roman Catholics, we have now five or six; but I cannot wonder at our having so few. The school was so notoriously, for 20 years, a Protestant school, that in Thoms' Directory, a very well compiled Directory for Ireland, this school is described as a "commercial school for the education of Protestants of all religious denominations." It had had the name of a Protestant school for 20 years. We have not hitherto exerted ourselves as we ought, to get Roman Catholics to attend that school, being only a temporary school until the model school is established. We have, however, a mixed committee, which they never had before; we have Roman Catholics on it, and amongst them was the mayor of the year 1853.

6307. Viscount *Hutchinson.*] Are you aware that Mr. Strange, the late mayor of Waterford, was in prison in 1848?
I do not know how to answer such a question upon my oath. I was not in Waterford in 1848, and I have never seen it stated in print; I have never heard it from any member of the Government, nor from any official authority or magistrate. I have heard a report, just as I have heard from the Noble Lord this moment, that he was; but that is all that I am able to state on the subject.

6308. Have you any more doubt of the fact than that you are sitting in that chair at this moment?
I have not; chiefly because I perceive plainly that you have not. I believe he was, but at the same time I believe it was for a few days only, under a suspension of the Habeas Corpus Act, on suspicion during the political excitement of 1848.

6309. Lord *Monteagle* of Brandon.] Have you been in the habit of visiting many national schools, and of examining the children?
Yes, I have, wherever I have had an opportunity; in different parts of Ireland I have made it a point to visit the schools very extensively.

6310. I believe the question of education is one which has occupied your attention even previously to the establishment of the National Board?
It has.

6311. Will you inform the Committee what the particular districts are in which you have visited national schools?
Very much in the county of Sligo, when I was Dean of Achonry for several years; since then, in the counties of Kilkenny and Waterford.

6312. What has been the result of your examination, with respect to the secular instruction given in the national schools which you have visited?
With reference to the secular instruction, I can most confidently say, looking to the experience I have had, for instance, going back 30 years, when travelling with Mr. Leslie Foster in the South of Ireland, and examining schools under all sorts of societies, that I have never met so admirable a system of secular education as I have found in all the national schools I have ever visited.

6313. Have you ever visited any national school in which the reading books were not used?
Never.

6314. Have you ever heard any objection raised on the part of any Roman Catholic to the reading of those books?
Never.

6315. Are

6315. Are those books greatly superior in character to the books which were used antecedently to their introduction?

Greatly superior, as will be seen on comparing them with those which are mentioned in the Reports of 1824.

6316. In relation to the mode of giving instruction, is there any perceptible difference between the mode of teaching in the national schools and that which you found in practice antecedently?

I think the system in the national schools vastly superior to any that I ever saw in the schools which I visited on those tours.

6317. Will you inform the Committee what observations you have made with respect to the religious and scriptural information communicated in those schools to the children?

I can mention cases in the Roman Catholic districts, in the county of Sligo, where the patron of the school was a Roman Catholic priest, where the master was a Roman Catholic, where the pupils were Roman Catholics, and where there was not a single Protestant, nor could there have been unless he walked five or six miles to school. I have visited such a school, and have been asked to examine the children; it was rather by accident than otherwise that I opened the 4th book; I found it open as a book will open where it is most thumbed, at the Scripture Historical Lessons; I found that they were most thumbed, and the book opened at them; I heard the children read those interesting lessons; I think they preferred them even in the Roman Catholic schools to any other lessons; they are entertaining, they are simple, and they are instructive. I examined them in those Scripture Lessons, and I received as good answers as I ever did from an exclusively Protestant school in the outlines of Sacred History.

6318. Lord Bishop of *Ossory*.] Can you specify any of those schools?

There was one called Carrowmore, in the parish of Achonry; there is a female school at Dunmore, in the county of Waterford. In the town of Sligo I remember very good answering indeed in those lessons. I have already mentioned, in connexion with another subject, that at Piltown, in the school of Lord Bessborough, when Mr. Kavanagh examined the boys, they answered very clearly; as also at Mr. Tighe's, of Woodstock, both in your Lordship's diocese.

6319. Lord *Monteagle* of Brandon.] When you visited those schools, did it ever happen that you visited them at the time when the Roman Catholic priest or patron, if there were such, was in attendance?

Yes, I visited one school, namely, that at Carrowmore, at the request of the priest, and he intended to meet me there, but did not come till I was nearly going away. I continued the examination while he was present, and I entered in the book how much gratified I was, and we went away together.

6320. He raised no objection to your examining the children on that head?

He did not.

6321. Have you seen the return which has been made of the national schools in the Waterford district, in the Appendix to the 19th Report?

I have; there is a mistake in it.

6322. Have you any observation to make upon it?

There is a Table in that Appendix, headed "National Schools in the District of Waterford." No. 11, I think, is called the Waterford Endowed School; No. 14 is called Forty-ninth Depôt. Neither of those schools were in connexion with the National Board; in fact, any one looking at the report will at once see that they were not. No. 12 in the list is not a school at all; it is "Model School Memorial;" showing upon the face of it that there was a clerical blunder made in the office at Dublin, which Mr. Cross has authorized me to say, since he came to town, he has ascertained was a mistake of his clerk. I saw this return before it was printed; I saw the manuscript report, which is before your Lordships, of Mr. Graham, the Inspector; and if your Lordships refer to that report, which has been put in evidence, you will find that those were not returned by him as national schools, but as schools conducted on the principle of the National Board, and examples of the union of all parties in approving of the system of the Board. Your Lordships will find, therefore, No. 11, Waterford

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

ford Endowed School, "Number on the Roll" (blank); No. 12, Model School Memorial, "No school at all; Number on the Roll" (blank); No. 14, Depôt of 49th Regiment, "Number on the Roll" (blank). In all the other cases the number on the roll is stated. These were given with that report as a specimen, not of national schools, but of schools conducted on the National Board principles; and by a mistake of the clerk in the office, he put at the top of the Table, "National Schools." It is a mistake made in the office, and it bears internal evidence that there could be no intention to mislead in it. Mr. Graham is a very intelligent and very honest and upright Inspector, and a gentleman who would be incapable of intentionally misrepresenting anything.

6323. What is your opinion with respect to the proposition, that there should be separate Parliamentary grants for education in Ireland?

I think that the proposition for separate Parliamentary denominational grants in Ireland would be the most objectionable scheme which could be devised, with the exception of a plan that has been recently proposed.

6324. Will you state your reasons for that opinion?

I think that the analogy between England and Ireland does not hold good. It is commonly stated that as the principle has been conceded in England, it ought to be granted in Ireland. I think whereas in England the National Society was one for educating in the principles of the Established Church, there was a reason for the separate grant which does not occur in Ireland, for there we have a united system. In regard to England there were three courses open to the Government in 1839, viz., First, either to dissolve the National Society, and establish a united system like that in Ireland, which I believe would have been impracticable on account of the opposition of the Church, which is that of the great majority in this country; or, Secondly, they might have left the National Society as it was, and have given a grant for a united system in addition to relieve the consciences of those who could not join it. That would have been manifestly unjust that you should give one Church the power to have a compulsory system, and restrict others from compulsion. Thirdly, it was open to them to give a separate grant, which they did. I think, happily, there was no necessity for this separate grant system in Ireland, on the principle of religious toleration. In England they sought a separate grant to maintain religious freedom; in Ireland it is demanded to oppose religious liberty. The Dissenters and Roman Catholics in England sought for separate grants to protect the children of their own communions; in Ireland it is wanted in order to make aggressions upon others. It is one thing to seek for liberty of conscience for oneself, and quite another thing to demand liberty and power from the State to force the consciences of others. The first I hold to be the principle of Protestantism, which was given in England; the latter I think to be the essence of ultramontanism in its most exaggerated form, which I hope will be for ever refused in Ireland.

6325. Suppose separate grants to be made for education in Ireland, what would be the effect of that system, do you conceive, in Munster and Connaught more especially, and those parts in which the population are to a great extent Roman Catholics?

I think nothing could be more injurious. I read a few days ago a pamphlet by the Rev. Dr. Graves, a clergyman, who is a strenuous opponent of the National Board, and a supporter of the Church Education Society. It was in opposition to a scheme proposed in the "Christian Examiner" 12 years ago; he states truly, that the result of such a system would be the total disappearance in a few years of the handful of Protestants in those parishes. I will beg leave to illustrate this by an example in the parish which I have resided, namely, Achonry, in the county of Sligo, which is a Roman Catholic district. I will state the case of that parish briefly to your Lordships, to show the probable result of separate grants. There were eight national schools, including both male and female, in that parish and union. In every one of those eight schools, except the one to which I have just referred at Carrowmore, there were fewer or more Protestants to be found; five or six in one, ten or twelve in another, according to the locality. The Roman Catholic population of that parish was 20 to 1 as compared to the Protestants. There were Protestants scattered throughout the whole of the district. The parish was so extensive, that it comprised 60,000

Irish

Irish acres, and contained a population of 16,000 souls. I could never have hoped, under the system of separate grants, that I could have had grants to build eight schools in that parish, and if I could not get grants to build eight schools in that parish, what was to become of the Protestants going to those eight? I might have had two, and the rest of the Protestants would have had to go to schools under Roman Catholic management altogether, and they would, I am sure, in a few years have disappeared. I think there could be nothing more injurious. Union must always be for the advantage of the minority.

6326. Earl of *Harrowby.*] You have been appealing to the experience of your own parish, and have stated that a number of Protestant children attended the schools under the National Board, of which the majority were Roman Catholics?

Yes; there were Protestants in them all, except one.

6327. What did you find to be the effect upon their minds?

I did not find that they were in any way injured by it; they attended my Sunday schools and catechising class, and I visited the schools, and taught them in religion.

6328. You found no effect upon their minds from what has been called the atmosphere of the schools in which they mixed?

No injurious effect whatever.

6329. Lord *Monteagle* of Brandon.] Have you had no case of proselytising come before you?

Never.

6330. Earl of *Harrowby.*] What were the steps you took yourself with regard to the Protestant children who attended the schools chiefly frequented by Roman Catholics under the National Board?

I visited the schools continually; two of them were in the village of Tubbercurry, which was not under my charge, so much as that of the perpetual curate; he would not go to the school, but he had the children at his vestry at the church, and at his own house.

6331. Were those schools vested or non-vested?

They were all vested, except one, which I have just alluded to under my own patronage, and which has disappeared, in consequence of the vested school superseding it.

6332. In these schools the Protestant clergyman had the right to attend at proper times, and give or provide special religious instruction?

Yes, he had.

6333. And that was practised in the mixed schools which you allude to?

It was, with the exception I have stated as to the perpetual curacy district, and there the children were well attended to by the clergyman on Sundays.

6334. And you have found from your experience, that where the Protestant clergyman takes care of the religious instruction of the children attending schools of a mixed nature, no proselytising effect is produced upon their minds?

None whatever; I have never heard of an instance of it; certainly none which has been substantiated.

6335. Are you aware of cases of such in non-vested schools where no provision is made in the schools themselves for separate religious instruction?

I have not known any injurious consequences, though I should be apprehensive of them.

6336. Are you acquainted with non-vested schools where no such special provision is made in the schools themselves?

I am.

6337. Are you acquainted with such schools, attended by Protestant children?

Very few; I know of one or two.

6338. Have you any knowledge with regard to them, as to the effect produced upon the religious views and characters of the children?

No; I have not heard of any injurious effects. In most cases, though, the

The Very Rev. E. N. Hoare, A.M.

30th May 1854.

clergyman has no power to go to the school and give religious instruction, the children come to him. In the case of Piltown they went to the house of the curate of the parish.

6339. Have you ever inquired in such cases whether any injurious effect has been produced upon the minds of the Protestant children?

No; I have not heard so.

6340. Lord Bishop of *Ossory.*] You found, as I understood, that in those scattered schools in which there were a few Protestants, the ministerial exertions you made were not only sufficient to preserve them from being proselytised, but to preserve them in such a state that you were unable to see that they suffered at all by going to those schools?

I found that they were much better fitted for any religious instruction in the Sunday school, in consequence of going to the school, and receiving a good system of general education.

6341. You say, if the system were changed, those children in a few years would be entirely lost?

I think so.

6342. You think your exertions would have been unavailing even to preserve them within the pale of the Church?

I think, under the separate system, I could not use those exertions even in a non-vested school; under the present system I might; but if there were a separate grant once given, and each party were allowed to have its own "wicked will" with the children, and proselytise them, or do as they like with them, our Protestant children would soon be lost.

6343. Lord *Monteagle* of Brandon.] If you had found any attempt in any of those schools on the part of the Roman Catholic priests or others to interfere with the religious faith of the Protestant children in those schools, would you not have felt it your duty to do all you could to protect them in the integrity of their own faith?

Certainly; I should have immediately reported it to the Board, and if the thing were not corrected by the Board, I should do what I could to take away the children, and to bring it under the notice of the Government and the public.

6344. The same privilege which you would have felt it your duty to exercise for the protection of your own children, if their faith had been interfered with, do not you consider it would be the duty of Roman Catholic clergymen to exercise for the protection of their children?

Certainly.

6345. Have you considered the proposition, which has been frequently adverted to in evidence before this Committee, for a system of education in Ireland which is often referred to as being supported by the Right Reverend Prelate on my right?

I have considered it very much, and, from a feeling of deference to the Right Reverend Prelate, who is present, and as I must strongly condemn it, I prefer to speak of it as that which really I think it is, the proposition of the "Christian Examiner," in the year 1842. It was proposed in the "Christian Examiner" of that year, and I then wrote a short pamphlet in a letter to Lord Stanley, showing what I thought to be very serious objections to it. They are very numerous. I think, first, it would be objectionable on principle, because it would be going counter to the principle of the last 30 years, which is that of non-compulsion, a principle which you have introduced into gaols, barracks, workhouses, lunatic asylums, and into the Queen's Colleges, and which exists in Trinity College, Dublin. I think it would be very objectionable as to its practical results, because every objection which would hold against the separate grant system would hold as strongly against that plan, with the additional objection of not being so open and honest as the other, that is to say, it would not be openly and avowedly a separate grant, though tantamount to one. I think it would produce discord in every parish, and would produce proselytism on all sides. It would produce miserable schools for the minority, which would generally be the Protestants, who would have schools of only 10 or 12 pupils, and

an

an end would be put for ever to all hope of united education; it would render that *impossible* which is now, alas! *difficult* of attainment—union. I would say, also, that the Protestant landlord in that case would have no control over the Roman Catholic school, because under this system the principle is that every patron may appoint such religious instruction as he pleases, without any respect to the parents' wishes. I think a Protestant landlord, therefore, could not with propriety, and I do not think he could by law, properly have any control over the inspection of a school under a Roman Catholic clergyman, so as to look after the children of his own tenants therein; much less would a Protestant clergyman have any power to interfere. If the Roman Catholic manager was proselytising, and if that were reported to the Board, the answer would be, that this was precisely what the system intended he should have the power to do.

6346. The question did not refer necessarily to a divided system of education carried on by separate grants, but to the particular plan in question?

I think this is really a system of separate grants, under another name. As I understand it, a grant is to be made to any party who will promise to conduct his school, with reference to secular education, on certain rules which are to be set down by the Commissioners, and that they shall be *bonâ fide* carried out, and that he shall have the power of appointing any such religious instruction as he chooses for the children in the school. The result would be, that if a Roman Catholic priest had a school under that system, I could not interfere with him. Protestants might go to his school, and he would have the power of giving them such religious instruction as he thought proper, and I could have no redress. Then I think, also, independently of those considerations which I have mentioned, that scheme would never be acceptable to any party in the country, religious or political, to any Government, or to any religious denomination; and I think I can clearly show that. The Roman Catholics would be opposed to it, though that is a ground I should feel myself doubtful on, because it would be favourable to the interests of the majority, but I think they would be opposed to it. The Presbyterians would be decidedly opposed to it. The Church of England, if we take the supporters of the Board, must be opposed to it. But I will take the honest and conscientious opponents of the Board, and I cannot conceive for a moment of their sanctioning or supporting the system. And I know, in point of fact, that when it was put forward first by the editor of the "Christian Examiner" in 1842, and when I answered it, the Rev. Dr. Graves, of the diocese of Cloynes, who is strongly opposed to the National Board, and a strenuous supporter of the Church Education Society, wrote a very able pamphlet against the proposition, on the ground that as a Church Education supporter, and an ardent Protestant, he thought it would be a great deal worse than the national system. More than that, the Bishop of Ossory propounded his plan in a speech in the Rotunda, in April 1852, and the "Christian Examiner," which had advocated a precisely similar plan 10 years before, had an article condemning it in June 1852, as worse than the national system. I think that all the objections which can exist to the National Board, whether substantial or not, would be aggravated and made inevitable under that system. It has been objected, that you are teaching Roman Catholic doctrines in the national schools, because you allow them to be taught after school hours. But this would be allowing Roman Catholic doctrines to be taught in the majority of the schools in Ireland at all hours of the day. It has been objected that the Bible is excluded from the schools, which I hold not to be correct. But this would be literally excluding it from the great majority of the schools. It is said there is great danger to the Protestants in particular localities from going to the national schools and mixing with such a multitude of Roman Catholics; but then all the existing safeguards would be removed. I think it has been proved that no Government would accept it, because when it was proposed in 1842, an article in the "Christian Examiner" was expressly written for the purpose of being submitted to the consideration of Sir Robert Peel's Government, which at that time had come into office. Lord Stanley was one of that Government, and there was an apprehension that the system would never be given up while he was a member of the Cabinet. Therefore it was expedient to propose some compromise, which might be acceptable to all parties. With that view this article was put forward in the "Christian Examiner" by the then editor, now Bishop of Cashel, expressly stating, that it

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

was intended for the consideration of the Government, and it cannot be doubted that it was under the consideration of the Government, but I need not say it was not adopted. In 1852, the same plan was proposed by the Lord Bishop of Ossory, when the Earl of Derby was Prime Minister, and the Earl of Eglintoun was Lord Lieutenant of Ireland. It was generally believed in Ireland, and could hardly be doubted, that so eminent a prelate as the Lord Bishop of Ossory would be likely to be consulted, and anything which he proposed would have due attention paid to it by that or any Government. It can hardly be doubted that it was considered by that Government, and it was not adopted by them. I think that the system which that plan proposed would be, in a word, a repeal of Lord Stanley's letter of 1831. I think it would be a giving up of the national compact which was made between the great body of the Irish nation and the British Legislature, when they gave up the principle of compulsion, and allowed liberty of conscience in the matter of education. I think the letter of Lord Stanley may be considered not only as the charter of the National Board, but the charter of religious liberty in respect to education in Ireland; and that it would be a breach of that contract to repeal it, or to adopt any system like this which is now under consideration, which would be essentially and diametrically opposed to it; and I think it would lead to Roman Catholics establishing schools of their own; which would, as I said before, have a tendency to throw the power of proselytising into their hands.

6347. If those reasons which you have stated are good objections to that plan, have you ever yourself considered any plan which could be adopted to meet the objections which prevail among the Protestant clergy of the Established Church in Ireland?

I have, very anxiously; because the feeling which I hope always to be influenced by would be, that while I would endeavour to maintain what I thought the principles of truth, I would go any length which consistency with my principles would allow me, to gain over the adherence and support of any opponents of any class.

6348. Do not you consider that that opposition has a tendency, not only unfavourable to the working of the national system, but that it likewise re-acts to a very considerable extent upon the Protestant laity, who pay a natural deference to the views entertained by the clergy of their own Church?

To a very great extent. At the same time I do not think that the Protestant laity in Ireland, as a body, are so hostile as is often represented to the national system.

6349. As far as they may be hostile, and as far as the Protestant clergy may feel a conscientious objection to the national system, and on that account both classes withdraw from it, is not the result one of very great disadvantage to the national system?

Of very great disadvantage indeed; and anything, I think, should be done to remove the objection which is consistent with a maintenance of the principle.

6350. Will you have the goodness to explain to the Committee any suggestions of your own, which, in your judgment, would be calculated either to lessen or to remove that hostility?

So long ago as the year 1845, I proposed, in a series of anonymous letters, a plan, which I thought might have a good tendency in that direction; that was to take up the rule of the Board, which allows that you may superadd religious instruction in all vested schools. Of course, the observation I make will only apply to vested schools. For my own part, I wish they were all vested schools. I have proposed a plan, founded on what the rule states, that the schools shall be opened at reasonable times for such pastors *or other persons* as the parents of the children shall approve, for the purpose of communicating separate religious instruction at reasonable times. I would make all due consideration for the feelings of my clerical brethren in the Established Church, who would entertain, even if they were not very hostile to the system, a feeling against going to a school which was entirely under the management of a Roman Catholic priest and a Roman Catholic master. I do not mean to say that I entertain that feeling myself, but I say it is very natural that it should be felt, and it is felt by many. I would, therefore, say, you need not go, but appoint a trustworthy person

as

The Very Rev. E. N. Hoare, A.M.

30th May 1854.

as catechist, to go and supply your place in teaching those children in the Bible and Catechism at suitable times. The rule of the Board fully allows you to do it, and you can in that way supply that deficiency. It was said, you acknowledge, then a deficiency. To be sure I do; there must be a deficiency in any general national system of education, as to the full communication of religious instruction, where that system is intended for a country in which there are mixed religions. We cannot have all we should wish; therefore I think we should have all we can get. But I would supply that great deficiency. I consider it a great deficiency not giving them the Bible, and I consider it a great deficiency with regard to children of the Church of England, not giving them the Catechism. Of course that is a deficiency which cannot be supplied by the State, which is itself a mixed body as to religion. I do not think it can properly be supplied by the State; if you do it for one denomination, you must do it for both; and we know that it would be likely to create some outcry if you paid a Roman Catholic priest to go and teach at those schools, though you do so in the case of barracks and lunatic asylums, and so on. I say, therefore, the Church ought to supply this system of catechists. I propose that there should be diocesan religious instruction associations formed in every diocese of Ireland. I believe that if the Bishop of the diocese would put himself at the head of the society, the object might be attained with one-fourth of the money now spent by the Church Education Society in establishing opposition schools to the Government. It must be painful to any one belonging to the Established Church, that he should be in hostility or opposition to a scheme established by the Legislature of the country, and supported by all political parties who have had, or are ever likely to have, the reins of Government in their hands. Here, then, they could superadd to that, a system in which they would be co-operating with the Government, and assisting to carry out the benevolent intentions of the Legislature, instead of spending money in opposition to them. I would propose that this catechist should go on one day in the week to the school, and there have the Protestants instructed in the Church Catechism and the Scriptures, and such books as the Protestant clergyman provided and thought right, and that those catechists should be paid by the voluntary contributions of the country. It would be aiding the clergyman in doing his duty, and the State could not be expected to contribute to it. I have seen this system carried out in many instances. It was carried out in a very remarkable case with which I was conversant, in my first curacy, in the parish of Edgeworthstown, in the county of Longford, by the late Mr. Edgeworth. He had a school exactly on the principles of the National Board, though it existed many years before the National Board was established. My first curacy was in that village; the Archbishop of Tuam was then living. That excellent and venerated Prelate, the late Archbishop French, was my diocesan; he thought the place a matter of consequence, and when he appointed me to the curacy, he desired my attendance upon him at Tuam to give me some advice about it. He did not advise me to set up an opposition school, but he said, "I understand Mr. Edgeworth will give you an opportunity of communicating religious instruction to Protestants at reasonable times. If he does, avail yourself of it, and work it as well as you can." I did so, and with the greatest success. I attended every Saturday at that school, and there was a united system of education going on. The priest was in one room, and I was in the other, communicating to the children of our respective communions their religious teaching; and an interesting circumstance regarding that institution is, that it having been a school very much for the middle classes. I met afterwards at different times and various places several youths who had been educated in it, who came up to me, recognizing me, when I could not recognize them, not having seen them since they were boys, to thank me for the religious instruction which I had given them, and to express their gratitude for the education which they had received there. They were generally the sons of people of the middle class, and two of these are now conscientious and excellent clergymen: one I met some years since in London, and found he was tutor to the Lord Chancellor of England; and the other I met in the Castle in Dublin, private secretary to the Lord Lieutenant of Ireland—Lord Cottenham was the Lord Chancellor, and Lord Heytesbury was the Lord Lieutenant. That was the system which was pursued, and that was with the sanction of the Archbishop of Tuam, who was very much opposed to the national system of education notwithstanding.

The Very Rev. E. N. Hoare, A.M.

30th May 1854.

6351. Did the system which you have described as existing at Edgeworthstown lead to any controversies or bickerings in the management of the school?
Never.

6352. Was there any suspicion entertained of proselytism on either side, or were there any persons while in the school who changed their religious faith?
Never in my time, nor have I ever heard of such. There was a female school also at Edgeworthstown, conducted on the same principles, by the well-known authoress, Maria Edgeworth.

6353. Did you attend as a minister of the Gospel, to give religious instruction in those schools?
I did; I taught the Protestant children every Saturday; we pursue a similar system also in the gaols and workhouses; we do it in private schools, in the Queen's Colleges, and in Trinity College, Dublin.

6354. Were the Scriptures read in those schools at Edgeworthstown?
Yes; that is among the schools referred to, in which the Scriptures were reported as read. But if any one takes that up, and says that it was a scriptural school in the sense in which the Church Education Society uses the term, it is clearly a misrepresentation; because the Scriptures were read by the Protestants, but not by Roman Catholics.

6355. What is your opinion with respect to any supposed or real desire on the part of the Roman Catholics of Ireland to read the Scriptures; what is their feeling with respect to the schools in which the Scriptures are read?
I doubt very much if there is that feeling among the Roman Catholics of a desire to read the Scriptures, which is so often alleged. I cannot but think that if it existed to any considerable extent, we ought to find it among the higher classes of Roman Catholics, which we do not. The very dependent position in which the lower classes of the Roman Catholic population of Ireland are, renders them ready to say and profess what they believe will be agreeable to their superiors. I have already referred to that in an answer which I gave previously. I think they may wish to satisfy at the same time their own priest and the landlord, who may be a Protestant; and that there is a greater profession of a desire to go to Scripture schools than really exists. If they really desire it, they have only to go to a vested school of the Board, or a school under a Protestant patron.

6356. Lord Bishop of *Ossory*.] In whatever part of Ireland they may happen to live, do you mean that they could go to another part in which there was a Protestant school?
When I said they could go to a vested school, of course I meant, if a school was in the neighbourhood: and this the Protestant clergy could supply. I have a vested school, for example, and it is known to all Roman Catholics that in that school I have the Bible read every day. I have a school now in Waterford, the "Commercial School," in which it is known that the Scriptures are read every day at a certain hour; and if Roman Catholics have this eager desire to learn the Scriptures, they have only to remain during the period for reading them.

6357. Lord *Monteagle* of Brandon.] Do you think it possible that many of those indications which are relied on as proofs of indisposition on the part of Roman Catholics to read or to accept the Scriptures may amount only to an indisposition to expose their children to proselytism?
I think that is the great reason. For that reason, they object, of course, more to the schools which are not limited and restricted, as the Kildare-place schools were, than they did to the Kildare-place schools. The Kildare-place schools restricted the reading of the Scriptures within certain limits. I suppose the reason is, that they are afraid of proselytism. I think, under Roman Catholic teachers, they would not have such a violent prejudice against reading the Scriptures as under a Protestant teacher.

6358. If there were a school in your parish which was conducted exclusively by Roman Catholics, and managed by Roman Catholic clergymen, would you approve of that school any the more for Protestant children, because the Scriptures were read and explained by those Roman Catholic instructors and patrons?

As

As far as my interference could prevent it, I would not let a Protestant child go inside the walls of the school if the Roman Catholic master or clergyman had the power of explaining the Scriptures to him.

6359. Have you anything further to add in explanation of the scheme you have recommended for the employment of catechists?

Yes; I think that this would be the means of giving to the children a Church Education. The Church Education Society is neither a Church Society, because it is not established by any authority in the Church, nor does it give a Church Education to the children; it gives only a Scriptural Education to all, and does not insist upon the Catechism, except with what they call the children of the Church: the phrase "Children of the Church" is of itself contrary to the theory of an Established Church. They make that compulsory which the Church nowhere enjoins, and they leave that optional which the Church everywhere prescribes in the business of education. I am prepared to say that the Church of England in no one of her Rubrics, Articles or Canons, enjoins the Scriptures to be used in the matter of education; I think they ought to be used, but I only state that the Church of England does not require it. With regard, on the other hand, to the Catechism, in the address to Sponsors in the Baptismal Service, in the Rubric appended to the Church Catechism, and the Rubric appended to the Order of Confirmation, in the Form of Ordering of Deacons, and in the Eleventh and Seventeenth Canon of the Church; in all those Services, Rubrics and Canons, the teaching and learning of the Church Catechism is strictly enjoined; while neither in these nor in any Rubrics or Canons are the Scriptures prescribed in the business of education. This system which I propose would teach the Catechism according to our vows at our ordination, to "instruct the youth in the Catechism."

6360. Do those references, while they recite strongly the obligation of teaching the children of the Church the Catechism, in any degree refer to their being taught that Catechism in the schools; do not they point to the ancient ecclesiastical manner of teaching the Catechism in the Church?

They do, I think, refer to schools. In the Rubric appended to the Church Catechism, it states that all parents and masters and dames shall send their children to learn, and I think schoolmasters are enjoined, as the clergy certainly are, to learn this Catechism.

6361. Lord *Ardrossan.*] You have suggested a scheme for the improvement of the system of national education in vested schools; have you any suggestion to offer with regard to any improvement which might be introduced into non-vested schools?

Yes; I proposed very recently, in a pamphlet which I published about three months ago, a plan which I hoped might meet the objections of some persons, and which would apply equally to non-vested as to vested schools, which would be that of monitors. I would propose, wherever there is a small minority of one creed in a large school, the State should enjoin, and the Commissioners should be bound to carry into effect what I did voluntarily in Achonry, and what Lord Bessborough has done at Piltown, and which was done at the Lismore school under the Duke of Devonshire, at Dunmore, and at Woodstock. In all those schools, I have found the system has succeeded in producing two most desirable results, united education; and preventing any prejudice on the part of Protestants, or *vice versâ*, Roman Catholics, in going to those schools. The system is simply to appoint a monitor, not as a religious instructor. I do not think the State, or the Commissioners acting for the State, should employ any one to communicate religious instruction; it should be left to the pastors and other persons approved by the parents. But those monitors should be of assistance in the secular education of the school, while I think their presence would be a great comfort and satisfaction to either party. I know schools where there are 200 Roman Catholics, and five or six Protestants. I know the master is a Roman Catholic. I know that no one besides ever goes into that school-room who takes any care about it. I say, that I think those five or six Protestants are in a very uncomfortable and disadvantageous position. The Protestant clergyman cannot but feel some apprehension that they are in a dangerous position; their parents must feel it, and must be reluctant to send their children there; but if they knew that there was an assistant master who was always present, so that there should be no breach of the rules, it would be a great satis-

The Very Rev. E. N. Hoare, A.M.

30th May 1854.

faction to the minds of all parties. When I propose this, it is not that I myself think that there is practically any such evil going on as taking advantage of this handful either of Protestants or of Roman Catholics. I never heard an instance of it well substantiated, and I never saw it or knew it. But I know there are many excellent and conscientious people who do believe it, and I should be very glad to meet their views; and I would give them what I think a very reasonable protection, by this system of monitors.

6362. Earl of *Harrowby.*] Do you think that plan would convey an additional security beyond that which is given in the appointment of Inspectors, that the provisions of the National Board with regard to religion should be carried out?

Yes, I think so.

6363. The monitor would be an additional officer looked on as a security upon that point?

Yes; he would be always present.

6364. And he would be in a manner responsible for it?

Yes.

6365. How do you propose that he should be paid?

By the Board altogether. I mean that he would be quite distinct from the catechist. I am anxious to explain this, because some of those I have been speaking to have been under a misapprehension, that I meant that the State should pay the catechist.

6366. This monitor would be appointed by the Board?

Yes.

6367. Would he be a person selected out of a school in the neighbourhood, or a person entirely introduced by the Board?

I think, if he could be selected out of the school, so much the better; it would be an encouragement or scholarship. I would have it as it was practically in all the cases which I have alluded to. I chose one of the head boys of the school. I thought him capable of being a monitor, and might be trained to be a master hereafter. I took this young man, who I thought would be suitable, and recommended him to the Inspector; and he, having passed his inspection, was appointed by the Board. I think the recommendation should be with the clergyman of the persuasion of which the monitor is to be.

6368. His literary qualifications would be ascertained by the Inspector?

Yes.

6369. Lord *Ardrossan.*] You would always select the monitor from the minority in the school?

Always.

6370. Earl of *Harrowby.*] Are there not cases where the master is not of the religion of the majority of the school?

I should think very seldom; the appointment of the master is with the patron, and the patron generally appoints a master of his own religion, though not always. At Achonry, I was the patron of the school. One of my masters was a Protestant; but afterwards we had a Roman Catholic, and when I had a Roman Catholic master in that school, I appointed a Protestant monitor.

6371. Lord Bishop of *Down.*] Do not you think that the circumstance of having the schoolmaster appointed by one person, namely, the patron, and the monitor appointed by the Board, would give rise to a degree of independent action between them, which would be inconvenient?

They would be both, in point of fact, appointed by the patron; they would be paid by the Board, and be appointed at the recommendation of the patron, just as all the schoolmasters are.

6372. Earl of *Harrowby.*] In the case of a school where a Roman Catholic clergyman was the patron, and where the majority were Roman Catholics, would the appointment of a Protestant monitory by the Roman Catholic clergyman give that feeling of satisfaction and security which you desire?

When I appointed the Protestant master, I said to the priest honestly, "Now, I hope

I hope we shall have united education here." He had subscribed towards the building of the school 3*l.*, though he was a very poor man. He said, "You shall, as far as I am concerned, because I have the utmost confidence in you, that you will not transgress the rules, or take advantage in any way." I said, "I must tell you, however, candidly, that I must have a Protestant master, and the reason is this, I have been four or five years endeavouring to get a plot of ground for the site. The proprietor was opposed to the system, and when that opposition ceased, he did not like to take a different course from the majority of the gentlemen of the county, which he would have done to a very great extent. At length, after five years, through taking a continual opportunity of speaking to him, he said to me, 'If you are to be the patron of the school, I have no objection to give the ground; but I have this difficulty, if you leave this parish, what is to become of the school?' I said, 'That is very easily remedied; let you and I be joint patrons of it, and we can work it as a united school.' 'That will do,' he said; and so he gave the ground. He died shortly afterwards, and his son is now the patron of the school, with my successor at Achonry." I told the priest then, that I thought it would not be right to ask this gentleman to appoint a Roman Catholic master; the priest said, "I have no objection to a Protestant master while you are the patron. I would with others; but I have no objection, you being the patron." I found, however, that some of the Roman Catholic inhabitants of the parish felt a little hesitation in sending their children to the school, because of the Protestant master. I said, therefore, to the priest, "We have a good school, and the Board will not allow a monitor unless you have a certain average attendance; but we have such a good attendance that I think we can get a paid monitor, and I think it would be a satisfaction to you and to the Roman Catholics of this parish, that there should be an assistant teacher a Roman Catholic." The priest never did come to give the Roman Catholics religious instruction, and I said, "You can have the monitor to do it." He said he should like that very much; and I said, "Do you recommend me any young man who has been well educated, whose religious and moral character you are satisfied with, and I will appoint that person, subject to the Inspector passing him for his literary qualifications."

6373. You suppose the patron to have the choice of the monitor?

I think from the objection which your Lordship has stated, which I now see for the first time, I should say it would be reasonable that the monitor should be recommended by the clergymen of the religious persuasion of the minority.

6374. Then arises the difficulty which the Right Reverend Prelate alluded to, the difficulty of having the master and the assistant-master appointed by two different parties, and of so giving responsibility to two different authorities?

They would be both appointed by the Board; they would be both paid servants of the Board; the circumstance of one being recommended by the priest, and the other by the Protestant clergyman, might raise an objection, but I think the advantage would far outweigh the disadvantage.

6375. Lord *Monteagle* of Brandon.] Under the present system, we neither recognize the clergyman of the Established Church nor the priest, directly or indirectly, except so far as they give spiritual instruction to the children at a separate time; do not you think that there would be great difficulty in recognizing either of them in respect of the internal management of the school; above all, in respect to its secular instruction?

I see the force of the objection; and I believe it would be better to leave the appointment to the Inspector of the Board.

6376. Earl of *Harrowby*.] It might be suggested that the Inspector as an independent party should select or recommend the monitor to represent the minority?

Yes, I am sure that would be a very great improvement.

6377. Lord *Ardrossan*.] Have you any idea that those two schemes which you suggest, as regards vested and non-vested schools, would have the effect of removing the objections entertained to the system by the great body of the Protestant clergy of Ireland?

I think that depends entirely upon the way in which they put their objections. I find that the Church Education party in Ireland do not state their

The Very Rev. E. N. Hoare, A. M.

30th May 1854.

objections in the same way in different places; they give one statement in Parliament, and generally in England, and a totally different one in the Rotunda at Dublin, and such places of meeting in Ireland. If the objections of the opponents of the National Board be as stated by Mr. Hamilton, the representative of Dublin University in 1848, those two schemes united could not fail perfectly to satisfy them. Before going into Committee on the Educational Estimates, Mr. Hamilton gave notice that he would "move that a humble Address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to direct that such a modification of the present system of national education in Ireland may be made, as regards children of the Established Church, as may remove the conscientious objections which many of the clergy and laity entertain to that system as at present carried into operation; or otherwise, that means may be taken to enable those of the clergy and laity of the Established Church who entertain such conscientious objections to extend the blessings of Scriptural Education to the children of the Established Church." I say, my Lords, if that is the reasonable and straightforward demand of the Church Education Society in Ireland, no Government, for a moment, should hesitate to grant it to them. I think they have it already; but if they say we want omething to make it more secure, I would propose these two schemes, which I think would fully and entirely supply their demands, one supplying means for communicating, not only Scriptural Church Education to the children of the Established Church, the other preventing the possibility, as far as well-devised means can go, of the children of the Established Church being tampered with during the times of united education.

6378. Lord *Monteagle* of Brandon.] Do not you consider that more confidence might be felt in the national system if the rules of that system were not as they at present are, liable to be varied from time to time by the mere action of the Commissioners themselves. Do you not conceive, that if the approval and sanction of the Government with respect to any variation of the rules was required, there would be more confidence felt in the permanence and steady administration of the national system?

I do indeed. I believe with regard to the latter part of your Lordship's question, that the Commissioners cannot make any alteration without consulting the Lord Lieutenant of Ireland. I always understood that any serious alteration was submitted to the consideration of the Lord Lieutenant of Ireland in the first instance.

6379. Earl of *Wicklow.*] Do you conceive that the different interpretation which has lately been given to the 8th Rule was given to it in co-operation with the Lord Lieutenant?

I have always understood that Lord St. Germans sanctioned it; I may be mistaken.

6380. Lord *Ardrossan.*] Are you of opinion that the Board ought to be made more responsible to the Lord Lieutenant than it is at present?

I am. I think it should be entirely a Government institution, with certain principles to guide it, which I do not think that ever the Lord Lieutenant for the time being should have the power of essentially altering without the sanction of the Legislature. I think that the great object which all the friends of Ireland ought to have in view is to try and bring this question to a settlement. If the principle were once acknowledged, and if all parties would only agree with Mr. Hamilton, and say that is all they want, there would be an end of the whole discussion and dispute, and then would be the time to draw up strict rules, which should not be alterable except with the sanction of the Legislature.

6381. You would recommend that there should be a legislative enactment upon the subject?

I would, if it were practicable, and judged expedient.

The Witness is directed to withdraw.

The Reverend DAVID WILSON is called in, and further examined as follows:

The Rev. D. Wilson.

30th May 1854.

6382. *Chairman.*] HAVE you any explanation to give with respect to the evidence given by you on Friday last?

I have. Several of your Lordships who were present may recollect that a number of questions were proposed to me, some of which may admit of a double construction; and lest my answers should be misunderstood in their connexion and bearing, owing to the number of questions put almost together by some of your Lordships, I wish now to refer to them, and to explain my answers to the questions. In the first place, in the course of the evidence, I find this question put to me: "Supposing I have a Church Education school, where there are two or three Roman Catholics, and I compel them to receive the religious instruction which is provided, if they choose to avail themselves of the secular education, what protection do those children receive at present from the national system?" My reply was, "I am not aware;" because I understood the question to have this import. "Supposing that any person had a Church Education school in a certain locality, and two or three Roman Catholics attended that school, and as a condition of receiving the secular instruction, they must submit to the religious instruction which was there given, what provision does the National Board make for them?" My reply was, "I am not aware;" simply because I did not see that the National Board had any connexion whatever with the Church Education Society. If the question had another bearing, viz., What provision would the National Board make for any two or three such children who might be reluctant to read the Scriptures as a condition of their receiving secular instruction? Then I say that such children have every protection from the National Board of Education, because it allows the parents or guardians of the children to see that they only receive a religious instruction of which they approve. Its rule is, that no child be compelled to receive religious instruction to which its parents or guardians object. There is one other question to which I wish to refer. One of your Lordships said, "You have given an illustration of the disadvantages which would arise from a supposed change of the system in a certain case; upon that the question is put to you, whether the individuals referred to would be under worse circumstances than they are at present if the modification were adopted?" I understood that question to have arisen out of the previous one of the Bishop of Ossory; and conceiving it to be analogous to it, I said, "I cannot see that they would." On looking over my evidence in manuscript, 22 pages further back than this question, I find an illustration given by myself of certain disadvantages resulting from a supposed change of the system. If it was to that that the noble Lord alluded, I should have given an answer directly the reverse, and have stated, as I previously had done, that those children would be put to every disadvantage. I conceive that the two children referred to would be put to the greatest possible inconvenience and disadvantage.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till Thursday next, One o'clock.

Die Jovis, 1° *Junii* 1854.

LORDS PRESENT:

The Lord President.	Lord Bishop of Down, &c.
Earl of Desart.	Lord Bishop of Ossory, &c.
Earl of Wicklow.	Lord Beaumont.
Earl of Harrowby.	Lord Ardrossan.
Viscount Hutchinson.	Lord Monteagle of Brandon.
Viscount Clancarty.	

THE LORD PRESIDENT in the Chair.

Evidence on National Education (Ireland).

The Very Rev. E. N. Hoare, A. M.

1st June 1854.

The Very Reverend EDWARD NEWENHAM HOARE, A. M., Dean of Waterford, is called in, and further examined as follows:

6383. *Chairman.*] HAVE you any observations to make with regard to the evidence which you gave on the last day?

I wish to make an observation with respect to a question which was one I could so little have expected to have been put, that I was totally unprepared to answer it. It was with reference to a personal matter respecting Mr. Strange, the late Mayor of Waterford, having been in prison. I stated, on seeing that Lord Donoughmore fully believed it, that I believed it, and I said I also had heard it rumoured. I thought it a matter which I ought to reconsider, and I I have been reconsidering it; and I remember different reports which I heard, for there were a good many upon the occasion, of his being elected mayor in 1853. He was elected mayor by the votes of the Protestant as well as the Roman Catholic members of the corporation. After he ceased to be mayor, he received the thanks of the corporation and citizens, moved and seconded by Protestants, for the upright manner in which he had performed his duty. My firm belief is, that he was never in the body of a gaol in his life. I believe, and I have no doubt, he was under some restraint at the time of the suspension of the Habeas Corpus Act in 1848. He was either visited by the stipendiary magistrate at his house, and arrested in that form, or he was sent for, and brought to the magistrate's house, and there examined, and an information sought to be laid against him; and he was for some hours, and I believe for some days, under the surveillance of the police. There was nothing, however, proved against him, and I believe really, though I cannot say positively, that he never was actually in prison. I would beg to add, with regard to that subject, that I consider it could not in anywise affect the principles of the National Board whether a gentleman who supported it had been a Repealer or not; but I do think that it is of the utmost importance that it should be shown to the Government of England that there is a great national institution which does possess the confidence of all classes of the Roman Catholics in Ireland, that is to say, that there are people out of every class supporting it. I believe by strengthening and maintaining and extending this system, you will gain the affections of those who, unhappily, are not attached to the British connexion; you will make them and their children feel that by it they have received a boon to which they owe all their advancement and prosperity in life. I believe if they gain that boon of education, in spite of the British Legislature they will naturally be averse to connexion with this country. I believe, on the contrary, you will do more to strengthen their adherence to the British connexion by giving them such a boon, and making them feel throughout the land that they are indebted to you for it, than you could

The Very Rev. E. N. Hoare, A. M.

1st June 1854.

do by any other means. But, on the contrary, if you disturb or mutilate this system, more will be done to alienate the people than all the efforts of agitators could possibly effect. I have in my mind now an interesting fact, which I beg to state, that, in conjunction with the Protestants and Roman Catholics, who had got up the memorial for the Model School, we have established a School of Design in Waterford. It is an interesting fact that we have in that School of Design evening classes for artisans and mechanics, and one man particularly, who was under arrest in 1848, who is a hard-working man at the forge and anvil; he is a man of great talent, the writer, I believe, at one time, of able articles in the Nation newspaper: he used to spend his evenings in making speeches at repeal meeting rooms; and where does he spend them now? For five evenings in the week I see that man, after a hard day's work, with his pencil in his hand, drawing, designing and improving himself in the school of practical art and design, and he carried the prize at the last examination, and I doubt not that he now feels an attachment towards the British Government that, I believe, he never entertained before, from the benefit which he has derived from that institution.

6384. Lord Bishop of *Ossory.*] With respect to the kind of support, and the extent of support, given to the Kildare-place schools by clergymen of the Church of England, I was not present when your answer on that subject was given; I collected, however, from what was afterwards said, that you represented that support as being very trifling?

Very, indeed. The opposition was very strong, but the support was very weak, and from but a few individuals.

6385. I find that in the county of Armagh, out of 80 Kildare-place schools, 54 were under the patronage of clergy of the Established Church; that, in the county of Longford, out of 17 schools, 14 were under clergymen of the Established Church; that in the county of Louth, out of 17 schools, 13 were under the patronage of the clergy of the Established Church; that in the county of Wexford, out of 14 schools, 10 were under the clergy of the Established Church; that in the county of Wicklow, out of 33 schools, 25 were under the clergy of the Established Church; and that in the county of Cork, out of 107 schools, 67 were under clergymen of the Established Church; do not you think that that is rather at variance with your statement that the support or countenance given by clergy of the Established Church to the Kildare-place Society was small?

It has the appearance of inconsistency with what I stated, and still it does not in the least shake my opinion upon the subject, because I know that many clergymen, especially in those northern and Protestant counties which have been referred to, were willing to take aid from the society, because it did not in any way interfere with their instruction of the Protestant children who attended those schools. They could give them not only the reading of the letter of the Scriptures in the school-hours, but they could also explain it most fully after the school-hours.

6386. You have said that this may be accounted for in the northern counties which I have named, and I find you qualify that by speaking of them as Protestant counties?

Yes; it would be found in counties where there are a great many Protestants.

6387. Three of the counties which I named were Wexford, Wicklow and Cork; in which class do you place those?

Wexford and Wicklow, I should think, would be rather Protestant than otherwise; Louth I consider rather a Protestant county. I am not much acquainted with the north of Ireland personally. I think I have stated facts which cannot be contravened, that Mr. Jackson swore to the Commissioners in 1824 that the High Church party opposed them more than the Roman Catholics did; and I know as a fact, and I believe there is no one who knows Ireland who is ignorant of the fact, that the Evangelical clergy did not cordially support the Kildare-place Society.

6388. Do you think it fair that the statement made by Mr. Jackson expressly with respect to the High Church party should be made by you with respect to the clergy of the Church of Ireland?

I think my statement was perfectly fair. Your Lordship was not present when

when I gave the answer, and I should be sorry that the imputation should rest upon me of having given unfair evidence. The Lord President will remember what the evidence was. I was asked whether the Society was supported generally by the clergy. I stated that there was not a general support given to it; that I would divide the clergy into the High Church party and the Low Church party, and that the High Church party were notoriously opposed to it, as proved by the evidence of Mr. Jackson, which I read; that is what I stated, as resting on Mr. Jackson's evidence. Then I said, of my own knowledge, and I believe it is notorious, that the Evangelical party, to whom I would have considered myself as then belonging, were not favourable to the Kildare-street Society.

6389. You think there is nothing inconsistent with your statement with respect to the amount of countenance received by the Kildare-place Society from the clergy of Ireland in the facts I have read to you, that, in the county of Armagh, out of 80 Kildare-place schools, 54 were under the patronage of the clergy; that in the county of Longford, out of 17 schools, 14 were under clergymen of the Established Church; that in the county of Louth, out of 17 schools, 13 were under the patronage of the clergy; that in the county of Wexford, out of 14 schools, 10 were under the patronage of the clergy; that in the county of Wicklow, out of 33 schools, 25 were under the patronage of clergymen; and that in the county of Cork, out of 107 schools, 67 were under clergymen?

I think the facts are rather confirmatory of my statement than otherwise. We have heard a selection; no doubt it is the best and most favourable to your Lordship's view which could be taken. I cannot recollect the total of the numbers which have been now read out, but I think it bears a very small proportion to the 2,000 clergymen in the Established Church in Ireland. I know at that period there were 22 Irish Bishops in Ireland, and I know that not one of them supported the Board. I know Mr. Jackson, on his oath, stated that they received more opposition from the High Church party, which were at that time probably four-fifths of the Church, than from the Roman Catholics; and I know, and I repeat it as a fact, and I believe it will be found to be true, that the society was not supported generally by the Evangelical party: so that Mr. Jackson's statement applies to one party; I can only state my own assertion as to the other. This, however, is evident, that the Roman Catholics do not support it, or the great majority of the schools in some of those counties would not be under the Protestant clergy.

6390. Viscount *Clancarty.*] The preponderance of patronage was Protestant in those counties, was not it?

In those counties it appears it was; I should like, however, to know at what time that calculation was made; it appears to have been in 1832, when the grant was withdrawn from the Association for Discountenancing Vice. So high Church was this association, that at this very period of which I am speaking, about the time of the Commissioners of Education Inquiry, that, it being a rule of the association that you must be elected a member, on being proposed and seconded, before you paid your guinea subscription, the present Earl Roden, and the late Viscount Powerscourt, his brother-in-law, were blackbeaned, because they were known to belong to the Evangelical party. Along with them was a Divinity student, afterwards a brother curate with me, who had not distinguished himself in anywise as belonging to any particular party at that time. I knew him to be a zealous and pious young man; he wished to be a member before he was ordained, and the circumstance of his name being put in by the same proposer and seconder with those two excellent and pious noblemen, caused this gentleman, now the Rev. Mr. Leathley, to be blackbeaned in company with them, which he was proud of, and is to this day, for having been dishonoured in such good company.

6391. Lord *Beaumont.*] Have you anything further to add on that subject?

I have. This is the Report of the Kildare-place Society for the year ending 5th January 1832. I said on the last day of examination that I believed it possible, and likely, that the subscriptions of those Lords Bishops, as well as that of the Primate, were given subsequently to October 1831. I admitted to the Bishop of Ossory, however, on that occasion that I could not prove it. I never had this Report in my hands till Tuesday last; but I recollected last night, when correcting my evidence, that I had seen some very important words here, and I

The Very Rev. E. N. Hoare, A.M.

1st June 1854.

wished to get this Report into my hands again. We have here two lists of subscribers in this Report; the first is, "List of Donations and Subscriptions received by the Society for the Year ending January 1832." There is not the name of a Bishop in it. There is, however, a supplemental list; and though there is a Report dated 1832 for the year 1831, I call your Lordships' attention to this heading: "Donations and Subscriptions received by the Society in support of United and Scriptural Education since 5th January 1832;" these were the words which struck me, and the names of the Bishops, which the Lord Bishop of Ossory read to me, as proving that Bishops supported the Kildare-place Society previous to October 1831, are all in that list, three months after the date of Lord Stanley's letter. Here is the Right Reverend the Bishop of Cloyne's 50*l.* promised, and no doubt paid; the Right Reverend the Lord Bishop of Killala, 20*l.*; the Right Reverend the Lord Bishop of Raphoe, 50*l.*; his Grace the Lord Primate, 100*l.*; the Right Reverend the Bishop of Ossory, 10*l.*; all since the 5th of January 1832. That is a supplementary list of subscriptions given to the Society "for the Promotion of Scriptural Education." If I had time to read that Report, I am certain that I should find the committee in it speak strongly of Lord Stanley's letter, condemning it, and that they state and boast of the favour shown to their society by the Church since the issue of Lord Stanley's letter. It was to Lord Stanley's letter that they were indebted for those subscriptions, and they have never received any since, I believe.

6392. Lord Bishop of *Ossory*.] Will you have the goodness to look at the list of schools, and state what you have to observe upon it, as abating the force of the evidence it supplies as to the support given by the clergy of the Established Church to the Kildare-place Society?

I find in Appendix, No. 5, "A List of the several Schools connected with the Society on the 5th of January 1832." "The schools printed in capitals are those which received aid for the first time during the year 1831. Those marked * are schools which were closed at the period of the Inspector's visit, from casual and temporary causes, and also a few schools which, by accident, were not inspected." I do not mean to say, because I cannot do so on my oath, but I have a very strong suspicion, that if I had time to prove it, or your Lordships would call some one to make the calculations, you would find that many of those very schools so marked, which were put under the society in the course of 1832, were put under the society after Lord Stanley's letter was published.

6393. Will you look to the county of Armagh, and see how many schools have their names printed in capitals?

There are three; but only two are under Protestant clergymen.

6394. Then there are only two schools to be deducted from the 54 on account of the date?

Three.

6395. Will you refer to Longford?

There is one in capitals under a clergyman with whom I was intimately acquainted; as to the other schools, there are two, which were closed at the time of the Inspector's visit.

6396. In Louth how many ought to be deducted?

I cannot tell; I do not know whether the clergymen were always Protestant clergymen. Here is the Rev. Thomas O'Rourke, and I protest I do not know whether he is a Protestant clergyman or not.

6397. In the county of Wexford how many schools appear to have received aid for the first time in 1831?

There are two, and two also that were closed at the time of the inspection.

6398. Are the two that were closed at the time of the inspection under clergymen?

Yes.

6399. In the county of Wicklow how many are there to be deducted?

Three.

6400. In the county of Cork will you see how many ought to be deducted?

Five schools are printed in capitals, and 12 as being closed at the time of the inspection.

6401. With

6401. With respect to the amount and nature of the scriptural education given in those schools, your evidence went to the extent of saying that it was impossible that there could have been any of importance, because no explanatory questions were allowed to be asked. You relied upon the evidence of Mr. Veevers in support of that assertion; do you think that explanatory questions not bearing upon any controversial matter, or disputed doctrine, were forbidden by any of the rules of the Kildare-place Society?

I think that was the case, according to the practice of the society.

6402. Will you tell me by what rule?

I have not seen the rules for 25 years.

6403. Would you regard the statement of the committee of the society as competent evidence as to the meaning of their own rules?

Certainly.

6404. Will you read the parts of their rules which I have marked, and anything else which you think to be important?

The passage is from "An Appeal to the Public by the Committee of the Kildare-place Society," dated February 1832, by virtue of which appeal they got those subscriptions from the Lords Bishops. In that "appeal" they do not give the rules, but they refer to them, and explain them. They state, "they have been anxious to promote the establishment and assist in the support of schools: 1st, in which the appointment of governors, teachers and scholars should be influenced by religious distinctions; 2d, in which the sacred Scriptures, without note or comment, should be read; 3d, from which catechisms and books of religious controversy should be excluded. But lest these fundamental principles, thus briefly stated, should be misunderstood, the committee think it right to observe, that, by the sacred Scriptures, the committee mean such books, and such only, as both Protestants and Catholics unite in believing to have been dictated by the Holy Spirit; and whilst the committee uphold the fundamental principle that these Scriptures shall be read in their schools, without note or comment, by all the scholars who may have attained a suitable proficiency in reading, they do not mean thereby to prevent, but, on the contrary, to recommend that such explanations shall be given to the children during school-hours as may convey to their minds the plain meaning of the passages of Scripture read by them, and introduce them to an extensive acquaintance with the Bible, so far as those objects can be attained, by explanations not inculcating any peculiar religious opinions, or introducing points of controversy. That it is perfectly consistent with the principles of the society that the children should be examined in the schools as to their acquaintance with the passages of Scripture previously read by them, provided such examination be carried on so as to avoid inculcating thereby peculiar religious opinions in introducing points of controversy; and such examinations have been held in several schools in connexion with the society." The committee issued this circular, as I have told your Lordships, dated February 1832, being four months after Lord Stanley's letter, as an appeal to the public, to induce them to do what they had not done before, to come forward in aid of this Society, which was now deprived of its 40,000*l.* a year from the State, and therefore was thrown upon the public for support. I do not mean to impute anything improper to them, but they wished, of course, to explain their rules most favourably to the views of Protestants in the year 1832. But I have referred to what was said by the members of the committee when examined by the commissioners in 1824. I say it is perfectly consistent that the committee might give a further explanation and latitude to their rules in 1832 than their predecessors did in 1824, and I will prove it from the book before the committee. They say the Scriptures shall be read by all, and that they mean by that, "such portions of the Scriptures only as both Protestants and Roman Catholics unite in believing to have been dictated by the Holy Spirit;" that means, of course, to the exclusion of the Apocrypha. They say that they will allow such an explanation as may convey to the minds of the children "the plain meaning of the passages of Scripture," provided they do not go into anything in the shape of controversy; and they recommend those explanations. Then, when I take up the evidence of 1824, I see that Mr. Veevers, being asked, "Do you conceive that the boys understood the ordinary parts of the New Testament?" says, "I think they do not." I can assure your Lord-

The Very Rev. E. N. Hoare, A. M.

1st June 1854.

ships, if you will read over the examination of the present Mr. Justice Jackson on the inquiry in 1824, if you will read the examination of Mr. Serjeant Warren, or of Mr. Veevers, who is now a magistrate in Ireland of high respectability, and who was then the superintendent of the model schools, if you will read the examination of I do not know how many inspectors of those schools, you will find that the prohibition extended even to the more grammatical meaning of the words. It was considered by the leading members of the committee a violation of the principle of the rule of the Kildare-place Society to explain what the word "wilderness" meant. There is a discussion about the word "hypocrite," and they differ about whether you could explain the word "hypocrite" and "wilderness" or not. Some thought you could; others said they thought you could not; and, in fact, the committee did not approve of any explanations whatever.

6405. Are you prepared to swear that the committee in 1824 did not approve of the explanation of words occurring in reading the Bible?

I should be very sorry if it were thought necessary to be reminded of my oath in that way, or to be called on to state that a committee of 21 gentlemen had at that time a certain opinion in their minds. What I say is, that the gentlemen whom I have named made statements of the kind which I have referred to upon their oaths; and I can state this: Mr. Leslie Foster was a member of the committee from its foundation; they were almost all barristers, and excellent and valuable men they were, who were devoting themselves to what they thought a most liberal system of education, and thereby they incurred, in my recollection, and according to the sworn evidence of Mr. Jackson, as much obloquy as the Commissioners of National Education, with the Archbishop of Dublin at their head, did afterwards. Mr. Leslie Foster was a member of the committee; he, with others, being appointed a paid Commissioner to inquire into the subject of education in Ireland, and to report on the different societies, resigned his membership of the committee, but continued his subscription; he knew the rules as well as any man living; he and I travelled together; when we went to the London Hibernian Society's schools, we examined them in the Scriptures. Mr. Foster had as great a knowledge of the Scriptures, and of the doctrinal views contained in the Scriptures, as many divines. He and I went into those schools, and we examined the children in the Scriptures; but when we came into a Kildare-street Society's school, we felt ourselves impelled, by honesty and uprightness, not to put a question even as to the grammatical meaning; but we called up a class, to hear whether they could read distinctly and clearly, and mind their stops; and further than calling their attention to a wrong stop, we should not have considered it consistent with our duty and conscience to go.

6406. Lord *Beaumont.*] Therefore your impression is, though you do not wish to declare it positively, so that you can swear to it, that the rule was, that they did not admit of any explanation even of words?

Clearly.

6407. Earl of *Desart.*] Do you think the evidence of what you describe as rather doubting witnesses is to controvert the statement of the committee, not of what their rules would be, but of what their rules are and have been?

I did not mean to represent them as doubting on the subject. I have an indistinct recollection that there is a discussion upon the two words "hypocrite" and "wilderness," one member of the committee, or an Inspector, thinking you might tell the children what a wilderness was, but others positively saying you could not. But what I say is this: the committee of 1824 put, I maintain, an interpretation upon their rules, and stated what the plain grammatical meaning of their rule conveyed to the public; and Mr. Leslie Foster, being a member of that committee, acted upon it like an honest man. In the year 1832, the committee—I do not know whether they were the same or not; I do not impute anything dishonourable to them; far from it—I know they were very honourable men, but I know they were anxious to bring round the Protestant Bishops and the Protestant clergy in Ireland, and the Protestant community in England; and it having been alleged against them that the reading of the Scriptures in the Kildare-street schools was a mere matter of form, they then came forward with this explanation, to say that they approve and recommend that the meaning should be explained to an extent which they had never allowed before.

6408. Lord

6408. Lord Bishop of *Ossory.*] You have given very clear evidence with respect to what Mr. Veevers swore to as being the practice in the school about which he was speaking?

Yes; it was the model school, in Kildare-place, Dublin.

6409. You have, however, declared that Mr. Jackson and Mr. Warren gave similar evidence with respect to the rules of the Kildare-place Society?

I recollect distinctly that they stated, and all who were examined more or less confirmed it, that there was to be nothing more than the mere reading of the Scriptures.

6410. I understand you to repeat your assertion, that this evidence was given both by Mr. Jackson and Mr. Warren?

That is my strong impression, that everybody who gave evidence bore out the same fact, and Mr. Foster acted upon it.

6411. Will you see whether Mr. Jackson continued in connexion with the society, and Mr. Warren also, at the time when that report of the Kildare-place Society was published?

Mr. Jackson was still secretary, and Mr. Warren was still a member of the committee.

6412. Do you think, from your knowledge of those men, that they were capable, for the purpose of obtaining support for the Kildare-place Society, of putting forward its rules as having a meaning which they did not believe them to convey?

I am sure they would not; but I believe they were not either infallible, nor were their opinions stereotyped, and I believed they had changed their minds in 1832, and the committee were perfectly competent to do so. They were competent to give a more authoritative interpretation of their own rules; the National Board itself have done so.

6413. Do you think if that had been the case, and they had changed their view in respect to the meaning of their fundamental rules, this would have been the way in which they would have stated their meaning, or that it would have been an ingenuous mode of explaining it: "But lest these fundamental principles thus briefly stated should be misunderstood, the committee think it right to observe"?

I certainly do not think it was otherwise than ingenuous; I do not think I am to sit here to pronounce judgment upon other persons; I only say that they did it; I suppose they changed their minds, and that they gave a wider interpretation of the rule in 1832 than they gave in 1824, and I think they were perfectly competent to do so. The change in the interpretation of the rule certainly may have been made five or six years before; my suspicion is that it was only made when Lord Stanley's letter was issued, but that is only my impression.

6414. I will refer you to Mr. Jackson's evidence in 1824, that you may see that there was no discrepancy between it and the statement to which he was a party in 1832, as to what were the fundamental rules of the Kildare-place Society. He is asked, "We are desirous of knowing your own opinion as to the limit of the grammatical explanation of texts of Scripture used in your schools; do you conceive the society would disapprove of a schoolmaster giving a fair explanation of the word 'hypocrite' or 'wilderness'?" He answers, "As to 'wilderness,' there could be no objection; but 'hypocrite' might lead them into something of a controversial nature.—How would you describe the limit of what is permitted and what is disapproved of by the society? Anything that leads to doctrinal instruction, or anything that touches upon the points in difference between different denominations of Christians, even remotely, is strictly forbidden.—Are we to understand that you conceive mere grammatical explanation is admissible? I do conceive so."

Even that is denied by others, and among them, Mr. Veevers.

6415. I understood you to say that Mr. Jackson's explanation of the rules in 1824 differed from the statement made by the committee of which he was a member in 1832; do you now think that there is any material difference between them?

I do think there is a great difference; I think the words, "the mere grammatical

The Very Rev. E. N. Hoare, A. M.

1st June 1854.

grammatical meaning," and the words printed here in large capitals, "the plain meaning," convey a very different idea.

6416. Earl of *Wicklow.*] Is not there a great difference between giving "the plain meaning" of the Scriptures, and merely confining yourself to grammatical explanation?

I think they are as different as two things can be; we gave grammatical explanations in one sense, when we heard the children read, for we always corrected them if they did not make a right stop. We judged of their method of reading, and if they made a wrong stop, we told them; but we should not have gone into the "plain meaning" of what they read.

6417. Lord Bishop of *Ossory.*] Mr. Jackson is asked, "How would you describe the limit of what is permitted and what is disapproved of by the society?" He says, "Anything that leads to doctrinal instruction, or anything that touches upon the points in difference between different denominations of Christians, even remotely, is strictly forbidden"?

Your Lordship will find in the next sentence he speaks of mere grammatical explanation: I take the two together, and I am sure that what Mr. Jackson meant to convey was, that nothing beyond mere grammatical explanation could be given. We know that anything could be twisted so as to lead to some matter in controversy between the two Churches; I could do so in explaining the mere grammatical meaning of any sentence with the greatest readiness.

6418. Earl of *Wicklow.*] If it so happened that the Bishops of the Established Church and the clergy of the Established Church had abstained from supporting the Kildare-place Society up to the period when the existing system of national education was established in Ireland, and that they immediately afterwards connected themselves with the Kildare-place Society, in order to promote, through that society, a scriptural system of education generally in the country, do not you consider that the new system was productive of considerable benefit, if it went no further than having attained that result from the established clergy of Ireland?

It did, to a certain extent, but I am sorry to say a very limited extent; it produced, I think, 300 *l.* to that society; I believe it did nothing more. I believe I am safe in saying that those gentlemen, the Bishops and clergymen who gave in their adhesion then, never gave another guinea, never established a school since under the society, and have had nothing more to do with it since than they had before. The whole thing was done in three months, at a period of high political excitement.

6419. If it were proved that that adhesion had been given in consequence of the introduction of the national system into Ireland, and it thereby promoted an additional system of education under the Kildare-place Society, would not it, in your opinion, have been productive of very considerable advantage to the country?

No, I think not; I think it would, in the estimation of the Church Education Society, but it would not in mine. I think it is of the utmost importance that there should be one united system, and not rival systems, in the country. I should not be glad to see the Kildare-place Society supported and established again, because it maintained the principle of compulsion, which I consider Lord Stanley's letter repealed and for ever tore to pieces; and I hope we shall never live to see it restored.

6420. Lord Bishop of *Ossory.*] Do you mean to say that the support which was given by the Protestants of Ireland to the Kildare-place Society was small?

Certainly I do.

6421. Are you aware that there was a document given in to Lord Leveson Gower in connection with this subject which was proved before a Committee of this House, by which it appeared that on an average of five years the local subscriptions amounted to 13,000 *l.* a year?

That does not prove anything, to my mind.

6422. Are you aware what is the amount of local subscriptions given to the national system in Ireland?

I am not; but it must be very considerable, because every school is required to raise two-thirds in the country for the first building of it.

6423. I am

6423. I am speaking of the annual support given the society?
No doubt the amount of the subscriptions given annually to the Board as a society is small, or, rather, amounts to nothing at all. Lord Stanley's letter set forth a principle which was of the utmost importance, which should be ever upheld by the Legislature, and which is one of the most important things in his letter. He said it would never do to have a voluntary society receiving gratuitous contributions from the public, and at the same time dispensing national grants. He condemned that system, and therefore, amongst other reasons, superseded the Kildare-place Society, which was partially supported by voluntary funds, by the National Board, and I think he took, as he did in all matters connected with this subject, and everything connected with Ireland, whilst Secretary there, a wise course.

6424. Do you mean to say that Lord Stanley discouraged local subscriptions in aid of the salaries of the masters and the other expenses of the schools?
No, I do not mean to say that.

6425. How do you account, from Lord Stanley's principles, whatever they be, for the smallness of the contributions all over the country to those objects; they amount to rather more than 7,000*l.* a year?
I understood your Lordship to speak of the subscriptions given to the Board as they are given to the Kildare-place Society. The National Board do not receive any subscriptions whatsoever, nor would Lord Stanley allow that a society receiving public subscriptions should eke out the Government grant by the addition of those subscriptions which were made to it as a society; therefore the Commissioners publish no list of subscribers. Lord Morpeth, when leaving Ireland, gave them 1,000*l.* for a particular purpose, and they accepted the gift; but there are no subscribers to the commission. As regards the local contributions, I am very much surprised if it amounts only to 7,000*l.* a year; but I think I can account for it. Protestant gentlemen, influenced by the Protestant clergy, and the Protestant clergy influenced by the Bishops, represent the wealth of the country, and they have withdrawn themselves, and set themselves in hostile array against this system; and then you reproach the poor struggling Roman Catholic population and the Roman Catholic priests because they have not raised more by their pennies and shillings from the poor. I built a school in the county of Sligo, and I had to raise two-thirds of the required amount. I raised nearly 200*l.* for that school, and I assure your Lordships I raised 50*l.* or 60*l.* of it in shillings and eight-pences, which were paid by giving me a day's labour. People came and worked for three or four days at 8*d.* a day; and some farmers sent their sons to work, and so gave a double subscription. In that way only I raised that portion of the money; and those poor people, struggling for education, are reproached for not giving more than 7,000*l.* a year towards a great institution which they know is receiving 200,000*l.* a year from the State to which they pay their taxes.

6426. You think it is only the poor of the country who are interested in maintaining the national system?
Not exclusively so. I wish I could see in other places what I see in parts of your Lordship's diocese, noblemen and gentlemen in Ireland acting as Lord Bessborough and Mr. Tighe, of Woodstock, do; we should see a very different state of things in Ireland; we should see united education; we should see the people brought up in adherence to the British Constitution, and in religious and moral principles.

6427. Viscount *Hutchinson.*] You have stated that you attribute the smallness of the local support given to the national schools in Ireland to the influence of the Protestant clergy and the Protestant landlords; you are aware that that influence can only apply in rural places; that in the towns there are many Roman Catholics in affluent and large numbers in, at all events, easy circumstances; does not it appear to you strange that in those places the national system receives no local support?
I think 7,000*l.* a year a great deal to be raised from the class of persons who generally support the National Board in Ireland.

6428. I understand your opinion to be that the Roman Catholic population in Ireland being, at all events, four-and-a-half millions at present, some of them,

The Very Rev. E. N. Hoare, A. M.

1st June 1854.

at all events, being wealthy, many of them being affluent, a large number of the tradesmen and shopkeepers in the towns being in easy circumstances, you consider that 7,000 *l.* a year is a satisfactory contribution from those people as a local support towards the national system?

I do; and that does not convey the whole truth; I do not know how they make out that return; I apprehend it must be what was given in a particular year as two-thirds the cost of the building of each school-house; I know that much of what is given to national schools is not included in that Report; I got subscriptions in the county of Sligo which were never reported to the Board; I gave subscriptions to national schools, under the patronage of priests, which were never reported, I believe; I got 100 *l.* for a school in Waterford, which is not reported to the Board: in Waterford we give 53 *l.* to the master alone, to say nothing of the rent and other expenses, of which the Board takes no cognizance whatever, that I am aware of.

6429. Are you aware that whenever an application is made for aid towards a national school, a list of queries is sent to the Inspector for the purpose of making preliminary inquiries?

I am.

6430. You are probably aware that one of those queries is, "What amount of local support is there to be expected"?

Certainly.

6431. Therefore you must admit that, at all events, at the foundation, or taking into connexion of a school by the Board, the Board by the answer to that query have the means of knowing what local support is likely to be afforded?

They know how much has been contributed towards the building of the school-house.

6432. I am not now referring to the building of the school-houses, but to taking schools already in existence into connexion with the Board?

I do not recollect that return.

6433. Are you aware that all the masters of national schools are obliged to keep a book, in which they enter the amount of their receipts in pence from the children, which is submitted to the Inspector when he visits the schools?

I know that the scholars have to pay, and I know that they pay very often with great difficulty. My own school, in the county of Sligo, was partly supported by the payments the master got from the pupils; but his book would not show the whole of the payments that he got, and I will explain why. He had two acres of ground, and I know that one way in which he was paid was, that the parents of the children would send their sons, or go themselves, to dig out his potatoes, or put in his potatoes, and give him the work, which the master would take in lieu of payment. Of course the money payments would be very small, on account of the extreme poverty of the people. I have myself paid the master for indigent pupils, and the way in which I paid him for those pupils was, by sending down my own labourer, or my steward, to look after the poor man's little garden, and potatoes, which he accepted willingly and gladly as my payment for those children. The National Board knew nothing about it. Every day I sent a man to him he took it as equivalent to 8*d.* Again, my own labourers had their children at that school, and I paid them their day's wages, but I told them to go and work for the master, and the master was paid in that way. The Board knew nothing about it.

6434. Viscount *Clancarty.*] Is not there a return made to the Board of the contributions arising from those sources?

Not those which I describe. The master did not return every day that I sent a labourer to him, and that he got 8*d.* in that way.

6435. Viscount *Hutchinson.*] You state that you do not think the Commissioners have in their hands information sufficient to enable them to make a complete return?

I am sure they have not the means of giving a full account from the circumstances which I have explained.

6436. You understand that what is called local support, may be divided into two

two distinct heads, subscriptions of the rich, or of those who are able to give subscriptions, and the pence of the children?

Certainly.

6437. With respect to the pence of the children, is not the master obliged to enter in his report book the true amount of pence which he receives?

He does not, in point of fact, in the way I have explained; if I send a labouring man to work for him at 8*d.* a day, he would not return it. I am sure it is well known that in country schools they very often receive payment in kind, instead of in money.

6438. From that practice which you say prevails of paying in kind, instead of money, do you infer that when payment is made in kind it is uniformly not entered in the report book?

I will not say it is uniformly not entered; but uniformly in my schools, as far as my knowledge reaches, it was not. I sent my own labourers to work for the master, and I have said to him, "I have sent you such and such poor children, and you must not charge them, because I have sent my man to work for you for two days or more," as the case might be.

6439. Do you wish the Committee to infer that it is your opinion with respect to the contributions of the children that the Board have not accurate information?

I think not; I think it is a great deal under the mark.

6440. Lord *Monteagle* of Brandon.] Have you ever known cases in which the contributions of the parents, or those interested for a child, have been made in turf, or in little articles of necessity, or potatoes, as long as they had them?

Certainly; and your Lordship has reminded me of a very important case, which I forgot to mention, in my own school at Achonry—a farmer gave the master grass for a cow for a short time.

6441. I believe the form of the report book gives "£. *s. d.*" as the heads under which the local contributions are returned?

Yes; I have countersigned all the reports of my own school, and I never found fault with the master for not returning such payments made in kind; I know that my own subscription of two guineas was returned by him.

6442. Viscount *Hutchinson.*] You state that he returned your own subscription; were you the only subscriber to the school?

The only annual subscriber to the school; there were not two resident landlords, out of about 22 in the parish, to give me subscriptions. An English manufacturer gave me more than all the landlords in the county put together.

6443. Viscount *Clancarty.*] How much was it he gave you?

£.30.

6444. Was that as a donation?

Yes, a donation for building the house; he gave it on reading one of my pamphlets on education.

6445. The landlords in that parish do not appear, therefore, to have concurred much in the system?

They were not resident, with the exception of the gentleman who gave me the ground, and a donation to the building fund, and they were not generally favourable to the system.

6446. Viscount *Hutchinson.*] You were yourself the only annual subscriber to that school?

To that particular school I think there were two others, but to another in the parish I was the only subscriber; that was under a priest; and, to show a kind feeling towards it, I gave this annual subscription, which was returned to the Board, and I used to go to the examinations, and they asked me to sign their returns to the Board, which it is ordinarily the duty of the manager alone to do. The priest in this case was the manager, and he and the schoolmaster asked me to sign. I told him it was customary only for the manager to sign, but, to gratify him, I added my signature as visitor to every half-yearly return.

The Very Rev. E. N. Hoare, A. M.

1st June 1854.

6447. So that there could have been no question as to the correctness of the information which the Board possessed of the amount of annual subscription?
I have told your Lordships that in Waterford I do not think the Board know what we get as subscriptions to the school; we have got 100*l.* within the last few weeks, which will not be returned to the Board.

6448. Did you not state that that was collected for the purpose of paying a debt contracted before the school was in connexion with the Board?
Certainly.

6449. Therefore you would not consider that that 100*l.* could be in any way said to be a local contribution in aid of the Board?
It was in aid of that school which was known to be under the Board, the committee having since such connexion become responsible for the 100*l.*

6450. When you were asked on the former day as to the success with which the national system has been attended as respects united education, you pointed particularly to the schools on the Earl of Bessborough's estates, in the county of Kilkenny?
I did.

6451. How many schools did you say there were?
I had an idea that there were 18 or 20; certainly he has at least a dozen or 14.

6452. Of those schools, are not eight in the parish of Fiddown?
Yes, I believe so.

6453. And two in the parish of Aughaviller?
Yes.

6454. Can you state whether the clergyman of Fiddown is a friend or otherwise to the national system?
Mr. Gregory is the rector of the parish; he is not favourable to the system in the sense of not having given in his adhesion to the system, though I do not think he is very hostile to it, from what I have heard of him.

6455. Did you visit a school in the parish of Whitechurch, under the management of the Reverend Mr. Harte?
I remember being present at the opening of that school, but I have not been there since. I was there on the day of the opening with Lord and Lady Bessborough and others.

6456. Do you know whether the Roman Catholic priest is favourable to that school?
I have heard, but I do not know it in any other way than through rumour, that he is not; the Protestant clergyman is, I know, because he told me so, and he was present at the opening of the school.

6457. Are you aware whether Mr. Gregory, the rector of Fiddown, has made any efforts to establish a school according to his own principles in the parish?
I am not aware of it; I should think if he had been anxious, he could have done it. If I were in his situation, and there was a school I thought decidedly injurious, I would set up a school in my own dining-room. I do not know what efforts he made, but I never heard that he made any; I am not personally acquainted with him.

6458. Viscount *Clancarty.*] Are you aware that a school has been set up in the churchyard, by the minister of the parish in some cases, where he found it impossible to obtain ground from a hostile landowner?
I have heard of the Bishop of Cashel getting a school-house built on Mr. Bernal Osborne's estate, on a piece of ground that he obtained from Mr. Osborne, for a churchyard, and that it was illegal.

6459. Viscount *Hutchinson.*] You admitted, in your examination on Tuesday, that the national system had not been so successful as you could have wished?
In respect of united education; in every other respect it has, except so far as it is injured by the circumstance of the gentry and clergy not co-operating with it.

6460. Do you think that that is the only cause of its want of success in the way of united education?
In some places it is the want of co-operation of Protestants; in other places,

I am

I am sorry to say, of Roman Catholics. I believe Archbishop M'Hale has, until lately, joined hand-in-hand with the Church education party in objecting to the National Board, as extremes are apt to meet.

6461. Do you think there is any other cause?
I do not know of any other cause.

6462. Viscount *Clancarty.*] You stated, in an early part of your evidence, that you were for some time connected with Mr. Foster in the inquiry in 1824?
I was.

6463. You stated that two of the Commissioners, Mr. Foster and Mr. Glassford, were of opinion that there was an increasing desire, on the part of the poorer Roman Catholics, to obtain scriptural instruction for their children?
I was reminded of that statement by the Bishop of Ossory, in which, however, I do not concur to any considerable extent.

6464. Did you, as the result of your acquaintance with the facts of the case, concur at the time in the opinion which those two Commissioners expressed?
I never did entertain a strong opinion about it; but, as I explained before, that is 27 years ago. I had ceased to be connected with the Commissioners; but they had, out of old acquaintance with me, and knowing the interest I took in the cause, sent me all their Reports by post; therefore, I have no doubt I read it, though I have no recollection of it.

6465. Are you aware of the nature of the facts upon which the Reports of the Commissioners was founded?
Yes; but I was not aware of the curious facts which the return disclosed until the year 1850, on going through them; I had a vague notion of the circumstances, and I then discovered the facts, which will appear in the Appendices.

6466. You stated that you feel it would have been presumption in one so young to have pointed out any inconsistency on the defective nature of the evidence upon which Mr. Foster's opinion was founded?
I said so, supposing I had been even aware it, which I was not; and supposing I had been still in their service, which I was not.

6467. Were you led by the information which you obtained to form any opinion respecting the feeling of the Roman Catholic peasantry touching the scriptural education of their children?
I often heard the thing asserted; but it is a matter of debate, a matter which is open to a good deal of discussion, as to whether it is the peasantry of their own accord, or the peasantry under the influence of their clergy, who abstain from going to scriptural schools. I am inclined to think that the peasantry are acting under the influence of their clergy to some extent, but I think that it comes practically to very much the same thing in a free country. When a man chooses to keep his child away from a school, I do not think we have any right to inquire as to the motive which leads him to do it; he keeps him away, and we must endeavour to meet the difficulty.

6468. Lord *Monteagle* of Brandon.] I asked you on Tuesday whether you thought it was the Scriptures that they were afraid of, or proselytism through the medium of the Scriptures, and through those who are chiefly instrumental in distributing them?
It was decidedly the fear of proselytism; and I may mention a fact in corroboration of that, which came out very fully in those Reports; it is this: that the general opposition of the Roman Catholics to the Kildare-place Society was commenced and was founded on what they allege as their reason, and I believe truly in many instances, that the Kildare-place Society very much departed from what was correct, as I think, and so the Commissioners thought, in allowing schools assisted by them with the Government grant, to be at the same time in connexion with schools which allowed the full interpretation of the Scripture, or which were avowedly, or at any rate almost universally believed to be honestly and ostensibly proselytising schools. The London Hibernian Society, the Baptist Irish Society, and the Society for Discountenancing Vice—you will find hundreds of the Kildare-street schools which were also under one of these societies, and getting salaries from both. The priests said, "You are aiding The London

The Very Rev. E. N. Hoare, A. M.

1st June 1854.

Hibernian Society's school, and not the Kildare-street schools;" and the priests, who were not hostile before, became so. It was the case to a great extent in the county Cork, with the Munster Hibernian Society.

6469. Viscount *Clancarty*.] After you entered the university, will you state what was the progress of your opinions with respect to what had been stated by Mr. Foster, that the Roman Catholic peasantry desired scriptural education for their children?

I was a curate in the county of Longford for five years before I went to Limerick; during the following eight years I had not the subject brought before me in any prominent shape, not being a parochial minister: it was during the time that I resided in Limerick, as minister of the chapel, and was still a non-parochial minister, that I visited Oxford and Cambridge, as well as many other places in England. I was very much struck with the fact that even at Oxford I found, in many instances, the English clergy thought the Irish clergy were very unwise and too hasty in condemning the national system as they did; but more especially did that excellent prelate, Dr. Stanley, beseech of me to give the subject a fair consideration, and I did so, and your Lordships know the result, as I stated on the last day of my examination.

6470. What was the date of that?

It was in 1832, 1833, 1834, 1836 and 1837 I visited England; I was then collecting money for building a church in Limerick. I was five years a curate in the county of Longford; I was eight years at the chapel which I built in Limerick, during the latter part of which period I held the Archdeaconry of Ardfert: I was then compelled to leave on account of a change of views about education, and I gave both chapel and archdeaconry up for a vicarage in the county of Kildare. It is an excellent thing for Irishmen to visit England; it tends to deliver them from the narrow-minded bigotry that so much exists in Ireland; I think it was the greatest blessing of my life that I was led to visit England so much at an early period; I think that it improved my views upon religious, political and ecclesiastical questions very much indeed.

6471. What was your opinion of the national system when it was established in 1831?

I was very hostile to it indeed. I took regularly the Christian Examiner, and read it; I believed every word that the Christian Examiner was telling was the truth, but now I know that it was not the truth. As I have said, I was not a parochial clergyman, and did not feel it my duty to inquire much into the subject; but, like many Irish clergymen, I conceived a prejudice against it on the report of others, without inquiry.

6472. Lord *Monteagle* of Brandon.] At that period are you aware that two of the strongest objections which were raised against the national system were, that the Scriptures were excluded from the schools, and that the Bible was mutilated?

Precisely so.

6473. Were those two objections that made a strong impression on your mind?

They were the only two things which kept me from what I felt an inclination to support, from my ardent desire to promote education by any means that I thought possible, consistent with principle. It was from believing those two assertions, that I would not so much as take up the Reports of the Board, or inquire into the subject.

6474. From your subsequent experience and knowledge, will you explain what your opinion is as to those two charges against the national system?

I found out both of them to be absolutely and entirely unfounded and false; and when I did so, I could not reconcile it to my conscience, let the consequences be what they might, not to try and open the eyes of others. When I was in this anxious state of consideration of the subject—and no one knows but myself how much anxiety it cost me for many months before any human being knew what was passing in my mind—I had a clerical meeting at my own house in Limerick, and in the course of the day I introduced the subject in a quiet way, intending to bring on a discussion of the subject. Some of the clergy at my house were not very violently opposed to the system; others thought that we could have nothing

nothing to do with it; and I was rather drawing them out, to consider whether we ought not to think of the subject more than we had done. One of them said, "You can never get over this mutilating of the Scriptures." I had fortunately, on Bishop Stanley's advice, gone previously to the office in Dublin, and obtained the books and Reports. I did not know a human being in the office; I did not know any one of the Commissioners; I did not know the Archbishop of Dublin personally; I had never seen his Grace at the time, though I had read many of his writings, but I had fortunately provided myself with the Scripture Lessons, among other books. A clergyman present, who was an excellent man, said, "You can never get over the mutilated Scriptures, the perversion of the Word of God." Said I, "Will you give me an instance." I had not read them much at that time, but I had them in my study. He said, "I will tell you what is in them. You know the passage in which our Saviour was told that his mother and his brethren were waiting to speak to him: he said, 'Who is my mother, and who are my brethren,' and turning to his disciples, he said, 'Behold my mother and sister and brother.'" That clergyman said (I do not know where he got it), that, in order to please the Roman Catholics, and from the fear of showing disrespect to the Virgin Mary, they left out that verse altogether, because they could not leave out "mother" without leaving out "brother." I said, "Well, now, are you sure that is the case, because if it is, I do not like that?" He said, "Yes." "I have got the book in the next room," I said; and I went to my study, and looked it out with as much fear as I have to-day looked over these Reports, not knowing which way they may tell, and, to my great satisfaction and comfort, I found the passage unaltered, as it is the Protestant version; I came in to the 12 or 14 clergymen, who were sitting at my table, and read it to them, and I determined from that hour that I would never believe a word that I heard against the National Board without inquiry as to the foundation for it, and I believe it was the next day that I took my pen in hand, and wrote my first pamphlet, in the year 1838, in support of the system.

6475. Lord Bishop of *Ossory.*] How many of those clergymen are alive now?

I do not know; it is nearly 16 years since I left Limerick.

6476. Are there any of them alive now?

I know one: I swear that the occurrence took place, and that there were 12 or 14 clergymen at my table when it occurred, and yet I cannot give you the name of one at this moment, except that of the Rev. Edward Herbert, prebendary of Kilfeacon.

6477. You said that there were 14 clergymen who agreed in this mistake?

I did not say so; but I do think that they all believed it. The one who stated it is now settled in England, and his name is Mr. Hemming; I think a brother of my own was present, a clergyman now living in England.

6478. Viscount *Clancarty.*] You have just stated, in answer to a noble Lord, that your objections to the national system were the exclusion of the Bible and the mutilation of the Bible?

Not only mutilation, but a perversion of the text, and giving a false translation to please the Roman Catholics and Unitarians. Such were the misrepresentations prevalent.

6479. Your ministry, you say, began in Edgeworthstown, where there was a school by Mr. Lovell Edgeworth, which was carried on on the principles of the National Board?

Yes.

6480. Did you attend at that school?

Regularly every Saturday while I was there.

6481. Was there any other means of instruction in the parish for the Protestant population?

None at all, except in the Sunday school; there was no necessity for it: they had church education and scriptural education there from me, and they came to my Sunday school. The then Archbishop of Tuam advised me not to set up another school, but to make the best use I could of that. The Archbishop came and held a confirmation at the church at Edgeworthstown; he breakfasted

The Very Rev. E. N. Hoare, A.M.

1st June 1854.

at Mr. Edgeworth's house, and I was invited to meet him; and I remember perfectly what, in his pleasant, cheerful manner, he said about the school. Mr. Edgeworth had said that for his success in his school he was very greatly indebted to me, because I had attended so zealously to the instruction of the Protestant children. The Archbishop said, "Well, Mr. Edgeworth, I hope you will let Mr. Hoare have his 'wicked will' with them." The Bishop of Limerick, at that time Dr. Jebb, visited Edgeworthstown six or eight months before I went to the curacy there. He went to the school on a Sunday after he had preached in the church, and he examined the Protestant pupils, not only in the Scriptures, but in his own sermon, and he was astonished at the intelligent answers they gave. I know this to be the fact from this circumstance, that when I went shortly after to Edgeworthstown, the young man to whom I referred on the last day of my examination as many years afterwards holding an official position under Lord Heytesbury, showed me a book with his name in it, "given him by his friend John Limerick, in memory of his good answering in the Scriptures at the school," at the time in question.

6482. You did not disapprove of the school of Mr. Edgeworth?
I did not; quite the contrary.

6483. Although you say it was exactly on the system of the National Board?
I know it to have been so now, but I did not know it when I was opposed to the National Board. If I had known those to be the principles of the National Board, I would have supported it then, as I do now. Mr. Edgeworth did not prohibit the Scriptures, nor did he use a mutilated or perverted translation of the Scriptures, nor does the National Board, but I then thought it did. It was not the National Board, as such, that I opposed, but I opposed it in consequence of the representations made to me of what the National Board was. It was on that ground that I opposed it; and if what I then erroneously believed were true, I would do so again to-morrow.

6484. Viscount *Hutchinson.*] As you were five years in Edgeworthstown parish, you are well acquainted with it, I suppose?
I was not five years at Edgeworthstown parish; I was part of the time in another parish in the same county.

6485. Can you state about what number of Protestant inhabitants there were in the parish of Edgeworthstown?
There were about 120 Protestants; there were others in the school besides the children of parishioners; it was a boarding school, as well as a day school.

6486. How many Protestant children were there in the school which you refer to?
I cannot say. Your Lordship will find in the Appendix to the Report of the Education Inquiry of 1824 what was the number a year or more before I went there, when it was visited by two of the Commissioners.

6487. There were 20 or 30 Protestant children at least, were not there?
I do not like to say without seeking the return; I feel pretty sure there were 30 or more, being for the most part boarders, and from other parishes.

6488. Are you aware, that after the establishment of the National Board Mr. Edgeworth established a school in Edgeworthstown under that system?
I am not aware of that; I should think it very likely that he put that very school under the Board; I know it has long ceased to exist, as it did when I was there.

6489. Should you be astonished to hear that in the National School at Edgeworthstown, there are 213 children, and only one Protestant, who is a Dissenter?
I am not surprised at it; I believe that the vicar is now decidedly hostile to the National Board; whereas I was not hostile to a liberal education, nor was Mr. Edgeworth; besides, there are very few Protestants in the parish.

6490. Viscount *Clancarty.*] Did not you say that you were very much opposed to the National Board at its first institution?
Yes; to what I thought was the national system.

6491. At what time did you remove from Edgeworthstown to Limerick?
I did not go from Edgeworthstown to Limerick: I went from Edgeworthstown to Ballymahon, and from thence to Limerick.

6492. At what time did you remove to Limerick?
I was five years in the Ardagh diocese.

6493. In what year did you go to Limerick?
In November 1830.

6494. In Limerick you stated you had a chapel, which you erected at your own expense?
I built it by subscription, and contributed to it myself.

6495. Did you collect those subscriptions in England?
I got 3,000*l.* in England, and above 2,000*l.* in Ireland.

6496. Do you remember having published in the year 1836 a letter addressed to Mr. Fowell Buxton, Member of Parliament?
I do. I went to the House of Commons gallery, and heard Mr. Fowell Buxton make a speech, which he afterwards published as a pamphlet, as I considered, against the Irish Church, when the appropriation clause in connexion with the tithe question was agitated. It happened to me afterwards to meet with some friends who were very strongly hostile to the National Board, and they said it ought to be answered. Mr. Justice Jackson was one of the parties; he said it ought to be answered; and he and other gentlemen present said to me, "It is a pity some one does not answer it." I heard their arguments, and thought what they said was very good: and I went home to my lodgings, and wrote a pamphlet in the form of a letter to Mr. Fowell Buxton, in very strong language, telling him that he was supporting a system which excluded the Bible, and mutilated the Word of God. It was because I published that letter that I felt bound to appeal to the public two years afterwards in support of the system, when I discovered my error; and I will venture to say this: I do not know whether my evidence to this Committee is of any importance, but I believe, if it is of any weight, it ought to be ascribed to the fact, that when I believed this National Board to be an unscriptural and evil thing, I came out with a pamphlet opposed to it as forcibly as I could write; and when I found that was a mistake, I wrote as strongly as I could upon the other side. The Marquess of Lansdowne quoted my second pamphlet of 1838 in the House of Lords, when he introduced it in the most flattering manner to me, by telling their Lordships that he knew the writer, and that he knew him to be of a family eminent for piety and zeal for the Protestant religion and charity, as my Lord Monteagle also well knows. His Lordship proceeded to say, that though he did not know me personally, he knew the writer by character; that he knew him to be so zealous a Protestant that, with very extraordinary exertions, and by his own liberality, he had raised up a Protestant church in the Roman Catholic city of Limerick, in a parish where it was exceedingly wanted. And he proceeded to say, "I state this to claim your Lordships' attention for this pamphlet." This brought it into notice.

6497. This pamphlet is dated in the year 1836?
Yes; you mean the letter to Mr. Buxton.

6498. The expressions which occur here in condemnation of the Board were used by you a very considerable time after you had entered the ministry, and five years after the Board had been in operation?
It was ten years after I was ordained, and five years after Lord Stanley's letter; but the Board had not extended its operations on any very extensive scale, I should say, till 1838 or 1839, two or three years after that pamphlet was written.

6499. Before you consider the Board to have been in complete operation, you stated, "The truth of the matter is, that the cause of scriptural education was and is progressing in Ireland. People have a desire for instruction, and for scriptural instruction, but the priests desire to keep them in ignorance. This appears now to be hopeless in this day of the 'march of intellect.' Their curses will not prevail to make the people bring up their children in that state of ignorance which has made the parents the easy tools of agitators, and the abject slaves of priests. There remained nothing for it but to set up opposition schools,

The Very Rev. E. N. Hoare, A. M.

1st June 1854.

and this you have enabled them to do. And this system which you extol and support, while you speak so eloquently against the very principles upon which it is founded; this system, misnamed a system of national education, should be called, if things are to be called by their true names, if names are to convey an idea of the things to which they apply—then the Bill for this system of education should be entitled, 'An Act for the better enabling of the Popish Priests in Ireland to counteract the progress of Scriptural Education, and to keep in spiritual Bondage, through ignorance of the Word of God, the rising generation of Her Majesty's Subjects professing the Roman Catholic Religion, or Popery, in that part of the United Kingdom of Great Britain and Ireland called Ireland; also for the Repurgation of the Scriptures of the Old and New Testament, vulgarly called the Holy Bible, from all and every word or sentence which can in any way be interpreted into a refutation of any of the doctrines of the Roman Catholic Church, which were formerly called 'dangerous errors and blasphemous deceits,' or which seem to run counter to the doctrine of those who deny the Divinity of the Saviour.'" When did you alter your opinions upon this subject?

In 1838. I am very much ashamed of the declamation which is there; but it is what we all said in Ireland at that time. I showed my ignorance of the system by imagining that it was founded on an Act of Parliament.

6500. You alluded to the extracts which are given from the Bible?

Yes; which I had never seen, but believed to be mutilated and perverted.

6501. Did you give so strong a description to the world as your deliberate opinions without having examined the subject?

It is very shocking; but I did; I took the Christian Examiner to be true, which I afterwards found out not to be the case. I believe the utmost that your Lordships can show is, that when I saw my error, I changed my opinion and conduct. I believe if you take up Hansard, you will find that Sir Robert Peel, and other great men, said one thing and expressed one opinion at one time, and a very different opinion at another period. The Apostle Paul at one period of his life said things which he denied at another. I believe Martin Luther said things one year, which he would have been very sorry to say another year. It appears to me the most inconsistent thing in the world for rational beings to find fault with others for changing their minds. As a preacher of the Gospel, it is the very business of my life to lead men to repent, that is, to change their minds. What are we to preach for, or to read or write for, but for that? What is this Committee sitting for, except in the hope that it may throw some new light upon the subject; either that those who are favourable to the Board may hear something which may induce them to come forward and say, "We find we have been supporting what is evil and mischievous, but we will do so no more;" or, which I most fervently hope may be the case, that it may lead some opponents of the Board to come forward and say that they have been mistaken in their opposition to it, and to give their support to it for the future.

6502. You have said that you changed your opinions in the year 1838; I believe that you brought out another pamphlet in the year 1839?

Yes, when I was Dean of Achonry.

6503. In that pamphlet you highly commended the policy of Lord Normanby?

I did, after he had left Ireland. The title of it was, "Letters to an English Clergyman on Subjects connected with Ireland." There were five letters, and the subject of education occupied two of them. I also treated of other questions in connexion with the state of Ireland.

6504. It appears, therefore, that you changed your political views simultaneously with your change of opinion on the subject of education?

I did, very nearly at the same time; I found the whole thing was going wrong; that misrepresentations prevailed on almost all Irish questions; I had gotten my political principles, to some extent, in the same way that I got my views on the subject of national education; not that I was ever very strong in my political views. I was never an Orangeman, or what might be considered a high Tory. I always felt a disposition to be liberal towards every one, and was never a vehement party man. I went a long journey to vote for Lord Monteagle, when he was Mr. Spring Rice; it was the year after he was greatly attacked for having so strongly

strongly spoken and voted for the Catholic claims when Sir Robert Peel was turned out of Oxford for it. I was even then liberally disposed, and in advance of my party.

6505. I believe you had formed a very unfavourable opinion of the party which was connected with the national system at that time?

That was in 1836: I know it was a liberal Government, and I thought them too liberal; not that I ever, as I said before, liked violent politics. I heard them described as enemies of the Church.

6506. Do you remember what your opinions were at that time. In your letter to Mr. Fowell Buxton, you remonstrated with him for being found associated in his defence of the national system with those who were the enemies of all true religion?

I was never an admirer of Daniel O'Connell, and I never united with the enemies of the Church.

6507. These are the words which you used to Mr. Fowell Buxton: "Is it not calculated to make a Christian man pause and reflect, and doubt as to the position which he occupies, yea, and make him retrace his steps, when he finds it necessarily brings him into bad company? Let me not be mistaken; I do not condemn all those who support either this Church Bill, or this education system; but this I do confidently affirm, it cannot be gainsaid, that this Bill and this system reckon amongst their warmest supporters the most notorious opposers of true religion, and of a sound scriptural education. On their side are ranged all the Popish, all the Socinian, all the Infidel, all the Radical party in the land; and with these a few were meaning, but ill-judging people, unacquainted with Ireland, whom their associates must heartily despise, who have the extraordinary weakness to believe, to try to persuade themselves rather, that wily priests and crafty demagogues are really strengthening the Church, and promoting Protestantism without being conscious (innocent souls!) of what they are about"?

That was because Mr. Fowell Buxton supported the Bill, which I thought would not have been good for the Church. Mr. O'Connell spoke immediately after him. I am glad to see that there was one line of good sense in what I said, that I did not mean to condemn everybody who took an opposite view, and this was a great deal for a young Irish clergyman at that time.

6508. A little time after that you changed your opinions, and found yourself associated with those whom you so described?

I could not help that, if it were the case; but at the same time I found myself associated with some of the best people in the land, both in Church and State.

6509. At the 25th page of this address to Mr. Buxton, you say, "We cannot go along with you. We will indeed act as you speak, but not as you do. We will not sacrifice principle to expediency. You know little of the Irish Clergy if you suppose them capable of such conduct. We cannot be so unjust as to accuse the Roman Catholics of obscuring 'the unsullied light of Gospel truth in its original purity,' and keeping back from the people 'the mandates of their Maker as he delivered them, and yet do the same thing ourselves'"?

Those are Mr. Buxton's words, as to the unsullied light of the Gospel and the Bible as delivered to us.

6510. Do you remember those passages?

Certainly, when you remind me of them. Abating the declamation, which I do not admire, I think it was all very proper when I believed that the word of God was mutilated. If I thought that that was the case now, I would write a similar pamphlet to-morrow, omitting the declamatory parts.

6511. Did not you write to Mr. Buxton in these words: "Sir, let me tell you that no depth of poverty to which you can reduce our clergy, will exempt us from their envy as long as we have an establishment or an existence in the country; and, let me add, we feel equally assured that we can never 'fall so low as to forfeit their respect,' unless we fall into the sin of sacrificing our principles for worldly expediency; unless we surrender all we hold sacred, and are taken in the snare which wicked men have laid to entrap us, by compromising truth, consistency and principle, for a morsel of bread"?

That was probably written by me; it referred to a system which at that

The Very Rev. E. N. Hoare, A.M.

1st June 1854.

time I believed to be one which mutilated the Word of God, and prohibited the introduction of the whole Bible into the schools. It is many years since I have seen a copy of that pamphlet.

6512. Is your opinion of the clergy less favourable as regards their principles of uprightness and disinterestedness than it was then?

I have the highest opinion of the Irish clergy, but I do not think anything about their disinterestedness in not joining the National Board; at the same time I may say that I respect and esteem, and I live on the most cordial terms of friendship with clergymen who are most decidedly opponents of the National Board.

The Witness is directed to withdraw.

Ordered, That this Committee be adjourned till To-morrow, One o'clock.